

CARL WILHELM SEIDENADEL

THE LANGUAGE

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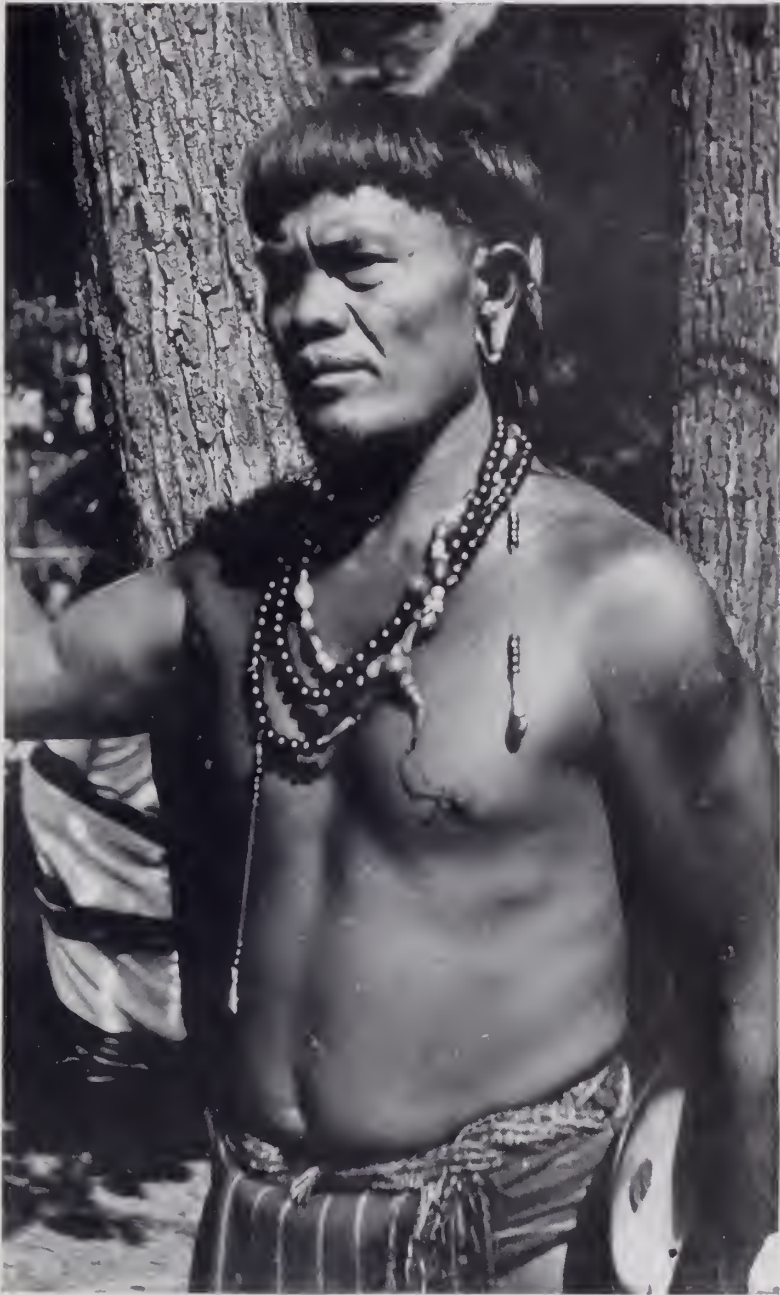
BONTOC IGOROT



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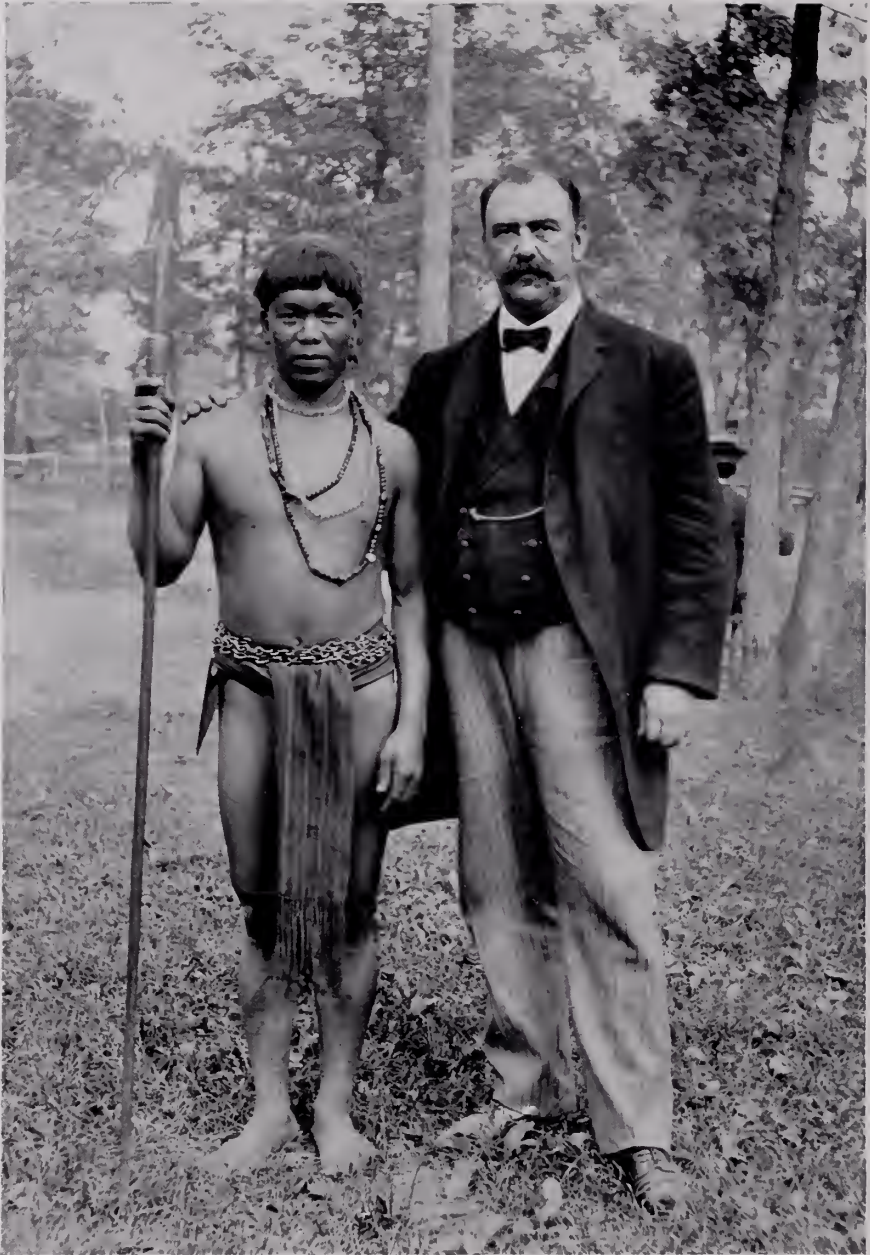








THE FIRST GRAMMAR
OF THE LANGUAGE SPOKEN
BY THE
BONTOC IGOROT
WITH A
VOCABULARY AND TEXTS



TO MY FRIEND ANAUWASAL OF TUCUCAN

* SEP
THEOLOGICAL

THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN
BY THE

BONTOC IGOROT

WITH

A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES
SONGS

BY

DR. CARL WILHELM SEIDENADEL

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PREFACE

This book, the first part of which contains the First Grammar of the hitherto unwritten and unexplored Language of the Bontoc Igórot, is based exclusively on the material which the Author has obtained personally from the lips of several groups of Igórot who were on exhibition in Chicago during the Summer and Autumn of 1906 till October 9, and in 1907 from May 28. to August 20. They were under the management of Messrs. Felder, Krider and Schneidewind, altogether some ninety men and women, having been conducted to the United States by Mr. Schneidewind from their homes at Bontoc in the very heart of North Luzon and from several other towns in the valley of the Rio Chico de Cagayán.

In the Autumn of 1906 the first group was joined by another contingent of about thirty men and women who had been scattered at different places over this country. By a decision of a Federal Court they were ordered to be reunited and transferred to Chicago, there to await the day for their return to Bontoc. On the spacious field at the Riverview Park this unfortunate second group found well built houses and humane treatment, after sad experience to the contrary; their intelligence and keen sense of justice persuaded them that the manifold wrongs had been inflicted upon them, at their first contact with our civilization, by one individual only, their former manager, and not by the Government. When these Igórot who were kept

away from their homes since their departure for the St. Louis World's Exposition had been permitted to return—penniless but rich in experience—to their country, five members of their group had to remain about two months in Riverview Park and several months longer in various cities and towns as witnesses in behalf of the United States in some apparently endless lawsuits against their unscrupulous former manager. Several of these natives also helped the Author greatly in collecting material from the spoken language. And so did Agpauwan, a young man from Alab, who remained in Chicago under the care of Mr. George E. Ellis, Civil Engineer of the Federal Signal Company, in order to attend school at different places.

Considerable difficulties were encountered during the first time which the Author spent with the Igórot at their campfire, their forge, under the roofs of their huts, observing them throwing spears, contesting in sham-battles, singing, dancing, thrashing, preparing their meals, constructing rice-terraces, making spears, plaiting hats, moulding pottery, forming pipes, weaving, etc. The difficulties seemed at first even unsurmountable, for none of those whom the Author met at first understood English sufficiently well to comprehend questions or to give explanations. (Nor do the Igórot employ any method or possess any knowledge of committing their language or thoughts to any kind of writing whatsoever). Thus it became necessary to force the way into their idiom by their idiom. But what had appeared, in the beginning, to be almost a misfortune, proved afterwards to be a blessing: the necessity of using in the research almost exclusively their vernacular, through which the investigator succeeded in gaining genuine and correct material, such as in many other Malayo-Polynesian idioms is collected from unreliable translations of the Bible, from prayerbooks, manuals for priests, reports of unphilological officials, traders, missionaries and similar sources. No book of this kind exists as yet in the Bontoc Igórot vernacular.

Only during the last four days of the Igórot's sojourn in 1906 a young Bontocman of surprising intelligence and a quickly acquired, remarkable knowledge of English, Falónglong, called "Antero Cabrera," returned from other states to Chicago and furthered essentially the revision of the material previously gained. Thus the Author became convinced that the treasure he had gathered, thanks to the assistance of Anauwasal, Bugti, Julio Balinag

(an Ilocano settler at Bontoc, knowing Spanish and Bontoc Igórot), Moleng, Liblib, Domingo, Agpauwan, Falengno, Funmak, Taynan and many others, stood the test and could be relied upon.

His investigation, pioneer-work throughout, produced furthermore ample evidence that any attempt to apply to this idiom the rules of the much simpler constructions of the Malay Language would be futile. The truth of a passage in Prof. Dr. Renward Brandstetter's book "Malaio-polyne-sische Forschungen," 2. Reihe, III, p. 23, was thus virtually proven. As it is refreshing to see time-honored dogmas shattered by better knowledge, this passage from one of the excellent books of that great scholar shall be quoted here:

"Ein Hauptgrund, dass immer noch so viele schiefe Anschauungen über die malaio-polyne-sischen Spracherscheinungen im Umlauf sind, liegt darin, dass die betreffenden Forscher das Malaiische als Basis verwenden, um sich ihre Ansichten vom MP Sprachbau zu bilden, während dieses von allen MP Idiomen vielleicht am unfruchtbarsten für solche Studien ist."

While the material was taken down during the first few weeks without any definite plan, the fascinating success soon induced the Author to proceed systematically. Henceforth it was his aim to elicit from the Igórot as many examples as possible, illustrative of grammatical rules already sketched, and to collect an extensive Vocabulary of genuine Bontoc Igórot words. But, as a matter of no less importance, he never neglected to take down also from the Igórot's mutual conversation as many phrases as he could obtain, although the significance of most of them was quite obscure, at that first period of his research. This practice furnished excellent training for the ear; several months later the revision of this material, found by the wayside, but conscientiously committed to writing, proved it to be of greater value than had been expected.

When eight months later, on May 28. 1907, a large group of different Igórot came to Chicago (among them only Falonglong and a woman, Suyo from Basao, had been here before), the entire harvest of the former year was gone over, especially with Falonglong's clever assistance, and that of Matyu, Oloshan, Langagan, Tjumigyay, Kalangad, Abakid and Angay, Akunay, Tongay, Bumegda, Kodsoo, Fanged and others. Several chapters of the Grammar were completed, new sections were added, the Vocabulary

was increased, and the extremely important third part of this book, the Texts — the only Texts existing of that language — were dictated by Matyu, Fanged and Falonglong. As the Author had meanwhile memorized his Vocabulary and practiced his grammatical rules, he was able to converse without difficulty with these most sympathetic people, men of astonishing intelligence, inborn independence and frankness, strong principles of honesty, kind disposition, a vivid desire for learning, and blessed with the divine gift of healthy humor; men so different from the crowd that visited their village at the "White City." They readily comprehended the advantages of what we are accustomed to call civilization. Several Igórot were wise enough not to wish a great deal of it in exchange for their strenuous and poor life and their desirable qualities and simple but deep religious feelings. . .

And how kindly did they promise, on their own accord, to furnish still more information concerning their customs and ceremonies, their legends and traditions, prayers, songs, their "old language" (said to be preserved in one distant settlement), when the Author would come to their country to live among them! Thus confidence created confidence.

The use of their vernacular from the very outset did not only yield an enormous quantity of linguistic material, nearly twice as much as is contained in the Grammar and Vocabulary (thanks to the Igórot's far-going patience!), but it enabled the investigator also to gain a more intimate knowledge of the intellectual capacity and the mode of life of the Igórot. Many a statement of travelers in the Bontoc region that was held out to them for verification, met with an ironical smile, or with general shaking of their heads. It may also be said that the attempts at conversing of several visitors in their village at Chicago who claimed to have acquired a knowledge of their idiom at the Igórot's home in the Philippines, were a complete failure, in each single instance.

Students of the Bontoc Igórot Language who wish to read about this tribe and their home will find no little information in a number of articles and in books treating of the Philippines in general and of the Bontoc region in particular. Nothing of this kind should be sought in this work, written with the intention of furnishing material for further philological studies. A few sources for information shall be mentioned; but the Author by no means intends to give a complete bibliographical list, as, for instance, an extract

from Retana's "Biblioteca Filipina," or from the book with the same title by the eminent scholar T. H. Pardo de Tavera, published in 1903 at Washington, under the Direction of the Library of Congress and the Bureau of Insular Affairs.

The numerous articles and "Abhandlungen" by Prof. Dr. Ferd. Blumentritt, especially his "Versuch einer Ethnographie der Philippinen, mit einer Karte der Philippinen; Gotha, J. Perthes, 1882" (page 25-31), based on obsolete material, compiled with praiseworthy endurance from doubtful sources, will not give reliable information concerning our people, however interesting the various theories of the Author may be. Also Prof. Semper's article in Vol. 13 of the "Erdkunde," p. 90-96, contains peculiar errors. More reliable seems to be Dr. Hans Meyer's lecture on the Igórot in the "Zeitschrift für Ethnologie," Vol. 15, 1883, Pag. 377-390. (Dr. Meyer has visited the Igórot in their country).

The Eighth Volume of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden: Die Philippinen. I. Nord-Luzon, von A. B. Meyer und A. Schadenberg. 1890" shows on 18 tables with excellent illustrations some implements and arms of the Igórot among those of other tribes. In the introduction preceding these tables wherever the "Igórot"-names for several objects are given, they are almost unexceptionally wrong, i. e., they are not the names under which the Bontocmen know these objects.

In his report in the "Zeitschrift für Ethnologie," Vol. 20, 1888, p. 34 ff. Dr. Alexander Schadenberg gives a concise, interesting account of the Igórot. As the Igórot admitted, this report contains many correct statements; it appears to be more truthful than other articles published before. He describes their bodily and mental characteristics, family life, childbirth, couvade, naming, the "pabafungan" and "olog," trial-marriages and permanent marriages, tattoo, dress, ornaments, weapons, household utensils and implements, agriculture, domestic animals, hunting and fishing, food, dwellings, head-hunting, festivals and ceremonies, dances, continuous feuds, skill as iron-workers, forges, councils of old men, smoking pipes, superstitions, anitocult, medicines, burial, wood-carving, rattanwork, etc.

The latest popular book is the monograph of Dr. Albert Ernest Jenks on the Bontoc Igórot, published by the Ethnological Survey of the Philippine Islands (whose director Dr. Jenks was at that time), Manila, 1905. This

book treats at length, with various additions, in a pleasing style what Schadenberg and partially his predecessors had published in their concise contributions to ethnology. A great many photographs taken by Dr. Jenks, Ch. Martin and Hon. Dean C. Worcester, Secretary of the Interior, render the book particularly valuable. It is quite remarkable as the report of a five months' sojourn of its Author in the Bontoc area. Wherever Dr. Jenks draws from reliable sources — he mentions gratefully several collaborators in his preface — his book contains plausible statements. It is of course rather difficult to determine which parts have been obtained (through interpreters) directly from the Igórot, or from other persons. Dr. Jenks, traveling in different parts of the Islands during a comparatively short season, had evidently no time to become acquainted with the rudiments of the Bontoc vernacular. The few phrases interspersed in a few passages, in a rather strange language, are sufficient evidence of this fact. Only a few of these phrases were intelligible; most could not be recognized by the Igórot as their idiom, although now and then a word could be discerned or reconstructed. In the appendix to the book, a chapter with the proud title "Language," its Author has exerted himself *supra crepidam*; we find there on pp. 230 and 231 a few vague and rather misleading notes on a few pronouns and personal suffixes of the verb, quotations from Otto Scheerer's manuscript on a different idiom, on the Nabaloi Dialect, spoken by the Ibaloi in the province of Benguet, and also a passage borrowed from Maxwell's Manual of the Malay Language (p. 58). These two pages show clearly that Dr. Jenks devoted practically no time — and no sympathy — to even a superficial study of the structure of the Bontoc Language. Of considerably greater value is the Vocabulary of nearly 700 terms, which is published by Dr. Jenks as the main part of his chapter "Language," drawn from a good source or good sources. It is appreciated deservedly in the Preface to the Part II of this book.

As the reader observes, the Author has strictly refrained (with one exception) from quoting from grammars on other MP Languages and from entering into any comparative philological studies in the present book, although he is in possession of copious material — reliable and unreliable — for the study of comparative vocabularies and syntax of MP idioms. He considered it his task, as stated above, to furnish material for such studies, to contribute at least a certain amount of reliable material for comparative

research, which ought to be based upon the results of new, uninfluenced investigations — fieldwork — into the various idioms as spoken by the natives, and not upon religious books made by missionaries and their apprentices. It were best to consider the entire field of Philippine Languages as yet untouched and to begin anew to study (but not without personal sympathy with the natives!) “jene Prachtwerke des malaiischen Baustils, die philippinischen Sprachen, die ohnehin aus äusseren Gründen den meisten Forschern kaum erreichbar sind” (G. von der Gabelentz, Sprachwissenschaft, 2. Aufl. von Albrecht Graf von der Schulenburg).

It is indeed a pity to observe the squandering of time, energy and sagacity upon antiquated and questionable material that should be thoroughly weeded out before comparative studies are attempted.

While composing the Grammar several methods of arranging the material suggested themselves. The Author concluded — indeed not without hesitation — that it would be more convenient for students trained in the Grammars of Indogermanic Languages, if he would retain, with slight modifications, the customary order of the chapters in such grammars, if he would treat first the article, then the noun, pronoun, adjective, etc., just as if the Bontoc Language would distinguish the same grammatical categories as the Indogermanic Languages. This method seemed helpful for acquiring knowledge of the idiom. But for practice the student must absolutely abandon those former conceptions of etymology and syntax which he may have gained from his previous studies of the classical or modern Germanic or Romance Languages; the sooner he can free himself completely from clinging to his former notions of the structure of a language and adapt himself to new categories of linguistic elements, the earlier he will succeed in entering into the spirit of this admirable idiom. The Author endeavors to assist the students with all possible means, on each single page of the Grammar. Therefore in many passages literal translations — of course in recklessly mutilated English and sometimes in German, French, Spanish, Latin etc. — have been added to the free translation into our idiom. It is hoped that thereby the comprehension of many a construction in Igórot vernacular will be facilitated.

An abundance of examples accompany the rules of the Grammar. Most serve to illustrate the same rule from various viewpoints which only the stu-

dent who proceeds from chapter to chapter will understand. Some examples have been added with the intention of not leaving valuable material mould in the Author's desk. These apparently superfluous examples may further the advanced student's investigation beyond the scope of the rule to which they are attached.

A considerable amount of unpublished material is still at hand; parts of it will be communicated, upon request, to scholars and students who wish additional examples for rules established in this Grammar or for other scientific purposes.

Particularly in the first part of the Grammar the quantities of syllables are marked; to avoid errors as much as possible, the simple rule: any syllable that is not marked long is short, seemed hardly sufficient for English readers, as experience has shown.

Accents are placed on most words, as the stress does not always fall upon the long syllable. [Long syllables are scarcely longer than short syllables!] As all examples are recorded exactly as they were obtained from the Igórot, and as the men pronounced the same word in the same construction often with changed sounds and accents, it happens that some inconsistency prevails in orthography, accents and quantity. This is due to the natives' elocution, but not to the Author. He does not consider himself entitled to create a normal Igórot Language, but he is bound, in a work of this character, to write down each word as he heard it from the men who appeared to use the purest language. And thus it is hoped that this book comprises trustworthy material for further studies. Each word and phrase has been repeatedly verified by various single individuals, by small and larger groups of men and women, young and old, at different times and occasions, often employed unexpectedly in conversation, and special care was taken not to tire a man, as there is danger lest tired men answer so as to please the inquirer.

Words of the Ilocano and other idioms have been eliminated in so far as they seem not to be completely adopted by the Bontoc Igórot. In doubtful instances the supposed foreign origin is indicated by: (Iloc.?). When a phrase or word was unanimously declared (frequently even with a distinct disdain!) to be an Ilocanism, it was branded as such: (Iloc.) Words of Spanish origin are marked: (Sp.). Variants are sometimes added to the original; they are placed in brackets. The form in brackets is not meant to

be less correct or less usual, or to be the only variant. Nor shall the omission of variants indicate that none exists.

Numbers in [] denote sections of the Grammar. If a capital precedes the number, the example is selected from the Texts in Part III.

The capitals signify:

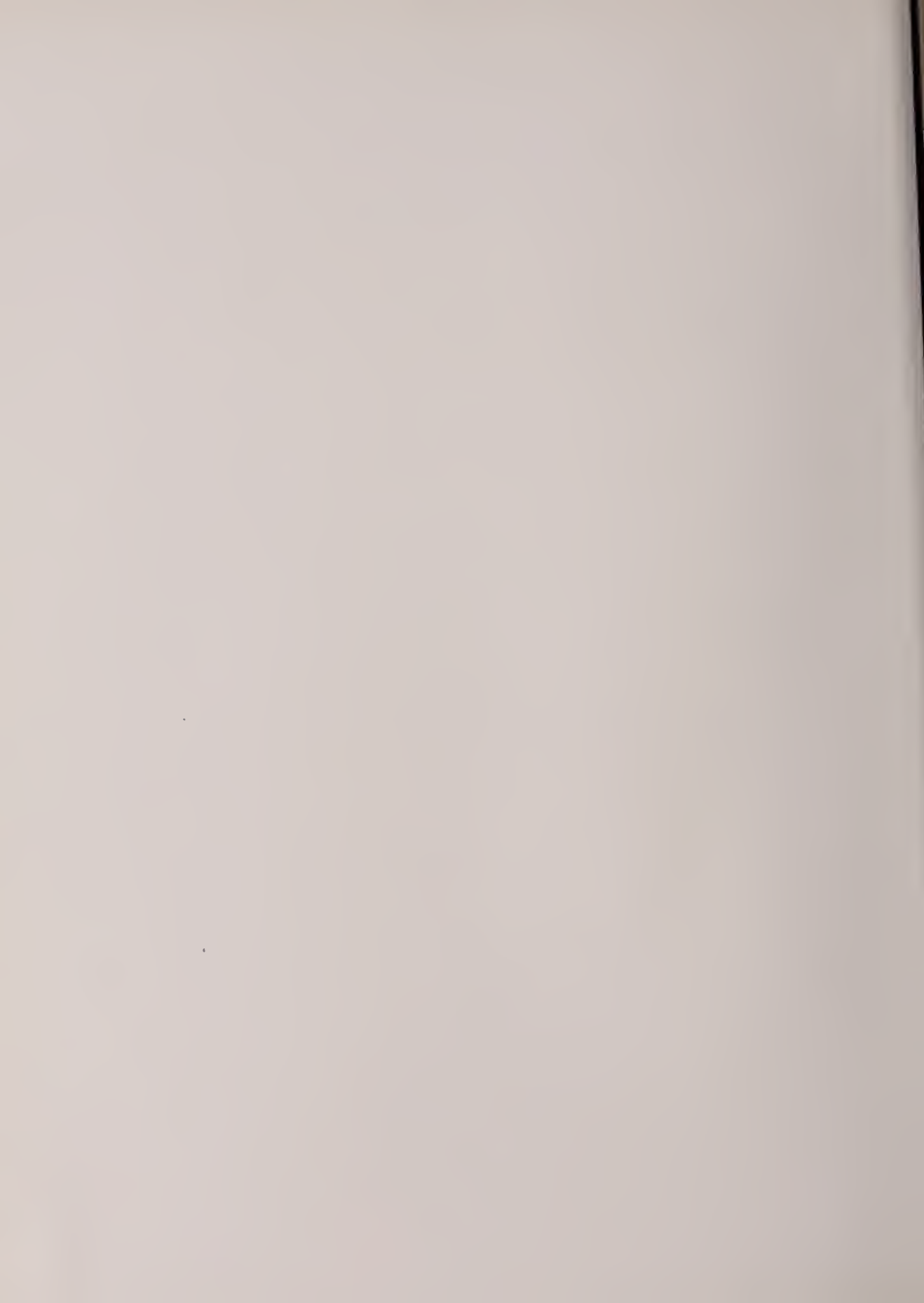
B	Battle of Caloocan	P	Palpalāma and Palpalaking
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Most of the Illustrations have been chosen from more than a hundred and fifty similar photographs taken by Mr. P. C. Abbott, the Manager of Poole's Printing House in Chicago. Mr. Abbott manifested great interest in the Igórot and in their welfare. I am indebted to him for the permission of using his admirable collection of plates; for some pictures I am indebted to Mr. Felder, Mr. R. Earle, Mr. H. W. Fulton and others.

The student will take notice of a list of Addenda and Corrigenda at the end of the book.

DR. PHIL. CARL WILHELM SEIDENADEL.

Chicago, October eighteenth, 1907.



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PART I

GRAMMAR



GRAMMAR

1. The Language of the Bontoc Igorot belongs to the Malayo-Polynesian family. It is spoken by the Igorot inhabitants of the town of Bontoc, or *Frantok*, the capital of the subprovince Bontoc, situated in the narrow valley of the Rio Chico, in the mountainous interior of North Luzon.

Practically the same language, but with dialectic variations, is spoken in certain towns of the Bontoc region. The exact number and location of these towns can not be determined, as the existing maps and sketches of the Bontoc region seem to be inadequate; nor is it possible to ascertain the number of the Igorot using this vernacular, since fiction, facts and phantasy seem to be mingled in the official reports of many years.

A list of the names of most of the towns, in Bontoc pronunciation, is given in an Appendix to the Grammar.

THE ALPHABET

2. The Alphabet of the Bontoc Igorot is expressed in this Grammar, Vocabulary and the Texts with these letters:

VOWELS

<i>a</i>	as in father; sometimes obscured as in draw.
<i>ä</i>	as in fair.
<i>e and ě</i>	as in men.
<i>ē</i>	as a in made.
<i>ě</i>	vowels fluctuating between e and i.
<i>i</i>	as in rib, machine.

<i>o</i>	as in no, pole.
<i>œ</i>	vowels fluctuating between o and u.
<i>ö</i>	as in G. König, or F. feu. Final <i>ö</i> is frequently followed by a scarcely audible <i>y</i> .
<i>u</i>	as in rule, pull.
<i>ii</i>	as in G. trüb, or F. mur; sometimes like Russian jerüi.

DIPHTHONGS

All Diphthongs are vocalic with a final consonantal sound *y* or *w*.

<i>ay</i>	nearly like ai in aisle.
<i>ey</i>	nearly like ey in eye, or ei in height.
<i>öy</i>	as in F. feuille.
<i>oy</i>	as in boy.
<i>uy</i>	as in F. fouille.
<i>iiy</i>	as in F. tuyau.
<i>au, ao, aœ</i>	as in how; between <i>au</i> , <i>ao</i> , <i>aœ</i> and a following vowel a semi-vocalic glide, <i>ɥ</i> is inserted; as in the name <i>Anaœɥwásal</i> .
<i>öu</i>	in this combination <i>ö</i> is a distinctly pronounced, very short glide.

CONSONANTS

<i>b</i>	as in bed.
<i>d</i>	as in door.
<i>f</i>	as in fine.
<i>g</i>	as in get.
<i>k</i>	as in kind.
<i>l</i>	as in live.
<i>m</i>	as in me.
<i>n</i>	as in now.
<i>p</i>	as in pin; but without the following spiritus asper and often near <i>b</i> .
<i>s</i>	as in see; always voiceless.
<i>t</i>	softer than English <i>t</i> , near <i>d</i> , without the following spiritus asper.
<i>ɥ</i>	as in winter; a consonantal <i>u</i> .
<i>y</i>	as in yard; always consonantal.
<i>ng</i>	as in ring or song.

<i>sh</i>	as in shield.
<i>dj</i>	as in gem.
<i>tj</i>	as in check; <i>dj</i> and <i>tj</i> are dentals, not palatals; frequently they are near ds and ts. (d and t "mouillé.")

C, h, q, r, v, x, z, and the English fricative *th* are not in the Igorot Alphabet. (*C* and *h* are used here in the combination *sh* and in the dialectic guttural *ch*.)

INTERCHANGED SOUNDS

3. Dialectic variations and individual inconsistency in pronunciation caused some difficulties in writing down the words, as they were spoken by Igorot from these towns: Bontoc, Samoki, Alab, Tukukan, Basa \mathcal{A} , Sagada, Tagkong, Sabangan, Konogan. Often an Igorot pronounced a word differently at different times, being evidently unconscious of the variation.

INTERCHANGED VOWELS

A, which has usually a clear sound, is sometimes obscured, especially in unaccented syllables. In a few words initial *a* is interchanged with *i*, as in *ănô \acute{t} ji, ĩpă \acute{t}* , the preposition *is* or *id*: *inô \acute{t} ji, ĩpă \acute{t}* , *as* or *ad*. *e* and *i* are always close and therefore constantly interchanged; often *ö* is pronounced instead. Thus "he makes" is: *kapě \acute{a} na, kapĭ \acute{a} na, kapě \acute{a} na, kapĕ \acute{a} na*. Cold: *lătē \acute{a} ng, lătĭ \acute{a} ng, lătē \acute{a} ng*. Also *ey* and *öy* are interchanged: *padě \acute{y} ek* and *padö \acute{y} ek*, "I kill."

Close *o* and *u* (as above: *e* and *i*) are interchanged; intermediate sounds, represented by \mathcal{A} , seem to be preferred: *kă \acute{y} o, kă \acute{y} \mathcal{A} , kă \acute{y} u*: wood.

INTERCHANGED CONSONANTS

The following interchanges occur:

- between *f* and *b*; *fă \acute{f} ă \acute{y} i* and *bă \acute{b} ă \acute{y} i*: woman; *fă \acute{t} o* and *bă \acute{t} o*: stone.
- between *p* and *b*; *bĭ \acute{l} ak* and *pĭ \acute{l} ak*: money.
- between *k* and *g*; *kinwă \acute{a} nik* and *ginwă \acute{a} nik*: "I said."
- between *t* and *d*; *tomô \acute{l} iak* and *domô \acute{l} iak*: I return.
- between *dj* and *d*; *djĭ \acute{l} a* and *dĭ \acute{l} a*: tongue.

between *tj* and *ts* and *dj* and *d*; *tjäkämt̚*, *tsäkämt̚*, *djäkamt̚*, *däkamt̚*: we.
between *sh* and *s*; *ášæ*, *ášhæ*: dog.

In a few particles *p* interchanges with *k*: *pay*, *kay*; *pan*, *kan*; *pin*, *kin*.
(In this book the forms with *f*, *p*, *k*, *t*, *dj*, *tj* are preferred, because Bontoc men used them mostly. Collateral forms are given occasionally in [].)

Very rarely the combinations *-kyu* and *-köu* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *áčhu* for *áčkyu*, day; and *mängáčhü* for *mängäcköü*, thief.

REMARKS ON PHONOLOGY

After the dialectic and individual interchanges some phonetic changes shall now be considered.

VOWEL CHANGES

4. Vowel Assimilation takes place occasionally, as: *tömöliak* for *tumöliak*, I return; *měđktsägak* for *maäktsagak*, I fall.

i of the prefix *in* changes to *e* or *é* before *k* and *tj* or *ts*, as *éngkáliak*, I speak; *éntsánöak*, I work.

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumá-á-ak*, I go home. But also these slurred forms occur in rapid conversation: *mänüblák* for *manublák*, I smoke; *aktóna* for *aktöëna*, "he carries;" *ilántáko* for *iläëntáko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mă/īd*, "not existing;" frequently the prefix *ma-* before an *i-* Verb is united into one syllable: *măīgto* (or: *mīgto*) for *ma/īgto*, being held.

7. Aphaeresis takes place after a preceding vowel: *nän lălákĭ' ntsáno*, the man works, for *éntsuno*; thus the ligature 'y for *ay*; 'n for the particle

en; 's or 'sh for the preposition *is*. Aphaeresis affects mostly *e*, *é* and *i*. (Notice: *Melicano* for *Sp. Americano*, *Ginaldo* for *Aguinaldo*.)

8. Syncope. In Verbal Roots a short vowel between two consonants is dropped, if prefixes or suffixes are agglutinated. Examples: Root: *afed*: *ǎptek*, "I meet;" R. *tjipab*: *nǎtpab*, having been caught; R. *tsūno*: *mǎdno* [*matno*], being worked; *pǎshong*, sea: *pǎshngek* [*pǎsnek*], "I inundate;" R. *piten*: *pǐtnek*, I break, *nǎpten*, broken; R. *sibfad*: *mǎsfad*, being answered; so of *tǎlo* [*tǎlǎ*], three; *lǐma*, five; *katlǎck*; *kalmǎek*, "I divide into three, into five parts."

9. Apocope: *t'* for *ta*, that; *s'* [*sh'*] for the personal article *si*, before a vowel, if the preceding word ends in a vowel. Other instances are very rare.

10. Swarabhakti occurs regularly in loanwords, if a mute is separated from the following liquid, as: Sp. *tren*, Ig. *tǎlén*; Sp. *tranvia*, Ig. *tǎlǎbia* [*talǎnfia*]; Sp. *cruz*, Ig. *kǎlosn* [*kǎlush*].

CONSONANT CHANGES

11. Assimilation. The nasal *ng* of the prefixes *mang-* and *pang-* changes:

before *b*, *f*, *p* to *m*, and the *b*, *f*, *p* disappear;

before *d*, *t*, *dj*, *tj*, *ds*, *ts*, and also before *s* to *n*, and these initial consonants disappear.

Before *g* and *k* the nasal *ng* remains unchanged, but *g* and *k* disappear.

Examples will be found in the sections treating of the Nomen agentis. But if *ng* is not the termination of *mang-* or *pang-*, the letters *s*, *k*, etc., do not disappear; as: *ángsǎn*, much; *yángkay*, only.

12. In Bontoc the regular form *kétkek* is changed to: *kékkék*, "I know." Other similar assimilations seem not to occur.

13. Before a liquid the tenues *k, p, t* become frequently mediae *g, b, d*.
14. Before a tenuis a media changes sometimes into a tenuis.
15. *N* before labials is rarely assimilated to *m*. *N* before *g* and *k* becomes *ng*.

16. Intervocalic *l* is sometimes inserted, and *l* between two *a* is frequently dropped; also *l* between two other vowels is lost in certain words. (The ecthipsis of intervocalic *l* seems to be one of the characteristics of the dialect of the town *Alab*, as: *iyAlabak*, I am an *Alab*-man, is usually pronounced: *iyAăbak*.)

Examples: *L* inserted; *patkĕlek* [*patkŏlek*], "I stop," from Root *t'kĕ* [*t'kŏ*]; *inakălantja*, their weeping, from R. *ăka*; from *făa*, a servant: *făălek*, "I send out;" *nalikălăyan* for *naikalayan*; written or scratched (G. *ingeritst*)

L lost: *umăăăk* for *umălăăk*, I get; *ăyka* for *ălika*, come! *pŏŏ* for *pŏlŏ*, ten; the verb "to bring" has throughout double forms: *iyăik* and *iyălik*.

17. Final *l* becomes often a sonant liquid, similar to *l* in our word bottle.

18. Labdacismus is found in all loanwords with *r*; Ricardo becomes: *Licaldso*; insurrectos: *ĕsuliktosh*; oras: *ŏlas*; cargador: *kalgadsŏl*; libro; *lĕblo*.

19. *F, p, k, t, dj, tj*, change respectively into *b, g, d*, when they become final consonants, especially in certain verbal forms.

Final *b, g, d* are often scarcely audible; they come then near a spiritus lenis. (In doubtful cases these sounds were elicited by inducing an *Igorot* to suffix the possessives, which are, after consonants: *ko* and *mo*, my and thy or your, but, after vowels: *k* and *m*.)

20. Before a consonant *f* changes into *b* (or *p*); and *dj*, *ds*, *tj*, *ts* into *d* or *t*.

DOUBLING OF CONSONANTS

21. Without any evident reason consonants are frequently doubled. One of them goes with the preceding, one with the following vowel: *ăm/ăm-mă*, old men; *tjěng-ngek*, "I hear."

22. *F*, *k*, *t* are usually not doubled (but in *kěkkek*, I know); the mediae are placed before these letters instead, as: *bf*, *gk*, *dt*. A momentary pause intervenes between *b* and *f*, *g* and *k*, *d* and *t*: *mămăg-kǎd*, girl; *fǒb-fǎl-lǒ*, young man; *Mǎlǎg-kǒng*, name of a town; *nǎd-tjóngao*, lost.

SYLLABLES

23. A word has as many syllables as it has vowels or diphthongs. One intervocalic consonant goes with the next vowel; two intervocalic consonants are divided and distributed among two syllables. *Ng* and the combinations *dj*, *tj*, *ds*, *ts* are considered as one sound.

Examples: *ĩ-tǒ-lǎ-tǎ-kǒ*, "we give back;" *ěng-kǎ-lǎ-ak*, I speak; *lěy-tjěm-mi*, "we like;" *něm-tsǔ-nǒ-tjǎ*, they worked; *ĩ-tsao-tsǎo-ko*, "I give;" *tǎw-wǎn*, year.

24. When dividing words into syllables (which several Igorot did as cleverly as if they had been schooled), the final consonant of some prefixes was often doubled: *mang-ngǒ-tǒ*, cooking.

25. Glottal Check. In certain uncompounded words a single consonant between vowels is pronounced with the preceding vowel and separated by a distinct pause, a Glottal Check, from the following vowel, similar to the hiatus between two vowels. The occurrence of the Glottal Check is strictly idiomatic; the words (mostly dissyllabic) in which it is employed can only be learned by observation. In these Examples the Glottal Check is marked by /:

<i>yǎn/ǎ</i>	an older brother	<i>tǐt/twa</i>	true
<i>sǎnǎg/i</i>	several brothers and sisters	<i>ǎy/ib</i>	grapes
<i>tǒt/ǒ</i>	bull	<i>ǎl/ǒ</i>	pestle
<i>sǎk/ǎn</i>	I	<i>ǎd/i</i>	not [<i>adi</i>]
<i>ib/ǎ</i>	companion	<i>Tǐtǐp/an</i>	a town
<i>kǎs/ǎn</i>	like unto	<i>Kǎn/ǎang</i>	a town
<i>pǎd/ǒ</i>	big stone hammer	<i>Pǎlǎp/ǒ</i>	a section of Bontoc
<i>lǐg/ǎ</i>	winnowing tray	<i>Lang/ǎgǎn</i>	a proper name
<i>ǎm/ǎn</i>	all		

QUANTITY OF SYLLABLES

26. Syllables are mostly short. Lengthening is usually caused by accent or construction; lengthened syllables are but little longer than short syllables.

ACCENT

27. Great inconstancy prevails in accentuation. In dissyllabic words the accent is usually on the paenultima. If in polysyllabic words the antepaenultima is accented, a lesser accent is placed on the ultima.

Sometimes words consisting of the same sounds but of different meaning are distinguished by different accentuation.

In composition with affixes the accent is sometimes shifted, as will be shown in subsequent chapters.

REDUPLICATION

28. Reduplication, expressing various ideas, as intensity, frequency, repetition, etc., is most common. The different forms of reduplication and their employment will be discussed later.

ELOCUTION

29. The Bontoc Igorot speaks his language in a "straightforward and harsh manner." "*intsao-tsǎowish ya inlilǎdek.*" He is not ashamed of betraying emotion in his intonation; yet any excess of emotion, especially if expressed by pathetic chanting intonation, a characteristic of some towns,

is imitated by the Bontoc Igórot not without humor.—At the time of creation or a little later his language and his manner of using it was so unfit for commercial persuasion, that his God, *Lumáwig*, deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: *Lumáwig* 18 to 26]. Since those days the Bontoc Igórot prefers warring and making spears, shields and axes and tilling the soil to the pursuit of trade. He is proud of his idiom, which he speaks rapidly and as negligently as he chooses at times, with a manly and sympathetic voice.

THE ARTICLE

30. The Articles are *năn* or *săn*, *sĭ*, *tjă*.

31. *Nan* and *san* are used with appellatives denoting persons, animals and things, concrete and abstract, of all genders, in singular and plural. These articles correspond to our definite article “the;” they are also used in most cases where we use the indefinite article and, with generic force, where we omit the article.

(There is no indefinite article in Bontoc Igórot; *ĭsa*, one, is a numeral, but has not been weakened to an indefinite article. In the combination *nă: ĭsa* it means a certain one, or, if repeated as correlative, the one—the other. It is much more emphatic than our indefinite article. How an indefinite direct object of an English verb is expressed in Igórot, by the “personal verb” and the preposition *is*, but without any article, will be explained in [162].)

In Igórot the article denotes rather that a substantive is taken as a whole than that it is definite.

32. *Nan* and *san* are not inflected. They consist of the locative adverbs (which serve also as personal and as demonstrative pronouns) *na*, here, or *sa*, there, and the agglutinated “ligature” *n*.

Nan is always used in conversation with appellatives; it is also used exclusively with Nomina actionis and Nomina agentis of Verbs, and with names of towns after the preposition *is*, if the speaker is present at the town.

San is found in narrative, folklore, songs, etc. It is used with substantives which have been mentioned before in a story or which are supposed to be familiar to the listener. A number of examples in the Texts and its close relation to *sa*, there and that, permit sometimes to translate *san* by phrases like: that well known, that above mentioned, that familiar....

No definite rule for the use of *san* can be established. The Igorot interchanged it, in each case, without hesitation to *nan*.

Examples:

<i>nan lălăki</i>	the man	<i>nan kăyang</i>	the spear	
<i>nan făfăyi</i>	the woman	<i>nan pĭnang</i>	the ax	
<i>nan ongōnga</i>	the child	<i>nan kălăsay</i>	the shield	
<i>nan ăsă</i>	the dog	<i>is nan Făntok</i>	in Bontoc	} if the speaker is in B., T. M.
<i>nan fătük</i>	the pig	<i>is nan Tükăkăn</i>	in Tucucan	
<i>nan ăfong</i>	the house	<i>is nan Mănĭla</i>	in Manila	
	<i>san tăkũ</i>	the (already mentioned) people.		

33. The Personal Article *si* consists of *s*, which represents probably the article element, and *i*, which possesses demonstrative force. *Si*, in its original form *s'* [or *sh'*], is often affixed to the final vowel of a preceding word.

34. *Si* is employed as a definite article with the nominative (and "accusative") of

1. Proper names of Persons.

2. Substantives denoting kinship, where *si* is interchangeable with *nan*.

Examples: *si Anaawăsal*; *si Mólêng*; *si Fămnag*; *si Fălónglong* (i. e. "Antéro"); *si Akănay*; *si Ăngay*; *si Tăkay*; *si Săyo*.

<i>si ămă</i>	the father	<i>si yăn/ă</i>	the older brother or sister
<i>si ĭnă</i>	the mother	<i>si ănôtji</i>	the younger brother or sister
<i>si ăsăwă</i>	the husband or wife	<i>si ĭkăd</i>	the grandfather

Si preceding a proper name with an initial vowel and following a word with a final vowel is changed to *s'* or *sh'* in these examples:

<i>ĭntö s' Antéro?</i>	where is Antero?
<i>inmăli sh' Olóshan</i>	Oloshan has come
<i>sumăa s' ămănă</i>	his father comes home
<i>ăyăkanyu sh' ĭnă</i>	call mother!

S' [sh'] is also found sometimes with proper names beginning with a consonant: *tinmōli sh' Fānged*, Fanged has returned; *sīnu sh' Mātyu?* who is Matyu? *mānūblā s' Bēgti*, Bugti smokes.

Si is closely connected with the proper name or term of kinship and can not be used, if a modifier precedes, as "the good father:" *nan* (not: *si*) *kāwīś ay āmā*; the three uncles: *nan tōlō'y ālītāe*.

Nan seems also to be preferred, if *āmā* and *īnā* have the possessive suffixes of the first person singular, my; *nan āmāk*, my father; *nan īnāk*, my mother.

35. *Si* forms also compounds with some personal pronouns, as *sāk/ēn*, I; *sīkā*, thou; *sīyā*, he; *sītōdī*, that; *sīnū*, who? etc.

36. The personal article *si* must not be confounded with the inverted form of the locative preposition *is*; in phrases like: *ōlon si āsē*, dog's head; *pālēk si pīnang*, axe-handle; *tēngān si lāfī*, midnight; *soldātsōn si Melikāno*, American soldier—*si* is of course not the article; [see 76].

37. Pleonastic use of articles occurs also, but rarely, as: *īntō nan si Anauwāsal?* where is Anauwasal? *nan si Lūmāwīg*, the Igórot's God Lumawig.

38. In a series of substantives the article is placed to each: *nan kīpan yā nan tūfay yā nan pīnāngāsh yā nan gāngsā*, the knife, spear (blade), ax (blade) and gong.

39. The Collective Personal Article. If some substantives—usually two—proper names or terms of kinship, are connected by "and" (in this case: *kēn*) the Collective Article *tjā* [tsā] is placed sometimes before the series, and no other article is employed with any of the following words:

tjā Olōshān kēn Langāgān wōdāytjā 'snā, Oloshan and Langagan are here.

tjā Pālpālāmā kēn Pālpālāking, Palpalama and Palpalaking.

tjā āmā ken īnā, father and mother; *tjā yūn/ā kēn ānōtjī*, the older and the younger brother; *tjā Bēmēgdā kēn Kōdsōō kēn Fōteng*, B., K. and F.

[also: *tjā B. kēn K. ya si F.*]

“The parents” is sometimes expressed by one substantive, father, mother, preceded by *tjă*: *tjă ămăňă*, lit. they his father; *tjă ınăňă*, lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: *si ămă yă si ınă*, father and mother, is preferred.

Tja is also found in combination with pronouns in dual and plural, as: *tjăită*, we both (you and I); *tjăkămł*, we; *tjăttjă*, they; *tjă tönă*, these; *tjă tődł*, those, etc., and as suffix derived from pronouns. [88, 106, 195.]

Other remarks about the use of the Articles will be found in several following sections of this Grammar.

THE LIGATURES

40. Between words which are thought to be in close connection with each other some particles are placed which may be called Ligatures.

The origin of these Ligatures is as yet unknown; here it may suffice to say that they are used very extensively, according to distinct rules which are given in several subsequent chapters of this Grammar.

Here only a few remarks are made, such as are considered necessary for some knowledge of the function of the Ligatures.

41. *Ay* or *'y* serves as a connective between a substantive and its attributive adjective which can either precede or follow:

nan fănłg ay ăfong the small house

nan kăyŏ ay ăntjo the high tree

or:

nan kăyŏ'y ăntjŏ

or between a substantive and its numeral: *łpătt ay fătug*, four pigs;

or between a substantive or pronoun and apposition: *nan Igŏłŏt ay łFăntok*, the Igórot, Bontocmen; *słkă'y yún/ă*, you, as the older brother;

or between thing and material: *síngat ay fălłdŏg*, an earring of gold;

or between demonstrative pronoun and substantive: *nannăy ay mŏnok*, this chicken;

or between our "antecedent and a relative clause:" *ĩntŏ nan lălăkĩ ay nangălă is nan fălŋĕg?* where is the man who took the spear?

or, in our grammatical conception, before a dependent infinitive: *lĕytjĕk ay ũmüy*, I want to go;

or before a "participle" modifying a verb: *kĩnwănĩnă'y mangwănĩ*, he said saying;

and in a number of other instances to be treated in various sections of this Grammar.

Ay is unaccented, often scarcely audible. If the preceding word ends in an open syllable, this Ligature is usually attached, in the form 'y, to the final vowel, especially to *a*, *o*, *æ*, sometimes to *u*, rarely to *é* or *i*, but never to a diphthong.

Ay has no equivalent in the Indo-Germanic languages; it cannot be translated. However, words like "namely," or the relative pronoun with the copula may facilitate, if necessary, the comprehension of *ay* in many cases where it is used. Thus *ay* will occasionally be rendered in this book by "who (which) is, are, was, were."

But it should always be kept in mind, that this is by no means a direct translation or equivalent of *ay*; it is only a means for explaining certain constructions in which *ay* occurs.

42. The Ligature *-n* attached to the final vowel of a substantive or Nomen actionis followed by an other substantive or pronoun, indicates that these words stand in a relation to each other, the English equivalent for which would be a possessive genitive or a subjective genitive. The word with the suffixed *-n* is the nomen regens, the next word names the possessor or agent.

nan fŏbăngan nan lălăkĩ the pipe of the man

ĩtŏlĩn nan fŏbfăllŏ the young man's giving back, or "the young man gives back."

43. *Ya*, which may be considered a Ligature, serves as copula between a substantive and the subsequent predicative substantive, adjective or active "participle" (i. e. verbal adjective of a "personal verb"); the coupla *ya* can only be used, if these predicative elements follow the subject. (Between subject and active participle, *ya* is frequently omitted.)

nan lălăkĩ ya nan älwĩdkŏ the man is my friend;

nan kăyæ ya äntjo the tree is high;

nan mămăgkĩd ya innălĩ the girl "is having come," has come.

The copula *ya* must be employed between the subject and the following passive participle (of a "possessive verb"):

nan laláki ya nafálexd the man was bound (imprisoned).

This copulative *ya* must be distinguished from the conjunction *ya*, and, also from the affirmative particle *ya*. [423.]

THE SUBSTANTIVE

44. Primitive Substantives in Bontoc Igórot consist mostly of a dissyllabic root and are usually accented on the paenultima:

<i>ólö</i>	head	<i>tjápan</i>	foot	<i>ákyü</i>	sun, day
<i>fáän</i>	moon, month	<i>ógsä</i>	deer	<i>djálan</i>	way, road
<i>ílí</i>	land, town	<i>káyang</i>	spear	<i>límä</i>	hand
<i>mätä</i>	eye [<i>mäta</i>]	<i>tjénüm</i>	water	<i>fäsæl</i>	enemy
Trisyllabic:	<i>äyáwan</i>	water buffalo (wild)	<i>fälögníd</i>	battle	
	<i>äsáæwä</i>	husband or wife	<i>kälásay</i>	shield	
	<i>ípéikao</i>	people, nation	<i>föbängä</i>	pipe	

Some appear in reduplicated form:

Persons:	<i>lalákí</i>	man	<i>fáfáyí</i>	woman	<i>ongóngä</i>	child
	<i>föbfállö</i>	young man	<i>mämägkíd</i>	young girl		
	<i>äm/ämä</i>	old man	<i>ín/ínä</i>	old woman		
Animals and Things:	<i>äyáyäm</i>	bird	<i>tjótjön</i>	locust		
	<i>lílëng</i>	a fish	<i>fákfäk</i>	frog	<i>ótöt</i>	rat
	<i>tjótjö</i>	mouse	<i>fñölöfólö</i>	butterfly	<i>págpäg</i>	public forest
	<i>sósö</i>	breast	<i>kökö</i>	finger nail	<i>pápät/tay</i>	grove

45. The derivation and meaning of proper names and of geographical names (of which a list is given in the Appendix to the Grammar) seems to be forgotten by the Igórot, nor is it possible to determine etymologically their signification.

46. Substantives in Bontoc Igórot have neither grammatical gender nor inflection to indicate case or number.

47. To distinguish sex of persons and animals the words *läláki* or *fäfáyi*, male or female, are placed after the substantive, connected by *ay*.

<i>äsáwəwä'y läláki</i>	husband	<i>yǎn/ǎ'y läláki</i>	older brother
<i>äsáwəwä'y fäfáyi</i>	wife	<i>yǎn/ǎ'y fäfáyi</i>	older sister
<i>ánák ay läláki</i>	son	<i>íkíd ay läláki</i>	grandfather
<i>ánák ay fäfáyi</i>	daughter	<i>íkíd ay fäfáyi</i>	grandmother
<i>ásə'y läláki</i>	male dog	<i>kítjing ay läláki</i>	he-goat
<i>ásə'y fäfáyi</i>	female dog	<i>kítjing ay fäfáyi</i>	she-goat

The distinction "male" or "female" is omitted, if the sex is unimportant or understood from the context.

Some (domestic) animals have, as in most languages, special names for the male and the female and also a name for the species, as:

<i>mónök</i> chicken	<i>kəwəwítan</i> cock	<i>mangálak</i> hen (<i>impäs</i> chicklet)
<i>fütük</i> hog	<i>fǎä</i> boar	<i>ókó</i> sow (<i>ámók</i> young pig)
<i>nóang</i> tame water buffalo	<i>tót/ó</i> bull	<i>kámfákyan</i> cow (of <i>nóang</i>).

48. With a few exceptions, there is no plural form. Frequently the context and also the suffixes of verbs are showing the number.

<i>nan káyə yä ántjǒ</i>	the tree is high, or: the trees are high
<i>nan áyáyám tǔmáyo</i>	the bird flies
<i>nan áyáyám tǔmáyoťja</i>	the birds fly.

49. These substantives have reduplicated plural forms:

<i>läláki</i> man	<i>läläláki</i> men
<i>fäfáyi</i> woman	<i>fäfäfáyi</i> [<i>föbfäfáyi</i>] women
<i>föbfállö</i> young man	<i>föbfäfállö</i> young men
<i>mámáčkíd</i> girl	<i>mámámáčkíd</i> girls
<i>ánák</i> child (offspring)	<i>ánánák</i> children

In various manners the following words form their plural:

<i>ongóngä</i> child (any young human being) remains either unchanged, or has <i>ongängä</i> , or borrows the form <i>ánánák</i> , children.
<i>ám/ámä</i> old man <i>ám/ámmä</i> old men <i>ín/ínä</i> old woman <i>ínännä</i> old women (but <i>ámä</i> father and <i>ínä</i> mother remain unchanged).

Notice the Dual and Plural: *sínáki* two brothers or sisters, *sínäg/í* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *ámók* young pig: *ámómok*, *mangálak* hen: *mangmangálak* and *kəwəwítan* cock: *kəkəwəwítan* [L. 44].

50. There is no particle in Bontoc Igórot indicating the plural of nouns. Neither *ángsǎn* nor *ǎm/ǎn* serve as such particles. They express much, many or all, as in English.

51. If numerals, or other expressions denoting more than one, precede the substantives which have plural forms, the singular forms are often used. *san tǒlǒ'y fǒbfǎllǒ* the three young men [L. 83].

FORMATION OF SUBSTANTIVES

By affixing certain particles to a root, sometimes with reduplication, groups of substantives are formed which possess each common characteristics.

Although many combinations formed thus are strictly idiomatic and cannot be classified, the general force of some formative particles can be defined as follows:

52. *Ka-* denotes sometimes that one object is meant in its entirety, or several together as a whole:

kǎǎlóngǎn the coffin (*alóngan*), hiding with all its parts the wife of *Lumǎwig* [L. 81]

kǎtǎyǎǎn the large basket into which the girl crawled [T. 4] (*tǎyǎǎn*)

kǎtjǎnǎm the river (*tjǎnum*: water); G. Gewässer

kǎmǎnǎk hen with chicklets (*mǎnǎk*)

kǎtǎkǎ personality (*tǎkǎ*); G. das Wesen des Mannes [L. 34]

kǎsǎkǎlǎng receptacle, basket for an enemy's head [H. 4] cf. [56]

53. *Ka-* and gemination of a dissyllabic root, or reduplication of the first two syllables of a trisyllabic, produces Collectives; if a predicate follows, it is regularly in plural.

kǎlǎlǎlǎlǎkǎ all men, the whole crowd; G. die Mannschaft

kǎfǎfǎfǎfǎyǎ all women, or also: each woman of the assembly

kāmāmāmāgkīd all the girls, each girl
kāongāongōngă all the children, each child
kābfīnāfīnālyēn every married man
kātākētākē every person
kāōfongāfong each house, the whole group of houses
kāākēākēyū each day of a certain period
kāāsēāsē all the dogs, each dog of a pack
kālīfōlīfōō a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

nan kādjūak my companion
nan kāpātmi our four companions (*īpāt*, four)
nan kānēmmi our six companions (*ēnem*, *īnīm*, six)
nan kālmāmī our five companions (*līmă*, five)

55. *Ka-* and root (and *-na*, which is the possessive suffix of the third person singular: his, her, its, and without which such substantives were rarely obtained) forms abstract substantives:

nan kāantjōnă its height; *kād năn kaantjōn nan kāyē?* how much (is) the height of the tree? how high is the tree?
nan kātīt/īwăna its truth
nan kāāsēdjīlnă [*kāāsēdjōnă*] its thickness
nan kāāsōwīnă its distance
nan kāktēk knowledge (from the verbal root *k't'k*: know)
nan kāfābfāyīănă his sister, G. "das Weibliche."

56. *-An*, a locative suffix of most extensive use, denotes a place; frequently the prefix *ka-* is employed with the same root:

kāpāyăn place for ricefield
kākāyăn place for wood
kāpūyăn fireplace
kātjēnūmăn waterplace
fālōgnīdăn battleplace
ōpōōpăn forge (*ōpōōp*, bellows)
ōlēngăn place for charcoal

kăpătătjĩmăn place where iron is kept

păbăfăngăn a community house, where certain ceremonies are performed,
and a sleeping place for old men and boys.

-*an* is the ending of many nouns denoting a vessel, receptacle; *tayăăn* basket, *tăănnan* jar, *saktăan* water-vessel. With verbs denoting to fill, put into, these nouns have often prefix *ka-* and suffix *-an*.

57. -*An* is also the ending of many towns in Luzon; so we find in the Bontoc area: *Tükükăn*; *Săbăngăn*; *Dsălĩkăn* [Delican]; *Săkăsăkkan*; *Fĩgĩkăn*; *Fülăkăn*; *Tĩtĩp/ăn*, etc. and some *Ată* (town sections) in Bontoc: *Fătăyăn*; *Lăowĩngăn*; *Sĩgĩtjăn*; *Pőkĩsăn*; *Lũwăkăn*; *Ungkăn*. And also some proper names of men end in *-an*, as *Lang/ăgăn*, *Olăshăn*, *Dăyăpăn*, *Otătăn*.

58. -*An* is suffixed to verbals which are formed into nouns denoting locality; these abound in Igórot Language. Like verbs, such nouns have even temporal forms, for the present and preterite.

măsũyěpăn sleeping place, *năsũyěpăn* a former sleeping place

tũktjăan or *kătuktjăan* sitting place, seat, "chair"

inătăăn cooking place, pret. *ninotăan*

ănĩtjăan warming place

malpăan, *nălpăan* place from which one comes, came

mătăkăan, *natăkăan* place where people live, lived

tătălĩbnan dancing place

pălĩtjan place where knives can be sharpened, whetstone.

59. *Pang-* denotes that a person or a thing belongs to a place or object.

pangăto belonging to a section of a town, being a member thereof, an *ăto*
companion

pangăfong a member of a household, members of the same family.

pangălă front legs of animals, parts connected with the *ălă*, head (*pangălă*
means in "old language:" the oldest brother, "head brother," now
called *yũn/ă*)

pămălĩgăn a section of the mountain range (*pang* + *fĩlig*; Sandhi rules [II])

pangĩgnăn a handle of a shield, etc. (*ĩgnak* "I hold")

60. *Sin-* is the prefix of union; it is usually combined with *pang*:
sinpáng-, rarely with assimilation: *simpáng-*.

sināg/i brothers and sisters together, G. die Geschwister

sinpāngāfóng one family

sinpāmīlīgan one whole section of a mountain

sinpāngīlī all inhabitants of a town or country

sinpāngāpo the parents and grandparents of one family

sinpāngānāk the children and grandchildren of one family

sinpangālīwīd all friends together

sinkāśūd the brothers-in-law [L. 71]

sināsāwā husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

sināmā father with his child or children [M. 11]

sinīnā mother with her child or children

61. *I-* placed before the name of a town or region denotes the inhabitants:

nan iFěntok the Bontocmen *iSāmōkī*; *iyAntčdāo*

nan iTūkūkan the man or men from T. *iMālīgkong* [*imMalīgkong*]

nan iAlāb the Alabmen [*iyAab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igólōt* [*Ikólōt*], Span. Igorrotes and Ygorrotes, is said by Dr. T. H. Pardo de Tavera in his "Etimología de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gólōt*, which means in Tagalog, as Tavera says, a mountain chain; hence *Igólōt* (or: *iGólōt*) is equivalent to "mountaineer," in German "Bergsassen."—

If this be correct, the Igórot have adopted their name from a foreign tribe. They have no explanation to offer for their tribal appellation.

62. *Mñ-* and *nñ-* agglutinated to an object denotes its owner or possessor. *Min-* is the present, *nin-* the preterite prefix; the latter is in common use, without reference to time past. *Min-* expresses rather: attaining possession now, than: having possession.

nināfong owner of a house *ninongōngā* person to whom a child belongs

ninfālfeg owner of a spear *ninwānis* owner of a geestring, loincloth

ninsōklong owner of a cap, hat *ninnōang* owner of a buffalo

ninpīnang owner of an ax *nintāpūy* owner of rice wine

63. *In-* prefixed to words indicates their connection with verbs of the “personal” class; they are verbal adjectives, similar to participles in active, used substantively, as *infǝlɛ*, a watchman, *infǝyan*, a sorcerer, *inshǝbbǝk*, [*insǝbbok*], a conjurer of disease.

64. Substantives with the infix *-in-* are connected with the idea of the product of an accomplished action, as:

kǝnǝsil, *fǝnǝli*, *kǝnǝsid*, *tǝnǝknǝ* kinds of plaited rattan

kǝnǝyɛ gathered wood

tǝnǝod a married man’s hat

(Also “equipped with:” *sinalawǝtan*, a spear with many barbs: *salǝwit*.)

65. *In-* infixed into the reduplicated root denotes an accomplished imitation, as: *tinaktǝkɛ* (from *tǝkɛ*, person, man), a human figure carved in wood, such as on spoon handles, on the bowls of certain brass pipes, etc.

66. The names of toys show a reduplicated root, by which probably the stammering of children attempting to speak is imitated.

fǝfǝlfeg a toy spear

ǝbǝfong a toy house

ǝsǝsɛ a dog made of clay

kǝbkǝfǝyo a toy horse

nǝnǝang a toy buffalo

pǝpǝyǝ a model of a rice plantation

No other Diminutives seem to exist, except the names for toys, models, imitations; if “little,” “small” shall be expressed, the adjective *fǝnǝg* is used; *nan fǝnǝg ay tǝfɛn si kǝyɛ*, the leaflet of a tree.

67. The animal or thing with which one walks, comes, goes, or which one carries is expressed by either *mang-* or *min-* prefixed to the reduplicated forms of substantives; the Sandhi rules for *mang-* are given in [II].

(These prefixes form also with verbal roots “participles of active” or Nomina agentis; the following examples are probably hybrids between nouns and verbal adjectives). They are connected with substantives or pronouns, like participles, by *ay*: *umǝlǝ nan lalǝki ay mamipǝnang*, the man comes with an ax, carrying an ax (“axing”).

Examples with *mang-*

<i>mānosōklong</i> with a hat	<i>mānatafāgo</i> with tobacco
<i>mānetāfay</i> with a spear	<i>mānitīnāpay</i> with bread
<i>māmofoḅāngā</i> with a pipe	<i>mangakālāsay</i> with a shield
<i>māmafāto</i> with a coat	<i>mamabāngæ</i> with a glass
<i>mangikīmāta</i> with the double basket called: <i>kimāta</i>	

Examples with *mīn-*:

<i>minkīkīmāta</i> [<i>mingkikimāta</i>] with the "kimata"	
<i>manālān sīyā'y minkikimāta</i> he walks carrying a "kimata"	
<i>minkākāyæ</i> with wood	<i>minkēkēlēn</i> with straw
<i>mināḅpuy</i> with fire	<i>minpāpātātjīm</i> with iron
<i>mināḅsæ</i> with a dog	<i>mintjātjēnum</i> with water
<i>minkōkōkæd</i> with shoes	<i>minmōmōnōk</i> with a chicken
<i>minpāpākūy</i> with rice	<i>minfūfūtuk</i> with a pig
<i>minōḅlēng</i> with coal	<i>miusūsūlad</i> with a letter
<i>minkākāfāyo</i> with a horse	<i>mintætāfay</i> with a spear
<i>minkākāpis</i> with cotton	<i>mintōlōlfeg</i> with a key

Possessive suffixes are omitted in these combinations: he comes with his spear: *umāli sīyā'y mintætāfay*.

68. The part of the body which is wounded, hit, struck etc., is expressed by the infix *-in-* placed into the reduplication of substantives with initial consonants; to those with an initial vowel *in-* is prefixed and the initial vowel is doubled. Possessive suffixes which are otherwise commonly used with parts of the body must be omitted in these combinations.

Examples: I hit him with a spear in his arm. Arm: *līma*, redupl. *lilīma*, *li* with infix *-in-*: *lini-*; form: *līnīlīma* Translation: *kīnayāngkō sīyā is nan linilīma*. Thus: wounded in the

thigh <i>dinidīpay</i>	shoulder <i>binobōkā</i>
head <i>inōḅlō</i>	eye <i>mināmātā</i>
upper part of the thigh <i>inōḅpo</i>	ear <i>kinokōzweng</i>
belly <i>binōbōdō</i> [<i>finōfōtō</i>]	mouth <i>tinotōpek</i>
leg <i>sinisīki</i>	knee <i>kinokongkóngō</i>
foot <i>tjīnātjāpan</i>	heart <i>pinōpōsō</i>

69. Persons skilled in trade or profession are denoted by the particle *um-* inserted into the reduplication of a substantive (or verbal root) begin-

ning with a consonant; words with an initial vowel double this vowel and take *um-* as prefix. By the reduplication the customary, repeated occupation, the trade is indicated.

Root: *kaëb*; *kumākāëb*, a maker;

Root: *shafad*, plane; *shumāshāfad*, a carpenter, builder;

kumākāëb is fángǎ, potter, or: *fumafánga*;

fatek, tattoo; *fumafātek*, a tattooer;

falǒgnǎd, battle; *fumabfalǒgnid*, warrior;

irreg.: *fǔfǔmsha*, smith;

āsin, salt; *umāāsin*, salt vendor.

70. The most numerous class of Substantives consists of Verbals: Nomina agentis (concrete nouns) and Nomina actionis (abstract nouns). The extent of this class of nouns may be imagined, if we consider that — speaking here only in general terms — the English Transitive Verb (or what is named so) is not represented in Bontoc Igorot by a verb, but by a verbal noun, a Nomen actionis (with active, but not passive character!) with the suffixes *-en*, or *-an*, or the prefix *i-*, and, in addition, possessive endings. Thus e. g. does *kǎpek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *leytjéntáko*: our desire or desiring, G. unser Sehnen. And *ayǎkantjǎ* means “they call” in English, but it says: their calling; the aim reached by their calling, etc.

(For this reason transitive verbal phrases are marked by “ ” in their translation, as this is far from being literal).

Only this much here about these nouns which will be treated fully in the chapters on the Verb, where also the characteristics of the Nomen agentis (as: the bringer, the killer, the finder) will be discussed. Being nouns and having frequently the article they ought to be mentioned in this chapter on the substantives.

CASE RELATIONS

71. Substantives and their articles are uninflected in Bontoc Igorot. There is absolutely no “Declension” to express cases; but in Bontoc Igorot

These Constructions:

Correspond to the English:

I

The appellatives with the article *nan* or *san*, and proper names and terms of kinship with the article *si* or *tja*.

Nominative and Accusative.

II

The appellative with its article following a Nomen regens (or "governor");

Proper names and terms of kinship following a Nomen regens, without article *si*; the collective article *tja* is however, retained [L. 20; 37];

The Substantive denoting the agent following the Nomen actionis.

Possessive or Subjective Genitive.

III

The locative Preposition *is* [*si*, 's *sh*] before appellatives with (or without) article;

The Preposition *kĕn* before proper names and terms of kinship; the article *si* must be dropped, but *tja* is retained.

All other Case Relations, as, for instance: objective genitive, partitive genitive, dative, accusative after "personal" verbs, ablative, locative, instrumentalis, agent of passive verbs (i. e. verbal forms with prefix *ma-* or *na-*), etc. etc.

REMARKS

ad I. and II. The position of our subject and object in constructions with verbs which we consider customarily transitive, but which are of a totally different nature in Bontoc Igorot (and are called in this book briefly "possessive verbs"), will be explained in later chapters of this Grammar.

ad II. The Nomen regens, be it a substantive or a Nomen actionis, obtains the ligature *-n*, if it ends in a vowel [42].

Examples. The Nomen regens with final consonant:
nan áfong nan laláki the house of the man
nan tjàpan nan ongónga the foot of the child
nan kalásay nan fumabfalógnid the shield of the warrior
nan okókæud Fánged the story of Fanged
nan kápan ámä the knife of father
kánan nan Igólot the saying of the Igórot; "the Igórot says" [*kanán*]
abfólútèn nan fobfafáyi the believing of the women; "the women believe"

The Nomen regens with final vowel:
nan ášæn nan álrwidko the dog of my friend
nan ílin nan iFǎntok the land (town) of the Bontocmen
nan ólon nan nõang the head of the buffalo
si áman Táynan T'aynan's father
íígtón nan fobfállo the boy's holding; "the boy holds"
ísublin nan laláki the man's changing; "the man changes"
ngäg nan ítjun Bǎgti? what (is) the showing of Bugti? "what does Bugti show?"
ngäg nan íbfákan ína? what (is) the asking of mother? "what does mother ask?"

ad. III. Dative, etc.: *ítsaotsáona nan fobánga is nan alrwidna* "he gives the pipe to his friend"
ítjun nan íbit ken Mátyǎ "show the earring to Matyu!"
ínyálína nan káyæ ken ínána "he brought the wood to his mother"
inílámi angšan is nan álrwidyǎ "we saw many of your friends"
síya nan mántbæ'sh nan káyæ "he (is) the cutter of the tree"
mangángkámí's nan mákan we are eating the food (Ex. of a "personal verb")
uminúmka's nan tjénum drink the water! (Ex. of a "personal verb")

Other examples are given in the chapter on "Prepositional Terms" [377 397; 408].

72. Sometimes pleonastic constructions are found, as: *is nan ken Antéro*, to Antero; *is nan ken amátja*, to their father [L. 39], to or at their father's house.

73. Since terms of kinship may have the article *si* as well as *nan*, the phrase: "the house of father" is either: *nan áfong ámä* here the article *si* must be omitted!), or: *nan áfong nan ámä*.

74. Exceptions. If emphasized, place, cause, instrument, time, the indirect object or dative, etc., can be made the subject (i. e. in our, but not the Igórot's conception!) of peculiar verbal forms; in this case the rules of the use of *is* and *ken* do not hold, but different constructions are employed. [258-264].

75. The Nomen regens of a possessive genitive obtains sometimes the possessive suffixes *-na*, his, her, its; and *tja*, their; *nan fátuknă nan âm/ăma*, lit. "his pig of the old man," *nan kalăsaytjă nan fěisæl*, lit. "their shields of the enemy." This pleonastic construction was, however, rejected by some Igórot.

76. If a substantive stands in attributive relation to an other substantive (in which case some languages form compound nouns), the preposition *is*, in its inverted form *si* is placed between them. The attributive substantive which is to be taken in a generalizing sense follows the other; the ligature *-u* is used with the preceding noun if it ends in a vowel:

đlon si đgsă deer's head, G. Hirschkopf
nan átep si álang the granary roof
fđbăn si đsæ dog's tooth
těngan si đlđ "headbone," skull
nan kălĭn si Igđlot the Igórot language
ănak si kăak son of a monkey
tđfæn si păküy rice leaf
ănak si Lumăwig "Lumăwig-son" [L. 1]
těngan si lăfĭ midnight
pălek si pĭnang ax handle
nan lablăbon si kđkđok si mđnđk the beginning of cock's crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *ăfong ay bătđ*, stone house; *kĭpan ay gŭlĭlyă*, steel knife; *ĭstja'y fátuk*, pork.

78. A substantive in apposition with an other is connected with it by *ay*: *si Anaxwăsal ay alĭwidko ya inmüy* Anauwasal, my friend, has gone;

Aföu ay ñlin nan Ilókö ad Fúntok Aföu, the settlement of the Ilocanos
in Bontoc;
nan laláki ay ñman nan mamá'gkid ya nadóy the man, the father
of the girl, has died.

79. The substantives "town," "mountain," "section or *áto*," are connected with the following name by *is*, *id*, *ad*: *nan ñl'd Fúntok*, the town of Bontoc; *nan f'lig ad Pókis*, the mountain Pokis; *nan áto'd Lóngfüy*, the town section called Longfüy.

LOAN WORDS

80. Besides some words and phrases with which the Ilocanos living in a section of Bontoc have infected the Bontoc idiom, a number of words have been urged upon the Igórot by inevitable civilization; these words are nearly all Spanish, with the phonetic changes, if necessary. See [10, 18].

While probably most of these Loan Words are given here, others can be found in the Vocabulary.

hammer	<i>mantílyo (martillo)</i>	Filipinos	<i>Filipínosh</i>
wagon	<i>kalimáto (carromato)</i>	town chief	<i>plesidénte (presidente)</i>
horse	<i>kafáyo (caballo)</i>	picture	<i>taláto, litaláto (retrato)</i>
cow	<i>fáka (vaca)</i>	dollar	<i>pésosh, pëshosh (peso)</i>
hour	<i>óla, ólash, ólas (hora)</i>	Sunday, week	<i>domíngko (Domingo)</i>
book	<i>liblo (libro)</i>	watch	<i>lílæsh (reloj)</i>
flag	<i>bandéla (bandera)</i>	cross	<i>kéilæsh, kálosh (cruz)</i>
tramway	<i>talábya, talánfya,</i> <i>talabfya (tranvía)</i>	pound	<i>líbla (libra)</i>
street, highway	<i>kálsa (calzada)</i>	coal	<i>kalifón (carbón)</i>
school	<i>ésçuéla</i>	room	<i>kuálto (cuarto)</i>
hat	<i>somblélo (sombbrero)</i>	trousers	<i>pantalón</i>
socks	<i>médiash (medias)</i>	shoes	<i>sabátosh (zapatos)</i>
soldier	<i>soldá'dso, soldsá'dso</i>	soap	<i>safún (jabón)</i>
cane, staff	<i>fáston, fastón (bastón)</i>		Some Proper Names:
tobacco	<i>tafágo (tabaco)</i>	Ricardo	<i>Likáldso</i>
steamship	<i>bábül, báböll (vapor)</i>	Antéro	<i>Antélo, Antéro</i>
American	<i>Mélikáno</i>	Maria	<i>Mályá</i>

PERSONAL PRONOUNS

81. The Personal Pronouns are:

	Singular	Dual	Plural
1.	<i>sākĕn</i> [<i>sāk/ĕn</i> , <i>sāk/ĕn</i>], I (me)	I. incl. <i>tjǎĭtǎ</i> we two, i. e. you and I (us two)	I. incl. <i>tjǎtǎko</i> we (us) I. excl. <i>tjǎkǎmĭ</i> we (us)
2.	<i>sĭkǎ</i> thou (thee), you		II. <i>tjǎkǎyǎ</i> you III. <i>tjǎĭtjǎ</i> they (them)
3.	<i>sĭya</i> he (him), she (her), it		

82. The Personal Pronouns are combinations of the article *si* in singular, and of *tja* in dual and plural, with other particles.

83. *Sāk/ĕn* consists of *si*, the pronominal particle *ak* and the suffix-*en*, which is also employed with a group of "possessive verbs" (Engl. "transitives"). *-en* indicates that the action named by the verbal root affects an object (in an active sense, not after the erroneous traditional doctrine as one of the "three Passives!"); thus in Bontoc Igorot the individual "I" is represented not merely as a personality, but as a personality of energy, being not idle or indifferent, or even passive and suffering.

Sĭkǎ, consisting of *si* and the pronominal element *ka*, is the pronoun used exclusively in addressing any single person.

Sĭyǎ, consisting of *si* and probably a combination of *i* and *ya*, is used mostly for persons; for things, "it," sometimes the locative adverbs *na*, denoting an object near the speaker, or *sa*, an object near the person addressed, are employed.

In *tjakamĭ* and *tjakayĕ* there is, besides the article *tjǎ* and the pronominal suffixes *-mi* and *-yĕ*, an element *ka* which is probably collective, like the prefix *ka* [52 f.].

The *i* in *tjǎĭta* and *tjǎĭtja* is probably the contracted ligature *ay*: *tjǎĭtja* for *tjǎ ay tjǎ* (?) - or a demonstrative element.

84. Bontoc Igorot has, besides the three persons in singular and plural, a pronoun for the first person dual; this pronoun must be used, if the speaker

includes one person whom he addresses. It expresses: we two, you and I; ego et tu. The other missing dual forms must be circumscribed. We two, my companion and I (but not the person addressed), is: *tjakāmī ay djūā*; you two: *tjākāyā ay djūā*, etc.

The first person plural has two forms:

a. An inclusive form *tjātāko*, including person or person addressed; all persons included in "we" must be more than two: we all, you included; *ego et vos; nos et tu; nos et vos*.

b. An exclusive form *tjākāmī*, excluding the person or persons addressed: we alone but not you.

85. Case Relations. The form of the Personal Pronoun nominative and accusative is alike in Igorot.

The possessive genitive of the Personal Pronoun is expressed by possessive suffixes agglutinated to the object possessed. [101ff.].

All other or oblique case relations are indicated by *ken* (which is called in this book a preposition, and not an oblique case of the personal article!) Thus we may establish this paradigm (of the Singular):

Nomin. and Accus.	<i>sāk/én</i>	<i>sīka</i>	<i>sīya</i>
Possessive Gen. Suffix	<i>-ko, -k</i> [101]	<i>-mo, -m</i>	<i>-na</i>
Object Gen. and other Oblique Cases	<i>kěn sāk/én</i>	<i>kěn sīka</i>	<i>ken sīya</i> (not: <i>kenka</i>)

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *lalāki*, man, or *fāfāyi*, woman, is placed with the ligature *ay* after the pronoun. (Used very rarely): *sīya'y lalāki*, he; *sīya'y fāfāyi*, she.

87. The personal pronouns, as subjects of verbs, are only used to emphasize the agent. They are placed before or after a "personal" verb; but they must precede a "possessive" verb.

88. The personal pronouns are used as suffixes of a certain category of verbal combinations, but in these shortened forms:

Singular	Dual	Plural
1. <i>-ak</i>	I. <i>-ta</i>	I. incl. <i>-tǎkæ, -tǎko</i> I. excl. <i>-kǎmǐ</i>
2. <i>-ka</i>		II. <i>-kǎyǔ, -kǎyě</i>
3. (no suffix)		III. <i>-tjǎ</i>

(Verbs with these suffixes are called in this book briefly: personal verbs; some of them correspond to our intransitives.)

89. The English accusatives him, her, it, them, referring to a substantive mentioned before are usually omitted. Likewise the datives of the pronouns are omitted after verbs of giving, showing, bringing, telling, if self-understood; the Igorot say: "give the iron," for: "give us the iron."

90. The locative particles *nǎ* and *sǎ*, standing for "it" or "them" (things only!), do not begin a sentence. They are used mostly, in this meaning, as accusatives. Their preposition for the oblique cases is: *is*, or by metathesis: *si* [*sh'*].

91. The modifiers of personal pronouns are connected by *ay*:

sǎk/én ay iFǎntok I, a Bontocman
tjǎkǎyě ay fobfafáyǐ! ye women!
tjǎtǎko'y ǐpǎt umüytǎko we four are going
sǐkǎ'y tjüy you there
tjǎkǎmǐ ay nay we here
sǐně nan inmǎlǐ?—sǎk/én. tjǎkǎmǐ. who has come?—I. We.
sǐně nan ayǎkam? sǐ kǎ ya sǐyǎ "whom do you call?" you and him
tjǎǐtǎ admanǎlantǎ we two, you and I, shall go
inmǎy sǐyǎ he (she) has gone
itsaotsǎomo sa ken tjǎkǎmǐ! "give it to us!"
ǐtjum nan fǎngǎ ken sǐyǎ! "show him the pot!"
tjǎtǎko kumaibtǎko is nan ǎfong we are going to build the house
intǎsh' ǐna? ǎdǐk inǐla where is mother? "I have not seen (her)"
ǎdǐk kekkén sǐ yǎ "I do not know him (her)"
sǐyǎ'y fafáyǐ kekkéna sa "she, she knows it"
sǎk/én tinnóliak adúgkǎ I have returned yesterday

timmōlīkā sīkā'y alīwidkō you my friend have returned
tjākāmī pākāānēnmī nan fāsēl we, "we expel the enemy"
kēkkēnyē tjāitjā "you know them"
tjāitjā ya sāk/ēn adumālīkāmī they and I shall come
kānēm sa!—māngangka sī sā! "eat it!"
inākā'sh sā! give it (to me)
iyāik sā kēn sīkā "I bring it to you"
sāk/ēn ya sīkā intēdētā'snā I and you stay here

DEMONSTRATIVE PRONOUNS

92. The Demonstrative Pronouns are compounds of articles, demonstrative particles and locative adverbs.

The articles used in these combinations are *si* and *tja* for persons, *nan* and (rarely) *san* for things.

93. The Demonstrative Pronouns are both, disjunctive and conjunctive; in the latter case the ligature *ay* is used; there are, however, a few examples where *nan* takes the place of *ay*.

94. The following pronouns are used in reference to persons:

Singular	Plural
<i>sītōnā</i> this	<i>tjātōnā</i> these
<i>sītōshā</i> that (near)	<i>tjātōshā</i> those (near)
<i>sītōdī</i> that (distant)	<i>tjātōdī</i> those (distant)

si: article; *to*: demonstrative particle; *na*, *sha* [for: *sa*], *di* [for: *tjüy*]: locative adverbs.

If the preceding word ends in a vowel, *sītōdī*, etc., is often changed to the unaccented *s'tōdī* or *sh'tōdī*; as an enclitic it is pronounced with the preceding word, which is then accented on the ultima.

intō s'tōdī? where is this man? *intō s'tōnā?* where is that man?
sītōdī paymō sh'tōnā this or that person

95. Also the personal pronoun *síyǎ* is used as a demonstrative pronoun; in fact, no distinct line can be drawn between these two classes of pronouns.

96. When *sítõna*, *sítõsha*, *sítõdi* are placed in possessive or subjective genitive, *si* is dropped; in other case relations in singular *kěn* precedes *tõná*, *tõshǎ*, *tõdǐ*; *ken* is accented.

nan òlõn tõdǐ the head of that *nan ǎnǎk tõná* the child of this

As these examples show, *tõdi*, *tõshǎ*, *tõná* draw the accent on the ultima of the preceding word.

Examples:

alíwídkǒ s'tõdǐ that (is) my friend

sítõdǐ ay lalǎki that man

kěkkěm sítõná? "do you know this person?"

ídjǎk nan tafǎgo kěn tõdǐ "I give the tobacco to that man"

ílǎéntǎko tjǎtõná "we see these"

kǎnwǎnǎ kěn tjǎtõdǐ "he told those people"

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: *nǎntõná*, *nǎntõshǎ*, *nǎntõdǐ* (*sǎntõdi*).

They remain unchanged in possessive and subjective genitive; in oblique cases they are governed by the preposition *is*.

If disjunctive, they point to a thing already mentioned.

intjǎsǎnmi nǎntõdǐ "we have found this one"

adsǐbõénǎ nǎntõdǐ ay kǎyǎ "he will cut down that tree"

98. More frequently we find: *nannǎy*, this, these, and *nantjǎy* [*nantjǎy*] that, those; they refer, if disjunctive, to distinctive things. (*nannǎy* is probably: *nan na ay*.) Both are usually connected by *ay* with substantives; these substantives may denote persons and things. Instead of the form *nannay* we find often *nan.....ay nay* with the substantive interposed. (Also plural forms: *nannǎytja*, *nantjǎytja*, *nantõsǎtja*, *nantõdǐtja* occur.)

nannǎy ay wána; *nan wána'y nay* this river

nantjǎy ay fobána that pipe

nannáy ay mamamá gkid these girls
ílaëm nan djúá'y fálfeg; léytjém nannáy paymó nantjúy? "you see the
 two spears; do you want this or that?" *ídjúám nannáy!* "give me
 this!"

99. The locative adverbs *na*, but more commonly *sa* and *tji* or *tjúy* [*tjúy*] serve also as disjunctive pronouns, referring to indefinite objects, as Fr. *ceci* and *cela*. The oblique cases are: *is sa, si sa; is na, si na; is tjúy; is tji*; they are identical with local adverbs: hither or here; thither or there.

(There is no possessive or subjective genitive of *na, sa* and *tji*).

ngäg sa? what is that?
iyáim sa kén tödí! "bring that to him!"
lñägóántákæ sa "we have bought that"
ayké læwá tji? is that bad? *káwís sa!* this is good; all right.

100. *Nay* and *tjúy* [*tjúy*] placed at the beginning of a phrase mean: here is, there is, Fr. *voici, voilà*.

nay si anótji! there is the younger brother!
tjúy nan lámän! there is the wild hog!

(The gesture of pointing is usually executed by protruding the jaw).

POSSESSIVES

101. Possessive Suffixes — equivalent to the possessive genitive of the personal pronouns — are employed in Bontoc Igorot, instead of our possessive pronouns:

Possessor, Owner:—In Singular	In Dual	In Plural
1. <i>-ko</i> , but <i>-k</i> after pure vowels: my	I. <i>-ta</i> , our, i. e.	I. incl. <i>-tákkæ, -táko</i>
2. <i>-mo</i> , but <i>-m</i> after pure vowels: thy, your	of us two, or: your and	our I. exclus. <i>-mi</i> , our
3. <i>-na</i> his, her, its.	mine.	II. <i>-yu, -yæ</i> , your III. <i>-tja</i> , their

(For Dual and I. incl. and I. excl. Plural see [84])

102. Substantives with these suffixes are preceded by the article.

103. These suffixes, except *-k* and *-m*, have sometimes the tendency of drawing the accent of the substantive, or of any word combined with them, to its ultima. Sometimes the final vowel of a dissyllabic is lengthened.

104. The Possessives are used most extensively, not only with terms of kinship and parts of the body and in cases where they are indispensable, but also where they appear to be self-evident. Especially the frequent use of *-na* and *-tja* is in many instances strictly idiomatic. (For their pleonastic use with a consecutive possessive genitive see [75]).

Collectors of vocabularies will frequently obtain a concrete substantive with possessive suffixes, as: *ǎlok* or *ǎlom* or *ǎlǎnǎ*, my, your, his head, (instead of the form: *ǎlǎ*, head), if he points to another man's or his own head.

105. If the suffix *-k*, my, is used with "father" or "mother," it seems customary to employ the article *nan*; without this suffix to employ *si*:
my father: *nan ǎmak*, or: *si ǎmǎ*; my mother: *nan ǎnǎk*, or: *si ǎnǎ*.

Examples:

nan soklǎngko (*sǎklǎng*, hat), *nan soklǎngmo*, *nan soklǎngna*, *nan soklǎngta*,
nan soklǎngtǎkǎ, *nan soklǎngmi*, *nan soklǎngyǎ*, *nan soklǎngtǎjǎ*:
my, thy, his, etc., hat or hats.

nan ǎfǎngko, *nan ǎfǎngmo*, *nan ǎfǎngnǎ*, *nan ǎfǎngta*, *nan ǎfǎngtǎkǎ*,
etc.: my, thy, his, etc., house or houses.

nan kipǎngko, *nan kipǎnmo*, *nan kipǎna* (for *kipǎn-na*): my, thy, etc.,
knife.

si (or: *nan*) *yǎn/ak*, *si* (or: *nan*) *yǎn/am*, *si* (or: *nan*) *yǎn/ǎna*: my, thy,
etc., older brother.

nan ǎsǎk, *nan ǎsǎm*, *nan ǎsǎna*: my, thy, his dog

nan ǎlik, *nan ǎlim*, *nan ǎlǎnǎ*, *nan ǎlǎmi*: my, thy, his, our country or town.

nan ǎnǎkko, *nan ǎnǎkmo*: my, your child.

nan tǎfǎyko, *nan tǎfǎymo*: my, your spear.

nan inǎta: our mother (Dual); the mother of us two, you and me.

nan inǎtja'y djǎa: the mother of the two.

nan inǎmi: our mother (the addressed person being not her child).

nan inatǎko: our mother (if more than two children of her speak to one another).

nan tjōkǎko, nan tjōkǎmo, nan tjōkǎna: my, your, his bag “*tjōka*.”
(Final diphthongs are consonantal [2]).

106. These possessive suffixes are combined with various Parts of Speech, not only substantives.

One of their most important functions consists in their denoting the pronominal subject of our “transitive” verbs; these are in Bontoc Igorot not verbs in our sense, but verbal nouns, Nomina actionis, as mentioned before [70], to which the possessive suffixes are agglutinated to distinguish the person of the agent. For this reason they are termed in this book “possessive” verbs, opposite to the “personal” verbs [153ff.].

Their use in these combinations will be treated in the chapters on the Verbs [195]; it shall be merely indicated here in a few examples:

Nom. act. *leytjén*, loving, liking, wishing; *léytjéntǎkæ*, our liking, wishing, “we love, like, wish;” Ger. unser Wünschen.

Nom. act. *itjasan*, finding (place of finding); *itjǎsanyě*, your finding-place, “you find.”

Nom. act. *ilabo*, beginning; *ilǎböna*, his, her, its beginning, “he, she, it begins.”

Nom. act. *isubli*, changing; *ǐsublik*, my changing; Ger. mein Wechseln, “I change.”

Nom. act. *ibfaka*, asking; *ǐbfǎkam*, thy asking, “thou askest, you ask.”

107. Disjunctive possessives are expressed by combinations with the root *kōǎ*, which denotes ownership, possession, property, but only material ownership, not of persons, parts of one’s body, qualities, etc.

kōǎk is used often without the article *nan*.

nan kōǎk or *kōǎk*: my property, or: mine; *nan kōǎm*, thine, yours; *nan kōǎnä*, his, hers, its; *nan kōǎta*, ours (of us two); *nan kōatǎkě*, ours; *nan kōǎmǐ*, ours; *nan kōǎyě*, yours; *nan kōǎtjǎ*, theirs.

Examples:

nan áfongko ya nan kōǎm my house and yours

nan nōǎngtja ya nan kōǎmǐ their buffaloes (Sp. “carabáo”) and ours

nan kutlámo ya nan kōǎnä your nightcap and hers

With the copula *ya*, is, are, was, were, etc. [43] (the article *nan* is omitted):

nannáy ay áfong ya kóak this house is mine, belongs to me
ángsān ay kāfáyo ya kóānā many horses are his
nan pātātjīm ay tjǎy ya kóātáko that iron is ours

Other phrases:

aykě kóam sa? is that yours? does that belong to you? (*aykě*: interrogative particle)

intǒ nan kóātsa [for: *kóātja*]? where is theirs?

nan kóan nan alíwidyu the property of your friend, that of your friend
 (*kóā* with final *n*, see [42])

nan áswak ya nan kóan yǎn/ak (or: *nan yǎn/ak*) my dog and that of my older brother

nan bílákmo ya nan kóan Abákíd your money and that of Abakíd

But with persons: *nan anǒtjik ya nan anǒtjim* my younger brother and yours; *si asáwawak ya si asáwawam* my wife and yours

And with parts of the body: *nan límam ya nan límāna* your hand and his; *nan mátak paymǒ nan máťāna* my eye or his

Observe these phrases:

nay nan falfégko; intǒ nan kóan Mólèng? here is my spear; where is Moleng's?

ǎdík finása nan sūlǎdmo; fínásak nan kóan Antéro I did not read your letter; I read Antero's.

108. Rarely we find *kóā* in attributive connection with nouns; if so, the possession is emphasized: *nan kóak ay áfong*, my property, namely: a house; or: my own house; *nan kóam ay fítuk*, your pig (not mine).

109. The sentence: "the house is mine" is also circumscribed by: I am the house-owner: *sak/én nan nináfong*; this construction is indeed preferred by the Igorot; cf. [62].

And so they say for: whose house is this? *sínw nan nináfong ay nay?* lit. who is the house-owner here (or: this).

It may be said here also that "owner" in general means: *minkóā* or *ninkóā*; these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/én nan minkóā is nan áfong*: I (am) the owner of the house; the house is mine. (And: *inkóak is*.....I own, possess); *nan minkóā is nan ásin, is nan fánga*, the owner of salt, of pottery [L. 20; 25].

110. Some substantives ending in *-en* or *-an* are akin to verbal nouns or really verbals. If the suffixes for “my” and “thy” shall be added to these, their final *n* is dropped, and as they end then in vowels, *-k* or *-m* is suffixed: as:

nan masũyčpãn, the sleeping place; *nan masũyčpak*, *nan mäsũyčpam*, my, thy sleeping place.

But others have the suffixes *-ko* and *-mo*: *nan kipángko*, *nan kipãnmo*, my, thy knife.

REFLEXIVE AND RECIPROCAL

111. Instead of Reflexive Pronouns Igorot Language uses the word *ãrwak*, body, with possessive suffixes, unless a verb contains the reflexive idea within itself.

kidfãnã nan ãrwãkna “he bites himself”

akãshak nan ãrwãkko “I heal myself”

nan lalãki pñãdđynã nan ãrwãkna the man killed himself

But, e. g., *ũmřsak*, I wash myself, without object, as the verb is reflexive by its form as a “middle.”

112. Reciprocity is not expressed by any pronoun, but by the verbal prefix *in -asi* [301].

THE INTENSIVE PRONOUN

113. The Intensive Pronoun *-self-* is *tsãdlo*.

sak/ẽn tsãdlõ I myself *sřtõdř tsãdlõ* he himself

nan alřwidko tsãdlo my friend himself

nan fafafaĩyi tsãdlo the women themselves

kinwãnřna tsãdlo “he said” (so) himself

Observe the idiomatic use of *tsãdlo* in these passages from Texts:
intjãnãna tsãdlo nan mangãkõu he found at last the thief [S. 2.]

adtsǎdlo fumǎngōnak I shall indeed (or: finally) awake [S. 12] (*ad-* is the prefix of future tense)

adtsǎdlo fumǐtjang (To satisfy their mother complaining of the bad kindling wood, her two sons gather well-dried sticks, saying:) "this surely (or: at last) will burn!" [K. 3]

ǐpéngko tsǎdlo "I try it myself"

adtsǎdlo tsǐnōek "I myself shall work"

nan lalǎki tsǎdlo inmǎli'snǎ the man himself came here

sak/én tsǎdlo inǐlak "I myself saw" (it)

sak/én tsǎdlo nan nangǐla ken sǐya "I myself saw him" (I myself 'am' the observer of him).

THE ADJECTIVE

114. The number of primitive Adjectives is limited in Bontoc Igórot. Adjectives are not inflected to distinguish singular or plural or gender. They appear often in a reduplicated form, which serves to intensify the quality expressed by the Adjective. Not all Adjectives, however, admit reduplication, as e. g. *lǎtǎng*, cold; and some are found only in the reduplicated form, as e. g. *tjaktjǎki*, big, large.

Examples:

	Simple Form	Reduplicated	
good beautiful honest, etc.)	} <i>kǎwǐs</i>	<i>kǎgǎwǐs</i>	
bad		<i>angǎlǐd</i>	
thoroughly bad	<i>ngǎg</i>	<i>angangǎlǐd</i>	
high tall long	} <i>ǎntjǒ</i>	<i>anǎntjǒ</i> (or, by gemination: <i>antjǒǎntjǒ</i>)	
small little low		} <i>fǎnǐg</i>	<i>fǎnfǎnǐg</i> (A doubtful plural form: <i>fanǎnig</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǐg!</i>
short			<i>ǎsdǐk</i>
big large	} <i>tjaktjǎkǐ</i>		<i>asasdǐk</i> very big: <i>tjaktjagǒa</i> [<i>tjaktagǒag</i> , <i>tjaktjagǒRa</i> : R is a sound between r and l in this word].
cold		<i>lǎtǎng</i>	(No redupl. form)

	Simple Form	Reduplicated
warm	<i>ātong</i>	<i>atātong</i>
hot		<i>māmātong</i>
black	} <i>ngītīd</i> (<i>innngītīd</i> : painted or dyed black)	
blue		
dark brown		
red	<i>kīlad</i> (<i>ingkīlad</i>)	
white	<i>pōkao</i> (<i>in-</i> or <i>impōkao</i>)	
yellow	<i>fākīngī</i>	
green	<i>kāg fākīyæ</i> (lit. like moss)	
brown	<i>kāg tīlīn</i> (lit. like a "rice bird")	

Some adjectives are identical with substantives, as *āmāma*, old (man), *ongóngā* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afōāfong adsángādum* (lit. a house "for a long time").

115. The attributive adjective either precedes or follows the substantive, apparently without distinction as to emphasis; good, bad, small, big usually precede. In either case the ligature *ay* is necessary.

nan kāwīs ay lalāki the good man
nan kālāsay ay innngītīd the black shield
si Tjūmīgyāy ay āmāmā old Tjumigyay
nan anántjō'y kāyæ the very high tree
nan nōang ay tjaktjagōa the very big buffalo
nan kāwīs ay alīwidko my good friend

116. Verbal adjectives or participles follow the substantive:

nan fāngā'y nafākash the broken pot
nan kāyæ ay madūkad the falling tree

117. The predicative adjective either precedes the subject without copula:

kāwīs nan fālfeg the spear is good

fānĭg si anākko my child is little
mamādtong nan patatjĭm the iron is hot
pūsĭ nan lalalāki the men are poor

Or it follows the subject, connected by the copula *ya*:

nan fafāyi ya kāwĭs ay ūlaèn The woman is beautiful ("good to see")
nan mamamāgkid ya fānĭg the girls are little
nan kātjèng ya adsāméd the brass is heavy
nan fobfafāllo ya abāfĭkas the young men are strong

118. If the subject of a predicative adjective is a personal pronoun, the adjective obtains the personal suffixes [88] and is thus verbalized:

- | | | |
|----------|-------------------|---------------------|
| I. | <i>antjōak</i> | I am tall |
| 2. | <i>antjōka</i> | you are tall |
| 3. | <i>antjō sĭya</i> | he, she, it is tall |
| D. | <i>antjōta</i> | we two are tall |
| I. incl. | <i>antjōtāko</i> | we are tall |
| I. excl. | <i>antjōkāmĭ</i> | we are tall |
| II. | <i>antjōkāyĕ</i> | you are tall |
| III. | <i>antjōtjā</i> | they are tall |

Also constructions like these occur: *sĭka ya āntjo*, *tjākāyĕ ya kāwĭs*; but the first persons are always suffixed. After the third singular, which has no suffix, a pronoun (or other subject, if it does not precede) as *sĭya*, *sĭtōdi*, *sa*, *na*, or *tji* must be placed: *kāwĭs sĭya*, he is good; *kāwĭs sa*, that is good.

119. Progressive quality, or transition of a quality into a higher degree, is expressed by adding to these verbalized forms the particle *um* as prefix, before an initial vowel; but as infix, if the adjective begins with a consonant. As infix *um* is placed between the initial consonant and the first vowel.

umantjōak I am getting tall, or taller
umāsdikak I am getting short, or shorter
kumāwĭsak I am getting good, or better
fumānĭgak I become small, or smaller
pumāsiak I become poor, or poorer
gumadsāngyĕnak I grow rich

To form the preterite the "augment" *in-* is combined with *um*, *u* being dropped: *inm-* (not: *imm-*); these forms designate a condition that has been attained: *inmantjǝak*, I have become, grown tall; *finmǎnigak*, I have become small; *pinmǎsiak*, I have become poor; *lumǎtǝng*, it is turning cold; *linmǎtǝng*, it has turned cold.

120. Certain adjectives with the prefix *in-* denote a quality or condition which has been attained; as *ngǐtid*, black, but *innǝgǐtid*, blackened; *ǎtong*, warm; *inǎtong*, having turned warm; *pǝkǝo*, white; *inpǝkǝo* (*impǝkǝo*), dyed white.

Only with the prefix *in-* are: *inyǎmis*, soft; *inyǎpǝu*, light; *inlǎmsit*, sweet; *inpǎkǎshǔǝng*, sour; *inaklǐd*, bitter, etc.

121. Some adjectives with the prefixes *ma-* and *na-* are really passive participles: *napǎlid*, sharp; *mǎfǐkod*, lean, emaciated; *malǎfosh*, naked; *nadǐgdigkǝ*, crooked. *Ma-* represents in participles of passive the present, *na-* the preterite; in these verbal adjectives *ma-* and *na-* are generally used without distinction of tense; *na-* is preferred.

If with adjectives of this combination the Progressive Quality shall be indicated [119], *ma-* or *na-* must be dropped, before *um-* is added; e. g. *mǎfǐkod* changes to *fumǐkod*: getting lean.

Adjectives denoting material are lacking; they must be circumscribed as follows: a wooden house, *nan ǎfong ay kǎyǝu*. [41]

122. Adjectives, in their simple form or reduplicated, may be modified by adverbs such as:

very, too	<i>tsǎtsǎmǎ</i>	<i>tsatsǎma ay lǎtǝng</i>	very cold, too cold
a little	<i>ǎkǐt</i>	<i>ǎkǐt ay ǎtong</i>	a little warm
less	<i>ǎkǎkǐt</i>	<i>akakǐt ay napǎlid</i>	less sharp

Observe the phrases:

akakǐt nan lǎtǝng adwǎnǐ mo adǔgkǎ lit. less the cold to-day than yesterday.

nan tǔfay akakǐt nan pǎlidna mo nan pǐnang lit. the spear, less its sharpness than (that of) the ax.

123. Comparative. For comparative the reduplicated (intensifying) forms are used.

“Than,” and in comparisons of equality “as,” is: *mo*. (*Mo* is also a conjunction meaning: if and: when; and an affirmative particle: verily [425])

anántjō nan kāyœ mo nan áfong the tree is higher than the house

nannáy ay patatjím ya kǎgǎwís mo nan gúlílya this iron is better than steel

amámǎák mo tjǎítjǎ I am older than they; *ongóngǎák mo...* I am younger than...

nan kīpǎngko ya napalídpālíd mo nan pīnángmo my knife is sharper than your ax

nan ísǎ ya asadík mo nan ísǎ the one is shorter than the other

If an adjective has no reduplicated form, *tsatsámǎ* is employed:
tsatsámǎ'y láteng mo nan tjúlǎlu colder than hail (ice)

124. Comparison may also be circumscribed by two antithetic phrases in juxtaposition; as: for “the tree is higher than the house” say: “the tree is high; the house is small;” *ántjō nan kāyœ, fǎníg nan áfong*

Or more emphatically: *anántjō nan kāyœ, fanfǎníg nan áfong*

(This does, of course, not imply that the house is really small; it is only said to be small in comparison with the tree.)

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo ámín*, “than all;” *nan tjáy ay fobfǎllo ya abafíkas mo nan ámín ay fobfǎllo*, this young man is the strongest; lit. “stronger than all young men.”

126. There are no negative or privative prefixes in Bontoc Igorot (as in English: *unhappy*, *intemperate*, *disconsolate*); the negatives *ǎdí*, *míd* or *mǎíd*, *igǎ* etc. are used instead.

127. In some constructions the abstract noun derived from the adjective [55] is used:

kǎd nan kǎántjōn nan kāyœ? “how much is the height of the tree” (“how high” can not be expressed literally) -

kad nan käädsöwín nan wángă ya nan ílí? how far is the river from the town?

käägna nan kääntjôn nannay ay lólö ya nantjüy "equal (is) the length of this stick and that"

nan kăyœ ya kăg nannay nan kääsdjóna [16], the tree is equally as thick as that (pointing at another tree)

kad nan tazwína? how old is he? ("how many his years")

nannay ay ongônga naéngăn mo nan anákko this boy is older ("more grown") than my son.

INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by *tákœ*, a person; *nay nan tákœ*, here is somebody; *aykí way tákœ 'sna?* is anybody here? *tákœ inmáli 'shna*, somebody has come.

Most frequently it is circumscribed by the idiomatic verb *wodă* [*wödăy*]: there is, there exists, Fr. *il y a*.

wodă nan inmáli ay tákœ "there is a person having come," somebody has come.

wodă nan pinadôyko "there is a killing-object of mine," I have killed someone.

wodă nan mamúkaœ ken síka "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *aykě* we find *way* for *wodă*: *aykě way kěkkêm ad Fălig?* "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

aykě way ilăêm? "is there an object of your seeing?" do you see anybody?

aykě way inłlam is nan đsœk? "did you see any dog of mine?"

129. Something, Anything is expressed by a similar circumscription: *wodăy nan idjúak ken tjăkăyě* "there is an object of my giving to you," I have something for you.

wodă nan insăkít ken sak/én "there is a hurting to me," something hurts me.

130. A certain: *nan ĩsǎ'y...*

nan ĩsǎ'y ongóngǎ adumǎli ao/ǎonɿ a certain child (whom you know—whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic *mǎ/ǎd*, the negative of *wodǎ*; it signifies non-existence: “there is no...” *Maǎd* [*mǎd*; *mayd*] requires special constructions which will be discussed in the chapters on Negatives.

maǎd tǎkǎ “there is no person,” nobody.

maǎd inǎlak is tǎkǎ “there is not my seeing of persons,” I see nobody.

ta maǎd mangǎkǎu si sa “that there be not any (stealer) thief of this,” that nobody steals this.

132. Nothing: *maǎd ilǎck* “there is no seeing object of mine,” I do not see anything

maǎd koǎna there is no property of his, he has nothing

admaǎd alǎém “there will not be any taking-object of you,” you will not receive anything.

133. No, Not any is also circumscribed by *maǎd*:

nan fǎtǎwǎ maǎd fǎlig the world (had) no mountains [L.1]

maǎd kalǎsayna “there is no shield of his,” he has no shield

maǎd kǎnek is tǎnǎpay “there is not my eating of bread,” I do not eat any bread

maǎd iyǎǎna's patatjǎm “there is no bringing of his of any iron,” he does not bring any iron.

mǎd pay asǎwǎk “there is not any wife of mine,” I have no wife [L. 85.]

maǎd intjǎsanmǎ's sǎngsing we did not find any rings

Fǎkǎn [*fakǎn*] means “not this but something different;” observe the example: *fǎkǎn patatjǎm nannǎy, kǎtjǎng nannǎy*, this is no iron, this is brass. [323]

134. All: *ǎmǎn*; takes frequently the article; it is connected with nouns by *ay*, if *ǎmǎn* is preceded by *nan*; in this case it means usually all, i. e. the whole.

amín nan kóak all my property *amín nan ananákkó* all my children
amín ay tákæ all people (in the world) *nan amín ay tákæ* all (those)
 people
nan amín ay áfong the whole house
amín ay tákæ ay angángálííd all bad people
amín nan ísa'y mōnok one whole chicken
nan amín ay fatáæwa the whole world
nan amín ay ílí the whole town *amín nan ílí* all towns
nan amín ay fútuk the whole pig
amín nannáy ay fanáinig ay áfong all these little houses
amín nan djáa'y mátam both of your eyes
éntsunókámí amín we all are working; we work together
iyáim amín nan bilákmo bring all your money
inmínnumak is nan amín ay tjénæm I drank all the water
adiláèna amín he will see all (persons or things)
mákí'fálǒgnidtáko amín! let us all fight!
amín'gkámí ay Igólot umáykámí ay umála is nan kafútúfútuk ya kááshæáshæ
 we all, we Igórot, went to take all pigs and each dog. [B. 12.]
amíntáko ay laláláki wodáy soklongtáko we all have, each man, our hats.
 Idiom: *kétjéng tjí* this is all; this is the end
is nan sin (one single) *ákyu* during the whole day, all day long

135. Much, Many: *ángsän*; *áyákä*; with the ligature *ay*.

ángsän ay tákæ many persons; *angsan ay tjénæm* much water; *angsan*
 nan ayáyám the birds are many
angsänkámí [*angsangkámí*] we are many; so: *angsäntáko*, *ängsänkäyæ*
 [*angsangkäyæ*], *ángsantjá*; *ayáka ay féngä* many flowers;
 ayáka'y bílak much money
 Too much, too many: *tsatsáma ay ángsän*.
 Very much, great many: *angángsän*.
angángsän nan tákæ ay napéian is nan taæwín ay inmáiy great many peo-
 ple were burnt to death last year.
 More: } *angángsän*; *adádsä*. *angángsän nän laláláki mo nan fafafáyi*
 Most: } See also: [363] there are more men than women
ítsaotsáomo adádsä give (me, us) more!
kááгна just as much; *wödáy ken sak/én ay kááгна* I have just as much

136. Few: *ākīt ay...* *akākīt ay...* Too few: *tsatsāmă'y ākīt ay...*

ākīt ay alīwidko few friends of mine; *akīt nan alīwidko* my friends are few; *ākītkāmī* we are few; *akītkāyē* you are few; *akītjā nan tākē* there are few people (here); *akakīt mo...* less than...

137. Some, Several, A Few is often expressed by the "personal" forms of the Verbs: *kumāibak* (instead of the "possessive" form *kāpck*) *is āfong*, I build some houses.—Or circumscribed: *wōdā nan nabaldūkan is nan ināādpāt, wōdā nan nabaldūkan is nan kitóngtja* some were shot in their hands, some in their foreheads. [B. 32]

nan tāpēna umāytja's ilī, nan tapēna umāytja's pāgpāg some go into the town, some into the forest. (*nan tāpēna*: a "part")

Also: *nan ākīt ay... ilāck nan akīt ay lalalāki* "I see a few men" (or: *wōdā nan lalalāki ay ilāck*).

kēkkeck nan tāpīn nan tākē ad Alab [not: *tāpēna*]; or: *wōdā nan kēkkeck ay iAlab* "I know" several people at Alab.

And: *nākāfīs ay...* *nan nakafīs ay āsē* some dogs

pinadōytja nan nākāfīs ay fēisēl "they killed several enemies"

nan nākāfīs ay ayāyam ya nātpāb several birds were caught

nay nan liūbfān. ināka's nākāfīs! here are oranges. give me some !

138. An Other, a different one: *tēkkēn*; an other of the same kind: *ib/ā*.

nan tēkkēn ay tākē the other people; *nan tēkkēn ay ayāyam* different birds; *fākēn sīya, tēkkēn* not he, but another

nan tēkkēn ay kalāsay: a different shield; *nan īb/ān nan kalāsay*: an other shield of the same kind, as a model. (*īb/ā* is also "a companion")

tēkkēn nan adumāli an other one will come

If "an other" means "one more," it is expressed by *ākīs*, or *kāsīn*, again. *ināka's sin bāngax is tjēnəm ākis*, or: *kāsīngka umāa's sin bāngax...* give me an other (one more) glass of water.

is kāsīn an other time, the next time

139. Every, Each: *washtjín*.—Also expressed by the prefix *ka-* and gemination (or reduplication) of the first two syllables [53].

washtjín mäsüyep! let every one sleep!

ămín ay lalaláki washtjín úmis! let each of the men wash himself!

washtjínγκămí éntsúno every one of us is working (*washtjín* takes the suffixes, either personal or possessive, from the verbal form!)

washtjintákæ makifálǒgnid! let us all fight! let every one fight!

washtjín ken tjätákæ every one of us

washtjín tjúmpab si kǒána every one catches his [L. 60]

washtjína yǒöy is abáfongna nan wadwádna every one takes to his home his portion of meat [L. 66]

washtjinmí every one of us *washtjintáko* every one of us (you included)

washtjínyæ iláèn sa every one of you sees that; *washtjinkäyǎ umíleng* every one of you is resting

washtjintja inmǎngmang every one of them performs a ceremony (sacrifices)

washtjínγκămí lumáyao every one of us is running

Sin ísa (numerals signifying "one") occurs sometimes designating "each:"

nay nan tǒlǒ'y laláki; sin ísǎ ken tjǎttja wǒdá nan kalásayna ya nan djúa'y falfégná here are three men, each has a shield and two spears

And: *ămín; ămín ay tákæ* (or: *katákættákæ*) everybody

Each single one: *djúa'y pésosh nan itsaotsáoko is nan ísa'y tákæ* "I give" two pesos to each single man

nan ămín ay kǎngnǎn everything

140. Any, whatever: *éläy* [*óläy, éläi*] (which is also the equivalent for our "never mind") is used in combination with other pronouns thus:

éläy sínæ any person whatever; *ayákam éläy sínæ ken tjǎttjä* call anyone of them you please; *fukáwǎnyæ nan éläy sínæ* call anyone.

éläy ngǎg anything at all, any whatever. *ángnénýǎ éläy ngǎg*, "do anything you please." For "*éläy ngǎg*" we hear often: "*éléngǎg*."

That thing: *nan sǎna; iyáim nan sǎna*, bring that thing!

141. The one—the other: *nan ísǎ—nan ísǎ; nan ísang—nan ísang*.

142. The generalizing "one," Ger. *man*, Fr. *on*, is usually expressed by the third person plural. *mo nǎngantja, úmistja* if one has eaten, one washes himself.

143. The same: *nan kǎǎgnǎ; (kǎg, like). kǎg tǒsǎ,* the same as this; *kǎg kǎn síya* the same as he; *kǎg kǎn tǒdǐ* the same as that (person); *nan kǎǎgko* my equal, Ger. *meinesgleichen*; *nan kǎǎgmo ay lalǎki* the same man as you, one like you.

"The very same" is sometimes rendered by *ǎkis*, also; and by the "emphatic" construction: *(nan) kǎyǎ nan inǎlak ǎkǎs* "the tree I saw also," I saw the same tree.

144. Strictly idiomatic seem to be *ǎnǒka* and *ǎnǎn*. Like "deina" in Greek, *ǎnǒka* denotes sometimes a person (or thing) which the speaker cannot or will not name, as in the exclamation: *dǎy, ǎnǒkǎ nǎ, ǎlǎkǎ!* ho! some one! come! Sometimes, however, it precedes a proper name, as: *dǎy! ǎnǒkǎ na, Antǎro, pangǎlǎkǎ'snǎ!* he! Antero come quickly here!

And with the character of a demonstrative: *si ǎnǒkǎ Mǎtyǎ nan ninokǒkud* this man, Matyu, is the narrator.

Observe the similar use of *ǎnǎn*: *ǎnǎn na!* you here! (Thus the potters from Samoki announce their coming with their ware: *ǎnǎntjǎ! nay si fǎngǎ ma!* Ye people, here are pots!)

INTERROGATIVE PRONOUNS

145. The Interrogatives require peculiar constructions which will be explained in later chapters. Here they are merely enumerated and illustrated by a few examples. As these show, the Interrogatives obtain in certain phrases the personal suffixes.

146. Who? Whom? *sǎnǎ?* consists of the article *si* and the interrogative element *nǎ*. No copula is used after *sǎnǎ*.

sǎnǎ tjǎ? who is there, who is that?

síně nan wödă'shna? who is here?
síně nan wödă'sh áfong? who is in the house?
síněkă? who are you? *sínětja?* who are they?

147. What? *ngăg?*

ngăg să? what is this? *ngăg tji* what is that? (but: *ngāg* means: bad)
ngăgkă măn kěn Bəməgtsă? lit. what are you to Bumegtsa? i. e. how are
 you related to him?

“What did you say?”, “what?” is expressed by the interjection: *nān?*
 pronounced with rising intonation.

148. How much? How many? *kăd?*

kăd nan fěisul? how many are the enemies? *kad ay fěisul?* how many
 enemies?

kadtăko? how many are we? *kadkăyě?* how many are you?
kad ay tūfay? how many spears?

149. Which?
 What kind of? } *síně*...(persons); *ngăg ay*...(things)

síně ay fafăyi? which woman? *síně ay fobfăfăyi?* which women?
ngăg ay kăyě? which tree, or trees?

ngăg ay ălêng nannăy? what kind of coal is this?

ngăg ay kípăn nan kóam? which knife is yours?

ngăg ay kănŷab nan kăyě'sna? which of these shields are yours?

Observe the two constructions: *ngăg ay fánğa nan nafăkash?* } which pot
ngăg nan fánğa ay nafăkash? } is broken?

ngăg ay fălfeg nan lěytjəm? which spear “do you want?” or: *ngăg nan*
fălfeg ay lěytjəm?

ngăg ay fobánğa nan lěytjən nan lălăki? which pipe “does the man want?”

THE VERB

INTRODUCTORY REMARKS

150. "Verbs" of the Bontoc Igorot Language consist of Roots with Prefixes, Infixes or Suffixes. The root is employed either as verbal adjective (participle), or as verbal noun. (In certain constructions, the participles and verbal nouns approach the character of our Infinitives.)

151. The Roots are mostly dissyllabic. They are either primitive verbal roots, or substantives, adjectives, adverbs, numerals, pronouns; in short, nearly every Part of Speech may serve as Root and is verbalized in various ways.

Primitive Verbal Root: *anab* "ñnd" *anãpek* "I find" (my finding)
 Substantive: *fãlfëg* spear *fãlfëkek* "I hit with a spear"
 Adjective: *asdík* short *pããsdíkek* "I shorten"
 Negative: *ãdí* *adík* I "refuse;" I do not; I deny, etc.
 Numeral: *ĩsa* one *pãĩsãek* "I leave alone"
 Adverb: *ĩsna* here *isnãak* I stay here
 Pronoun: *sĩnũ* who? *sinũka?* who are you?

152. By combination with certain particles the roots can be verbalized into:

1). Verbals with the prefixes (infixes) *in-*, *um-*, *mang-*, *ma-*, etc.; these verbals obtain the personal suffixes ("endings") *-ak*, *-ka* etc. [88]. Without endings, the verbals of this category are most similar to our participles or verbal adjectives (especially of intransitives): going, having gone, sleeping, lost etc.

They emphasize the condition or state in which the subject is, or the action performed by the subject; the action is considered of greater importance than the object.

2). Verbals with the character of verbal nouns, *Nomina actionis*; the action named by these verbals affects a definite object of considerable importance. Such verbal formations correspond, in most instances, to our

transitive verbs. They are formed by adding two kinds of particles to a root:

- a) the transitive characteristics *-én* (suffix), or *-an* (suffix), or *i-* (prefix);
- b) possessive suffixes (“endings”). By these possessive endings [106] our subject of a transitive verb is represented, if the subject is a personal pronoun; if the subject is a substantive, see [205-210].

153. In this book the Verbals are classified according to their endings, as:

a) Personal Verbs; ending in *-ak*, *-ka*, *-ta*, *-tako*, *-kami* etc. (The term “Intransitives” which would be quite appropriate for many verbs of this category would be misleading, as many of them are used also as transitives, though with less transitive force than the verbs of the class b.)

(By naming them “Actives” they would not be distinguished from those of class b, which are likewise Actives, although they are called by a time-honored wrong term, “Passives” in other M. P. Languages. Less incorrect is the term “Genus Relativum” for class b.)

b) Possessive Verbs; these are all transitive (in our conception); in fact, they are nouns, *Nomina actionis*, with Possessive endings.

154. Practically most primitive verbal roots and many other roots can be transformed into both, Personal and Possessive verbs, by employing various particles, as:

Verbal Root; *kaéb*; Personal Verb: 1) *inkáébak* I am making, building

2) *kumáébak* I am going to make now

Possessive Verb: *kápek* I make, I am making

Adjective Root: *átong*;

Personal Verb: 1) *inátongak* I am warm (*átongak*)

2) *umátongak* I am getting warm

Possessive Verb: *păátóngek* I make warm

155. Verbs are confined, in this Grammar, to the categories “Personal” and “Possessive” only according to their common use, i. e. in active declarative main sentences. Their common forms (such as given in the Vocabulary) will be treated first.

In certain constructions, discussed later at length, the verbs of one category are transplanted into the other category; when this takes place, their particles must be changed accordingly. (Some of these constructions are: Strong emphasis of the direct, the indirect object, the agent, place, time, instrument, cause, person for whom an action is performed; the Passive; Constructions corresponding, as it were, to our relative clauses; some interrogative sentences etc.)

VOICES TENSES MOODS

156. The Voices are the Active and the Passive.

The Personal Verbs are only found in the Active Voice.

The Possessive Verbs occur either in the Active or Passive Voice; the Active construction is much preferred to the Passive.

(The term "las tres pasivas" unfortunately invented some centuries ago by Spanish Grammarians for the three active conjugations in other Philippine languages (but not Bontoc Igorot!) must be rejected as erroneous. But since practically all Philippinists and Copyists of more or less obsolete Philippine Grammars are clinging to the wrong designation, it seems proper to give a few verbs here in their

	Active	and	Passive
Present			
1. and 2. Sing.	<i>léytjek, léytjém; my, thy liking</i>		<i>maléyadak, maleyádkka</i> I am, thou art liked
	<i>fukáæwak, fukáæwam;</i> my, thy calling;		<i>mafukáæwanak,</i> <i>mafukáæwangka</i> I am, thou art called
	<i>ítafongko, itafonmo; my, thy</i> hiding; (but <i>not</i> : being hid- den by me, thee!)		<i>māitáfonak, maitafóngka</i> I am, thou art hidden

157. The Tenses are: Present, Preterite, Future.

158. The Moods are: Indicative and Imperative.

159. Verbals are: Nomen actionis, Nomen agentis.

160. By reduplication, prefixes, auxiliaries, adverbs, particles many temporal and modal variations are expressed, as the immediate past, pluperfect, conjunctive, optative, conditional, causative, authoritative, frequentative, intensive, coöperative, potential, reciprocal, emphasis of the several elements of a sentence, etc.

PERSONAL VERBS

161. "Personal Verbs" is an abbreviated term for: Verbs with endings derived from the Personal Pronouns [88]. These verbs include both, intransitives and certain transitives; they have no Passive.

162. Personal verbs express:

The state or condition of a person or a thing; "to be."

lalákiak I am a man; *alíwidak* I am a friend; *kāwísak* I am good; *tólókāmí* we are three; *náyak* I am here, Fr. me voici; *intókāmí?* where are we? *sinúka?* who are you? *kādkáyú?* how many are you? *si Móléngak* I am Moleng *Igólókāmí* we are Igórot; *fākéngka* it is not you, but another person; *iSamókíkāmí* we are Samokimen, from Samoki.

The change from one condition into another (with the particle *um*); "to become, get, grow."

umalíwidak I am becoming a friend; *fumānigak* I am getting small; *umátongak* I am getting warm; *fumulínget* it grows dark.

Intransitive action.

umáliak I come; *úmüyak* I go; *intáktakak* I run; *tumāktjikak* I am sitting; *masúyepak* I sleep; *matatákkalak* I am alive; *intedéčak* I remain at a place; *wödđak* [*wödđayak*] I exist, am present.

Transitive action with more stress on the verb than on a definite object, the object being indefinite or general or taken in a partitive sense, as: I eat meat; I build houses; I smoke tobacco; I get some wood. Personal verbs

with transitive force, as these examples contain, are formed from the same root as their cognate, the possessive verbs; the latter, however, govern a definite object which is of no less importance than the verb, as: I build the mayor's house, I smoke this cigar, I eat the meat.

Thus in Bontoc Igórot the question "what are you doing?" would be answered by a personal verb in the sentence: "I am reading letters" (*infásaak is sūlad*); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (*fāsáek nan sūlad nan anákkko*).

māngānak is nan tināpay I eat bread; *kānek nan tināpay* I eat the bread;
(both *manganak* and *kanek* have the root *kan*).

Sometimes the personal verb is intransitive or medial, while the cognate possessive verb is transitive: *fangōnek* I wake somebody up; *fumāngōnak* I wake up from my sleep.

THE PRESENT

163. Paradigms of the Personal Verb

S. 1	<i>masūyēpak</i>	I sleep	<i>entsūnoak</i>	I work
2	<i>masūyēpka</i>	thou sleepest	<i>entsunōka</i>	thou workest
3	<i>masūyep (sīya)</i>	he, she, it sleeps	<i>entsūnō</i>	he, she, it works
D.	<i>masuyēptā</i>	we both sleep	<i>entsūnōta</i>	we both work
P. I. incl.	<i>masuyēptāko</i>	we sleep	<i>entsūnōtāko</i>	we work
I. excl.	<i>masuyēpkāmī</i>	we sleep	<i>entsunōkāmī</i>	we work
II.	<i>masuyēpkāyē</i>	you sleep	<i>entsunōkāyē</i>	you work
III.	<i>masuyēptja</i>	they sleep	<i>entsunōtja</i>	they work

164. The third person singular has no suffix; it represents the simplest verbal form of the personal verbs and is identical with the verbal adjective or participle; it corresponds also to our infinitive in certain constructions.

nan ongóngā ay masūyep the sleeping child
lēytjek ay masūyep adwānī I like to sleep now.

165. The personal pronouns he, she, it are placed after this third person form, while the other persons do not require any additional personal pronouns, unless the subject shall be emphasized:

umāli sīya he comes, or: she comes; *umāli sīya ay fafāyi* she comes

s'ka éntsunóka you, you work; *tjatáko éntsunotáko* it is you and we who are working; *sak/én úmüyak* I for my part, I go.

As the examples show, the personal endings are also suffixed, if the personal pronouns precede the verb. But if the substantive to which "he, she, it" refers has been mentioned immediately before, *s'ya* is omitted: *intó si Kalángad? masúyep.* where is Kalangad? he sleeps.

166. A singular substantive is sometimes connected by the copula *ya* with the following verbal form:

nan mamáḡkid masúyep, or: *nan mamáḡkid ya masúyep*, the girl sleeps.

(But if the subject is in plural and if *ya* is employed, the verb has the ending *-tjá*: *nan lalaláki ya éntsunótja*. This construction was used by the Igorot in but few examples.)

PRE- AND INFIXES OF PERSONAL VERBS

167. Personal Verbs from primitive verbal roots require, without any exception, the prefix *in-* or the prefix or infix *um-*, *-um-*.

Personal Verbs from other roots are sometimes combined with these particles.

The Prefix *In-*

168. The Prefix *in-* [*én-*, *en-*, *ön-*] indicates simply that a root is transformed into a verb. In this function, *in-* is never infixed; it precedes both, vowels and consonants.

In some instances *in-* signifies rather a state or condition than an action, an action going on without climax, sometimes an action in a quiescent state, as it were: *infé'selak*: I am hostile, continue to be hostile.

Personal verbs derived from substantives appear in two forms occasionally, with this prefix, or without it, while the meaning of the verb remains the same. The *n* of *in-* is very rarely assimilated to a subsequent consonant; but before *k* we find usually *ng* for *n*. Before *k* and *tj* or *ts* the prefix *in-* appears often as *éng-* or *én-*.

Verbs with *in-*:

inl'payak I play *inögiá'dak* I am afraid *iná'káak* I weep
inanitj'éak I keep warm *infá'saak* I read *inlagf'óak* I work for wages

<i>inlaláyădak</i>	I rejoice	<i>ináföyak</i>	I weave	<i>insosóngětak</i>	I am angry
<i>infalognădak</i>	I fight	<i>inteděčak</i>	I remain	<i>inkăttăbak</i>	I bite
<i>entsúnöak</i>	I work	<i>êngkăliak</i>	I speak	<i>êngkôtsongak</i>	I crawl
<i>êngkăttjenak</i>	I flinch	<i>fěsălak, infěsălak</i>	I am an enemy		

169. The prefix *in-* [*én-, en-, ön-*] occurs only with personal verbs; in very few exceptions it is found with possessive verbs, as:

<i>éndjuadjăak</i>	I doubt	<i>êngkaslăngek</i>	I mix	<i>êngkakaorwăek</i>	I place in the centre.
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If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *ĩnumek* I drink, *inĩtek* I boil, *ĩnfak* I close.

The prefix *in-* shall not be confounded with the "augment" *in-* which is pre- or infix to verbs, as a temporal particle, indicating the preterite.

The Pre- or Infix *Um-*

170. *Um-* [*um-, om-*] is used exclusively with Personal Verbs. *Um* is prefixed to initial vowels; if there is an initial consonant, *um* enters the root and takes its place between the initial consonant and the vowel of the first syllable.

Root *ali*: *umăliak* I come; Root *fangon*: *fumăngönak* I awake.

171. *Um* is employed to express various ideas in connection with personal verbs; in many cases it is used strictly idiomatically and indefinitely. It indicates sometimes that the action is performed by the subject upon himself or concerning himself (similar to a Greek Middle and certain German reflexive verbs).

<i>umilêngak</i>	I rest	<i>tumuktjăak</i>	I sit down
<i>sămidak</i>	I wait	<i>bumădongak</i>	I sit in Igorot fashion
<i>ĩmisak</i>	I wash myself	<i>omôdoak</i>	I vomit
<i>umĩnumak</i>	I drink	<i>kumĩnekak</i>	I am silent
<i>tămăktjikak</i>	I stand	<i>tămôfoak</i>	I spit
<i>tumgôyak</i>	I stop		

172. Since motion concerns preëminently the subject ("I move myself"), *um-* is found with the verbs of coming, going, etc. Such are:

<i>ümüyak</i>	I go	<i>lumäyaoak</i>	I run away	<i>sumääk</i>	I come home
<i>umäliak</i>	I come	<i>tumäyaoak</i>	I fly	<i>sümkepæk</i>	I enter
<i>kumäänak</i>	I go away	<i>fumäläak</i>	I go out	<i>sumäkönak</i>	I approach
<i>bumänädak</i>	I come down	<i>tæmöliak</i>	I return	<i>fumökknagak</i>	I go to work
<i>kumälabak</i>	I climb	<i>kumtjängak</i>	I cross	<i>umadsöwiyak</i>	I go far away

173. *Um* denotes also, especially with substantives and adjectives, to become, to be transformed, to pass from a condition into a more intense or higher phase of the condition (as: I am getting stronger):

<i>umalíwidak</i>	I become a friend	<i>fumíkasak</i>	I am getting stronger
<i>fuměsælak</i>	I become an enemy	<i>umämäak</i>	I am growing old
<i>djumadjäläak</i>	I get bloody	<i>pumökaoak</i>	I am turning white
<i>pumüsiak</i>	I become poor, poorer	<i>ngumítidak</i>	I am getting dark
<i>gumadsángyenak</i>	I get richer	<i>kumíladak</i>	I am getting red
<i>tæmöfoak</i>	I grow	<i>ngumätjänak</i>	I transform myself, change
<i>kumäyæak</i>	I become wood, a tree	<i>bumätoak</i>	I am changed into stone
	<i>kumöllingak</i>		I become an eagle

174. *Um* indicates in certain compositions that an action will be performed in the near future; sometimes it makes a verb an inchoative. Its effect is seen by comparing the meaning of verbs of the *in-* category with those having *um*.

<i>kumäibak is äfong</i>	I am going to build houses
<i>inkäibak is äfong</i>	I am building houses
<i>umögiädak</i>	I shall fear, I begin to be afraid
<i>inögiädak</i>	I am afraid
<i>umasäwäak</i>	I shall soon marry
<i>inasäwäak</i>	I celebrate my wedding
<i>umötoak</i>	I shall cook, I am starting to cook
<i>inötoak</i>	I cook
<i>tuméngaoak</i>	I shall have a holiday
<i>inténgaoak</i>	I celebrate a holiday

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tuméngaotäko*—! or: *inténgaotäko*—!)

umätjän it is going to rain; *inätjän* it is raining

The Prefix *Ma-*

175. The Prefix *ma-*, which is the Passive Prefix of possessive verbs, denotes that the subject is being put or has been put into the condition named by the root. Frequently such verbs convey a passive idea, as: "I fall" conveys the idea of an outward cause of my falling, "I am thrown down;" or: "I sink," the idea "I am being drowned." Often the conception of a middle prevails in these verbs with *ma*. (*Mă-* before *i* becomes sometimes *mī* and *mǐ*.)

<i>masūyɛpak</i>	I sleep	<i>măđđyak</i>	I am dying
<i>malitjóngak</i>	I forget	<i>mīfűegak</i>	I go with, accompany
<i>masisiéngak</i>	I take leave	<i>ma/űyădak</i>	I prosper
<i>maěngănak</i>	I grow	{ <i>mayăgyagak</i>	I fall down (without former contact with the ground) Synonyms:
<i>matăkœak</i>	I live		
		{ <i>madugăngak</i>	I fall over (from standing on the ground) Synonym:
		<i>misűptjagak</i>	I stumble and fall

The Prefix *Mang-*

176. The Prefix *Mang-* (*mam*, *man-*, see [11]) combined with substantives denotes an action connected with the thing mentioned, as these examples show:

<i>djălăn</i>	road	<i>manălanak</i>	I walk on a road, travel
<i>kăpia</i>	prayer	<i>mangapiăak</i>	I pray
<i>ăsxœ</i>	dog	<i>mangăsxœak</i>	I go hunting with dogs
<i>kăyœ</i>	wood	<i>mangăyœak</i>	I gather wood
<i>saktjăan</i>	water vessel	<i>manaktjűak</i>	I get water (suffix <i>-an</i> is dropped)
<i>kőyœg</i>	fish basket	<i>mangőyœgak</i>	I catch fish with the <i>kőyœg</i>
<i>ăyeng</i>	war song	<i>mangăyengak</i>	I sing a war song
<i>ayűweng</i>	industrial song	<i>mangayűwengak</i>	I sing while working
<i>tőki</i>	a kind of sweet potatoes	<i>manőkiak</i>	I dig <i>tőki</i>
<i>băldœk</i> [<i>păltœg</i>]	gun	<i>mamăltœgak</i>	I shoot
<i>talífeng</i>	dance	<i>manalífengak</i>	I dance
<i>săgni</i>	woman's dance	<i>manăgniak</i>	I dance
<i>tădjek</i>	a man's dance	<i>manădjekak</i>	I dance a <i>tădjek</i>
<i>tjœlao</i>	a pantomimic solodance	<i>manœlaoak</i>	I dance (with ax, shield, spear)

<i>gǎngsa</i>	gong	<i>mangǎngsǎak</i>	I dance striking the <i>gangsā</i>
<i>falǎdong</i>	bean	<i>mamalǎdongak</i>	I gather beans
<i>kǎtjǒu</i>	a species of fish	<i>mangǎtjǒuak</i>	I catch fish

177. *Mang-* forms, in combination with possessive verbs, Nomina agentis (the "helper, giver, finder," etc.); these do not take the personal endings, as: the helper, *mamǎdjang*; I am the helper: *sak/ĕn (nan) mamǎdjang*. But the following Nomina agentis are treated as personal verbs, i. e. the personal endings are suffixed to them:

<i>kǎnek</i>	I eat	<i>mǎngǎnak</i>	I eat	<i>mangǎngka, mǎngǎn</i> etc.
<i>tsǔblǎek</i>	I smoke	<i>mǎnǔblǎak</i>	I smoke	<i>manublǎka, manǔbla</i> etc.
<i>fakǎkek</i>	I cut off heads	<i>mamǎkǎak</i> (one <i>k</i> dropped)	I go headhunting	

178. Other Prefixes with personal verbal forms will be treated in [298ff.].

THE PRETERITE

179. The Preterite is formed by using the particle *in-*, which shall be called here "augment" to distinguish it, by a brief term, from the prefix *in-* of some personal verbs.

180. Augment *in-* is combined with the particle *um-* to: *inm-*. (*u* is elided; *n* is not assimilated).

The *i* of the augment *in* is dropped, if a verb has the prefix *in-*; we find in the Preterite: *in-* + *in* = *nin-*.

Verbs with the prefixes *ma-* or *mang-*, *mam-*, *man-* change these into *na-* or *nang-*, *nam-*, *nan-* in the Preterite.

<i>umǎnumak</i>	I drink	<i>inmǎnumak</i>	I drank;	<i>umǎliak</i>	I come	<i>inmǎliak</i>
					I came	
<i>kumǎlabak</i>	I climb	<i>kinmǎlabak</i>	I climbed;	<i>tǔmǎliak</i>	I return	
		<i>tinmǎliak</i>	I returned			

But *u* of *um-* is not dropped, if *um-* is followed by a consonant:

<i>sũmkɛpak</i>	I enter	<i>sinũmkɛpak</i>	I entered
<i>ũmdjɛnak</i>	I arrive	<i>inũmdjɛnak</i>	I arrived (the position of <i>um-</i> in <i>umdjanak</i> is irregular)
<i>ingkyɛtak</i>	I swim	<i>ningkyɛtak</i>	I swam
<i>inɛtjɛn</i>	it rains	<i>ninɛtjɛn</i>	it rained
<i>inokokũdak</i>	I narrate	<i>ninokokũdak</i>	I narrated
<i>inkɛɛbak</i>	I make	<i>ninkɛɛbak</i>	I made
<i>insákɛtak</i>	I am sick	<i>nĩnsákɛtak</i>	I was sick
<i>ɛntsũnoak</i>	I work	<i>nɛntsũnoak</i>	I worked
<i>ɛngkɛliak</i>	I speak	<i>nɛngkɛliak</i>	I spoke
<i>mángɛnak</i>	I eat	<i>nángɛnak</i>	I ate
<i>masũyɛpak</i>	I sleep	<i>nasũyɛpak</i>	I slept
<i>manɛlɛnak</i>	I walk	<i>nanɛlɛnak</i>	I walked
<i>matɛkɛnak</i>	I live	<i>natɛkɛnak</i>	I lived

181. Personal verbs derived from substantives, adjectives, adverbs, etc., have the preterite augment only, if they have the particles *in-* or *um-*. Otherwise the past is expressed by adding adverbs of time, as *adsángɛdum* "some time ago," to the present forms.

<i>lumɛtɛng</i>	it turns cold	<i>linmɛtɛng</i>	it turned cold
<i>infallɔgnĩdak</i>	I fight	<i>ninfallɔgnĩdak</i>	I fought
<i>inongɔngɛak</i>	I am young, a child;	<i>ninongɔngɛak</i>	I was young, a child
<i>umɛtɔngak</i>	I am getting warm	<i>inmɛtɔngak</i>	I was getting warm
<i>alĩwidak</i>	I am a friend	<i>alĩwidak adsángɛdum</i>	I was a friend formerly

182. The verbal endings of the preterite are the same as those of the present:

<i>inmɛliak</i>	I came	<i>inmɛlita</i>	we two came	<i>inmɛlitɛko</i>	we came (incl.)
<i>inmɛlika</i>	thou camest			<i>inmɛlĩkɛmĩ</i>	we came (excl.)
<i>inmɛli (sĩya)</i>	he, she, it came			<i>inmɛlĩkɛyɛ</i>	you came
				<i>inmɛlitjɛ</i>	they came

THE FUTURE

183. In the Future Tense the prefix *ad-* [*at-*] precedes the forms of the Present without any phonetic or other changes; the endings are the same as in the Present.

adumǎliak I shall come; *adtəmǎliak* I shall return; *adentsǎnoak* I shall work
adalǎwidak I shall be a friend; *adfumǎnigak* I shall become small
adinsǎkitak I shall be sick; *admángǎnak* I shall eat
adpumǎsiak I shall become poor
adlumǎteng it will be cold; *nan fǎtuk adlumǎmǎshtja* the pigs will be fat;
adkumarwǎskǎyǎ you will be good; *adumǎykǎmǎ* is *ǎfong* we shall go home.

THE IMPERATIVE

184 The Imperative employs the same forms as the Present Indicative; they are shown in this example:

umǎyka! go!
ǎmǎy! he may go! cf. [189]
umǎytǎ! let us two go! "go with me" (if but one person is addressed)
umǎytǎko! let us (all) go!
umǎykǎyǎ! go ye!
umǎytǎ! they may go! let them go! cf. [189]

185. The particle *um* is sometimes dropped in the Imperative:

ǎlǎka! (and: *umǎlǎkǎ*) come!
sǎǎta! (and: *sumǎǎta*) let us two go home! [M. II.]
banǎtka! (and: *bumanǎtka*) come down!
kaángkǎyǎ! (and: *kumaangkǎyǎ*) go away!

186. Certain urging or entreating Particles, as: *mǎn*, *kǎyǎ*, *mǎ ǎdǎ* are often placed after an imperative:

ǎlǎkǎyǎ mǎn! come then! *manublakǎ kǎyǎ!* come, smoke! Ger. rauche nur einmal!
mangayǎwengka ma ǎdǎ! sing, do please! Ger. so singe doch! Fr. chante done!

(In conversation these particles are closely connected with the preceding verb, as enclitics; unaccented *kǎyǎ* draws the accent of the verb to the ultima.)

187. In narration and songs the conjunction *tă*, that, in order that, (always expressing volition) is placed occasionally before imperatives, especially before the first persons: *ta lumalaytăko...* let us call hither...

ta umüytăko ăna istjĭ let us first go there! [L. 69]

ta mangăyĕta let us two get wood!

188. The particle *ed* [*et*, 'd, 't], used to express a "conjunctive" mood, follows sometimes an imperative; the command is thus softened to a request:

ălikă'd! you ought to come! [L. 75.]

umăfôngkăyĕ man ed! you ought to get married! [L. 47.]

săăta'd id fobfăy we two ought to go home; come, let us go home! [M. 11.]

săăka'd man! go, pray! *saăta'd ma ădjĭ ay sinăma!* let us, pray, go together as father and son! [M. 11.]

189. The third persons of the imperative are usually circumscribed by sentences like: I want, tell, order him to come; *kănak ta umăli sĭya*, etc.

190. Observe the isolated imperative (no indicative form could be ascertained): *inăka, inăkăyĕ!* give! *inăka is kăyĕ!* give (me) some wood! [*inăka's* or *inăka'sh* are the usual forms.]

And these forms are used in agitated conversation for *ălikă!* come!: *ăyka! ĭka! ikă kăyă! 'kă kăyă!* and in plural: *ĭkăyĕ măn! ăkăyo măn!*

THE CONJUNCTIVE

191. The conjunctive is used very rarely; it is indicated by placing *ed* [*et*, 'd] after the verb: *umăliăk ed* I ought to come, I may come, *umălika'd, umăli'd* etc. Other modal forms of the verb or phrases with the force of conjunctive are given in the chapters on particles and auxiliary verbs (*ngin, nget, ek, tek, tsak* etc.) and adverbs.

THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

192. The simple verbal form, without endings, as found in the third person singular of the present and preterite, serves in most constructions

where English employs participles or infinitives, as: *nan fěsæl ay ūmüy* the enemy "who is" [41] going, the going enemy; *si yŭn/ak ay inmāli* my brother who has arrived; *nan kǎyæ ay madŭkad* the falling tree; *nan kǎyæ ay nadŭkad* the fallen tree.

umögiǎdak ay tēmōli I am afraid to return; *mabfǎlinak ay manǎlan*
I am able to walk; *lɔdlɔdko'y éngkǎli* I must speak.
sŭnæ nan umǎli? who "is the comer?" who comes? *sŭnæ nan nán gan?*
who is the one having eaten? who has eaten?

193. The Nomen agentis has sometimes the prefix *min-*, pret. *nin-*, which is employed with verbs that have the prefix *in-*, *en-*.

sŭnæ nan mēngkǎli? who is the speaker? *sŭnæ nan ninsŭlad?* who is
the one having written (from *insŭladak*).

THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

194. The Verbal Noun, expressing an action as a thing, i. e. by a substantive with or without article (the coming, das Kommen, τὸ εἰθεῖν, il venir, el venir etc.), is extensively employed in various constructions, when, for instance, place, time, cause etc. shall be emphasized. It is preceded by the article *nan*.

The Nomen actionis of Personal Verbs is formed by suffixing *-an* to the "Infinitive;" possessive endings are furthermore suffixed to *-an-*, in order to indicate the agent, as in: my coming, her singing, our fighting.

If the agent is expressed by a substantive, the possessive ending is dropped in singular, and the Nomen actionis ends in *-an*; in plural the possessive ending *-tja* is rarely dropped. The substantive follows, as a Subjective Genitive, in our conception.

195. In the first and second singular the *n* of *-an* is dropped and the endings are, because added to a vowel, *-k*, (for *-ko*) and *-m* (for *-mo*). [101]
The third singular ends in *-ana* (for *an-na*).

196. *An-* refers to several adverbial relations: local, temporal, causal etc.; because it occurs mostly in locative phrases, and since it is the formative of substantives denoting place [56 f], it may be called a locative suffix.

197. Examples. The Nomen actionis of *umāli* is *umālīan*, of *ēngkālī*: *ēngkālīan*.

With possessive suffixes:

- S. I. *umāli + an + k(o)*: *umāliak, nan umāliak* my coming,
mein Kommen (to be distinguished grammatically from
the same form in the Indicative)
2. *umāli + an + m(o)*: *umāliam, nan umāliam* thy coming,
dein Kommen
3. *umāli + an + na*: *umālīana, nan umālīāna* his, her, its coming
- D. I. *umālīanta*: *nan umālīanta* the coming of us two
- P. I. incl. *umālīantāko*: *nan umālīantāko* our coming
- I. excl. *umālīanmī*: *nan umālīanmī* our coming
- II. *umālīanyē*: *nan umālīanyē* your coming
- III. *umālīantja*: *nan umālīantja* their coming

(The following examples are anticipated from later chapters!)

pāgpāg nan masuyepantāko the (public, communal) forest is our sleeping
place; in the forest we sleep

intō nan manganānyē? where is your eating place? where do you eat?

intō nan nanganaānyē? where is your "past" eating place? where did you
eat?

kad nan adumāliam? at what time will you come?

(*nan*) *wānga nan ēntsūnōan nan lalāki* the river is the man's working
place; at the river the man is working

(*nan*) *falōgnid nan umaliantāko* "the battle is the reason, cause of our
coming; on account of the battle we come"

īlī nan intedēāntja nan lalalāki the town is the men's dwelling place; in
the town the men are dwelling

nan taawīn ay innūy nan nēntsunōanmī last year "was our working
time," last year we worked

intō nan umāyantja nan Igōlot where is the going aim of the Igórot?
where do the Igórot go?

CONSTRUCTIONS

198. The subject of Personal Verbs (but not the agent of Nomina
actionis) is in the nominative.

199. The object of personal verbs requires the preposition *is*, or (if
a proper name, a personal pronoun, a term of kinship, a demonstrative pro-

noun with *si-*) the preposition *ken* [71ff. 85]: *umĩnumak is nan tjěnum* I drink the water; *mangántja is nan mákan* they eat the food; *pumadóytja's fítug* they slaughter pigs; *kumăĩbkămĩ si sa* we are going to make this; *sũmidak ken Agpăwăwăn* I wait for Agpauwan; *umăyakak ken sĩka* I call you; *pumadóytja kěn tődĩ* they kill this one; *umăyaktja ken ánanăktja* they call their children.

200. Place of the subject in affirmative declarative sentences. The personal pronouns, used only if the subject shall be emphasized, precede the verb; only the pronoun of the third singular, *sĩya*, usually follows the verb:

sak/ěn umăliak I come; *tjakămĩ ningkyătkămĩ* we were swimming; *tjaĩtja intaktăktja* they run; *inmăli sĩa* he came; *sĩka kumălăbka* you climb; *inăka sĩtődĩ* this one cries; *sak/ěn ya sĩa ya sĩa manublătăko* I, you and he are smoking; *sak/ěn ya sĩa adumilěngkămĩ* I and he will rest.

201. The Substantives, demonstrative and indefinite Pronouns, Numerals, as subjects, either precede or follow the verb.

If these subjects precede, the copula *ya* (for singular and plural and all tenses) is often placed between subject and verb; but never if the subject follows.

nan ongóngă masűyep; nan ongóngă ya masűyep the child sleeps
nan alřwid ęngkălitja; nan alřwid ya ęngkălitja (rarely: *ya ęngkăliř*, which is declared to be incorrect) the friends speak

Or: *masűyep nan ongóngă; ęngkălitja nan alřwid.*

si Běgti tinmőli; or: si Běgti ya tinmőli; or: tinmőli si Běgti Bugti has returned.

sĩtődĩ sumăa; or: sumăa sĩatődĩ this one comes home, into the house.

ęntsűnotja amĩn all are working; more idiomatic than: *amĩn ęntsűnotja.*

malitjóngtja nan alřwid ken tjakăyě the friends forget you

kălălălălăki ya linmăyăotja all the men, each, have fled.

nan âmăma ya umilěngtja the old men are resting

nan djúa'y fobfăfăllo sũmidtja is nan păgpăg; nan řsa ya masűyep ya nan řsa ya kinmălab is nan kăyě two young men are waiting in the forest; one sleeps and the other has climbed on a tree

nalĩtjong nan mamăgkid ken sak/ěn the girl has forgotten me

adumăliř s' áma the father will come; *umőto s' řna is tőkĩ* the mother is going to cook sweet potatoes.

202. The substantive subject in the first and second person follows the verb connected by *ay*:

manalíféngkămí ay Igólot we Igórot are dancing
éngkálika'y alíwidmi you speak as our friend
éntsūnōkăyě ay lalaláki you, men, work.

In this position the substantive is evidently (as the ligature indicates) considered as being in apposition with a pronominal subject: we, as Igórot; as has been expressed in the second example. So also in the imperative:

alíkăyě ay alíwidko! come ye, my friends (*ay*: you "who are" my friends)
infalōgnīdtáko ay Igólot! let us fight as Igórot!

Ay does not connect *ămín*; *tumíktjutáko amín* let us all sit down!

POSSESSIVE VERBS

203. "Possessive Verbs" is an abbreviated term for: Verbalized Roots with Possessive Suffixes.

204. By verbalizing a root, i. e. attaching to it the particles *-an*, or: *-én*, or: *i-*, we obtain verbal nouns, Nomina actionis. If we translate these freely, we may use transitive verbs, which are their equivalent in English.

205. The subject of our transitive verbs is expressed, if it is a personal pronoun in English, by the possessive suffixes in Bontoc Igórot. [106]

anapéntáko our seeking; "we seek"
fayádjantja their paying; "they pay"
íígtok my holding; "I hold"
tjipápěna his (her, its) catching; "he (she, it) catches"

Without possessive endings: *anápén* or: *nan anápén*, seeking, Ger. das Suchen; *fayádján*, paying (as verbal noun, not participle, in English).

206. If the English subject of a transitive verb is a substantive, demonstrative or indefinite pronoun, it may precede the Igorot Nom. actionis, or follow it.

207. If the subject precedes the Nom. actionis, it is in the Nominative (Cas. rectus), i. e. a Nominative pendens; the Nom. actionis receives the suffix *-na* in singular, *-tja* in plural.

nan laláki sibééna nan káyæ the man, his cutting: the tree; "the man cuts the tree"

nan fobfafáyi agtóéntja nan saktjúan the women, their carrying: the jars
nan ánnanak kanéntja nan mákan the children, their eating: the rice.

208. If the "subject" follows the Nom. actionis (a construction employed often, particularly after subordinate conjunctions, or in sentences introduced by "then, thereupon" [436; 438]), it may be thought to be in the genitive. The Nomen actionis has usually no possessive ending; but see [280]. If the Nom. actionis ends in a vowel, the "genitive-indicator" *-n* [42] is attached to it.

kánèn nan ongónga nan móting the child's eating: the pounded rice (rice-meal)

isáed kanán nan fobfafálo then the saying of the young men; "then the young men say." Or:

isátja'd kanán ay fobfafálo [280] then their saying (of them, namely:) the young men.

ílàèn nan ásvæ nan ógsa the dog's seeing: the deer

fekáshéntja nan fobfafálo nan fálfëg their throwing, the young men's: the spears (better: *fekáshèn*)

íbfakan tödí the asking of this (man); "he asks." (Or: *sítödi íbfakána*, with suffix, because the subject precedes the verb)

íbfakan: the Nom. act. *íbfaka* and ligat. *-n*

ísublin nan fafáyi nan bílak the woman's changing: the money

ísublin: the Nom. act. *ísubli* and ligat. *-n*

íígton nan laláki nan kaníyab the man's holding: the shield

íígton: the Nom. act. *íígto* and ligat. *-n*

209. The substantive subject following the Nomen actionis is evidently in a genitive relation to the verbal noun.

As proof thereof we must consider these facts:

1) The possessive endings of the Nom. act. represent the genitive of the personal pronouns; there the agent of our transitives is in the genitive, hence also the substantive following the Nom. act. is in genitive.

2) The ligature or "genitive indicator" *-n* points unmistakably to the following genitive.

3) The personal article *si* is omitted, if a proper name or term of kinship follows the Nom. act. cf. [71 II]

kětjéng kanǎn Palpaláma thereupon the saying of Palpalama; or: thereupon Palpalama says.

itōlin Antéro nan kipángko Antero's returning: my knife

itōlin: the Nom. act. *itōli* and ligat. *-n*

palítjèn tōdǐ nan pńang the sharpening of this man; the ax

tōdǐ: subjective gen. of *sǐtōdǐ*.

210. What appears to our conception as a subjective genitive, is presumably a possessive genitive to the mind of the Igorot; to him an action is little different from a thing, "because it has a name;" the agent is then the "possessor" of this "thing." However, nouns in juxtaposition, as a Nomen regens and the following noun, may be conceived as a compound noun by the Igorot — and others.

211. If the agent is expressed in English by a personal pronoun and shall be emphasized, it precedes the Nom. act., as a nominative pendens [207], and the Nom. act. has the possessive ending:

tjākāmǐ lěytjěnmǐ nan istjá We, our liking: the meat

sak/ěn isǎǎdko nan kalǎsayko I, my laying down: my shield

Before discussing the relation of our direct object to the Nomen actionis, it is necessary to explain the formation of the Nomen actionis of the Possessive Verbs.

212. If roots shall be formed into Nomina actionis, they receive (after certain phonetic changes [220]) one of these verbalizing particles:

- I. the suffix *én* (but no prefix)
- II. the suffix *-an* (but no prefix)
- III. the prefix *i-* (but no suffix)

213. By combination with one of these particles the root is transformed into an Active Verbal Noun. The particles indicate that the action named by the root passes from the agent to an object. They give the Active Verbal Noun transitive force.

214. The direct object, if not emphasized, follows the verb; if the subject is placed after the verb, the direct object comes usually third.

215. It is impossible in Bontoc Igórot Language to determine — for common use! — by the meaning of the root, which of the three verbalizing particles must be employed in transforming a root into a Nomen actionis. (“Common use” means: a verb used in a simple affirmative declarative main sentence, in which no element is emphasized, and which is in the active voice.)

The Latin versus memoriales invented by Spanish grammarians for *Tagálog* — a rather scholastic than scholarly attempt of classifying verbs according to their meaning and form — prove to be a complete failure, if applied to Bontoc Igórot Language. — It will be necessary to memorize each verb as it occurs in common use with its proper suffixes *-én*, *-an*, or prefix *i-*, as given here and in the Vocabulary.

216. Since the Nomen actionis possesses active force — as has become evident through many various experiments with the spoken language — the relations of the direct object or accusative, in our conception, to the Nomen actionis with *-én* is:

a) Either the object of the Nom. act. is in the accusative; it is governed by the Nom. act. which has its transitive force in the suffix *-én*. If we represent this transitive force of *-én* by our verbs “to affect,” or “to concern” or “to influence,” we obtain this translation:

áptek nan alřwidko my meeting affects my friend; Ger. mein Begegnen
betrifft meinen Freund

leytjénmř tjăřtja: our liking concerns them

tokónèna nan ongónga: his advising influences the child

b) Or the object is in the predicative nominative; the transitive force of *-én* may be indicated by words like "aim," "object:"

pitángényě nan kǎyœ your splitting-aim (is): the wood
alǎéntǎko nan tǒlfeg our taking-object (is): the key
kǎpèn Antěro nan kǎyang Antero's making-aim (is): the spear
 or: *si Antero kapěna nan kǎyang* Antero, his making-aim: the spear
aněntja nan pǎküy their reaping-aim (is): the rice

217. The relation of the object to the Nomen actionis with suffix *-an* is analogous to the construction mentioned in [216], if we assume the possibility that *-an* is probably identical with *-aén*, or merely a variation of *-én*, in this combination with Nom. actionis. The following theory seems to be more plausible:

-An is the locative particle, as affixed to substantives in [56-58]. The object is the place where the action named by the Active Nom. act. "takes place," to which it tends; it is the end of the action. We can translate:

ayǎkantǎko nan alíwídtǎko our calling-end (is): the man
fadjángantja nan fěsœl their helping-place (is): the enemies
nan fobfáfǎyi labfǎantja nan láfid the women, their washing-place (is):
 the skirts.

(The enumeration of analogous instances, where we find a fusion of place with the direct object, in many languages, is beyond the scope of this book.)

218. The relation of the object to Nomina actionis with the prefix *i-* appears to be the same as that to Nom. act. with *-én*; *i-* performs here a similar function as *-én* does there; *i-* directs the action towards the aim, the object.

(*I-* may be compared with our prefix *be-* in bespeak, bstride, befall; or it may represent the preposition *is*; and may then be compared with: invade, offend, persuade, provide, and other prepositional compounds.)*

* However convenient for minds trained, to some extent, in Latin the Doctrine of the Three Passives has appeared, centuries ago, to its inventor, and however credulously his disciples clung to this perverse interpretation of the Active Verbal Noun (Nom. actionis) in Tagalog and in the dialects of several other tribes—in the Bontoc Igorot Language the Verbal Noun is certainly not passive, but active in its character.

If a Passive is wanted, there is one on hand, in all tenses and moods of Igorot [265-276]: prefix *ma-* + root + personal endings. Experiments with the Igorot by means of their own vernacular (but

In certain cases *i-* points to a person in whose behalf another acts, and to the tool which a person uses in performing or executing that which the Nom. act. names.

ítafóngko nan soklóngna my hiding affects his hat, my hiding-object: his hat.

itóliyě nan sállad ken Olóshan your giving back (is) the letter, to Oloshan.

itsaotsáoko nan ístja is nan áseě my giving-aim: the meat, to the dog

isibóna nan pínang is nan káyvu his cutting-tool: the ax, for the wood.

íkabak síka is nan túfay my providing-aim (with the spear): you.

not through interpreters) proved indisputably their correct consciousness of an active and a passive idea.

The fact that the Three Passives Fallacy has been propagated in good faith for about two centuries and is still indefatigably copied and republished and taught, shows (as also other factors do) how necessary it is to revise and to compare the "Artes" of time-honored "authorities" and the entire material of sacred books, catechisms, confessionals, prayer books, with the living dialects spoken by the natives. The result of such future careful investigations into the people's vernacular, the collection of tales and songs in the unbiased dialects of the different tribes ought to be most welcome to Comparative Philologists who seem to rely only on the unreliable material at hand, faute de mieux, material collected by unphilological compilers, with a few admirable exceptions, such as Totanes, Minguella.

The unfelicitous term of the Three Passives (which may have sprung from its originator's inability to distinguish between the Gerundium and the Gerundivum) was employed unscrupulously in many grammars and learned articles and papers on various Philippine dialects; Bontoc Igorot excepted. The Three Passives and their alleged application occur, for instance, in:

Fr. Francisco Lopez, Gram. Ilocana (1628), corregida y aumentada por el P. Carro, 3. edic. Malabon 1896; p. 151. [aramiden: ser hecho, o lo que es hecho].

Fray Sebastian de Totanes, Arte de la Lengua Tagala, Sampaloc 1796, p. 31, reimpresso Manila 1850, p. 29, 30, 31 ff. Binondo 1865, p. 28, 29, 30 ff.

Toribio Minguella de las Mercedes, Ensayo de Gramatica Hisp.-Tagala,, Manila 1878, p. 37-41. Const. Lendoyro, The Tagalog Language, etc. Manila 1902, p. 83 ff.

P. Fr. Raymundo Lozano, Cursos de L. Panayana, Manila 1876, p. 36, 37, 41, 42.

P. Fr. José Naves, Gram. Hisp.-Ilocana (1876), 2. edic. Tambobong 1892. p. 217, 337.

Alonso Mentrída, Arte de la L. Bisaya-Hiligayna, de la Isla de Panay) Manila 1818, p. 45, 52, 60, 72. Corregido por el P. Jose Aparicio, Tambobong 1894, pp. 60-81.

Fr. Felix Guillén, Gram. Bisaya, Malabon 1898, p. 54 ff.

Fr. Ramon Zueco, Metodo del Dr. Ollendorff . . . adaptado al Visaya, Manila 1884, p. 18 ff.

Fr. Joaquin de Coria, Nueva Gram. Tagalog, Madrid 1872, p. 165, 169, 171-177 ff.

P. Jacinto Juanmarti, Gr. de la L. de Maguindanao, Manila 1892, p. 41-47.

P. Fr. Francisco de S. Josef, Arte y Reglas de la L. Tagala, 1832 (imprensa nueva de Don Jose Maria Dayot, por Tomas Oliva), p. 129 ff.

Fr. José Hevia Campomanes, Lecciones de Gram. Hispano-Tagala, Manila 1872, p. 70 ff. 3 ed. 1883, p. 76-91; 4 ed. 1888, p. 76 ff.

Fr. Diego Bergaño, Arte de la L. Pampanga, nuevam. ańad. 1736, p. 44-65.

Fr. José María Fausto de Cuevas, Arte nuevo de la L. Ybanag, Manila 1854, 2 ed. p. 143 ff. (de los verbos pasivos de simple significacion).

R. P. Fr. Francisco Encina, Arte . . . L. Cebuana, 2 ed. Tambobong 1895, p. 77.

Mariano Cuartero, Arte del Idioma Bisaya-Hiligaino, Guadalupe 1896,, p. 42.

Julius Miles, Metodo teorico-practico . . . L. Tagalog, Barcelona 1887, p. 45.

Prof. Dr. Renward Brandstetter: Tagalen und Madagassen, Luzern 1902, p. 66; but cf. Brandstetter, Beziehungen des Malagasy zum Malaiischen, p. 35, Sect. 66.

Aristide Marre, Grammaire Tagalog, s'Gravenhage 1902, p. 35-37.

(Sentences like the last cannot be translated literally, not even by the most barbarous distortion of our idiom. They will be treated in other chapters, where it will be shown, how even the indirect object, the instrument and other elements can be made the subject, or the direct object of special forms of the *Nomen actionis*.)

The discussion of the constructions in the examples of *-én*, *-an*, *i-* Verbs given in [216-218] was attempted for the purpose of facilitating translation and retranslation and with the assumption that there were in Bontoc Igórot cases of the substantive, distinctions between nominative and accusative, which do, in fact, not exist; the Bontoc Igórot does not distinguish between *Casus rectus* and *obliquus*.

Prof. Dr. H. Kern, Over de Taal der Philippijnsche Negrito's. In: Bijdragen tot de Taal-Land-en Volkenkunde van Neerlandsch Indie, 1882, VI Deel, 2, p. 246.

Sprachvergl. Bemerk. z. Negrito Vocabular, IX. Bd. d. Publicat. aus d. Kgl. Ethnographischen Museum zu Dresden, fol. 49.

Georg von der Gabelentz, Sprachwissenschaft, 2 Aufl., p. 363.

Friedrich Müller, Grundriss der Sprachwissenschaft, II. Bd. II. Abth., p. 137. (The Passive in the Tagala). Müller adds to "this was eaten by you": "this be your eating; dies sei dein Essen" as being "more exact"!

James Byrne, in his excellent work, full of deep thoughts, General Principles of the Structure of Language, Vol. I, p. 272, on Tagala, shows better intuition when quoting sect. 58 of the Grammar by Francisco de S. Josef, where he distinguishes between "more" and "less" passive elements: p. 274, "the passive element prevails most in the *i-* conjugation" . . . ; p. 275, 1.3 "the *-in* and *-an* conjugations are less passive."

THE ACTIVE

PRESENT

THE *-EN* CONJUGATION

219. The root receives the suffix *-én* and the possessive endings which designate the agent.

In singular the *n* of *-én* is dropped (absorbed), when the endings are added. As the Nom. act. ends, after dropping *n*, in the vowel *é*, the singular endings are:

-k (for: *ko*), *-m* (for: *-mo*); the combinations are therefore: *-ek*, *-ém* [*-im*], *-éna* [*-öna*].

Root: *fekash* Nom. act. *fěkăshén* "to throw;" *fěkăshek*, *fěkăshém*, *fěkăshěna*.

220. Before taking the verbalizing affix *-én*, the root undergoes certain phonetic changes. If the last syllable of the root contains a short *é* (and in some cases an *ă*), it is syncopated.

The final media is changed to tenuis; final *b* preceded by *a*, *o*, *æ*, *u* changes into *f*. Final *d* changes in Bontoc Igórot into *dj* or *tj*; other towns retain *d*; but if final *d* is preceded by a consonant, after *é* has been syncopated, it changes to *t*. Between the final diphthong *ao* [*æu*] and *-ek* the consonant *w* is often inserted.

Root:			Root:		
<i>kaëb</i>	<i>kăpek</i>	I make (lit. "my making")	<i>sibo</i>	<i>sibóek</i>	I cut (lit. "my cutting")
<i>afed</i>	<i>ăptek</i>	I meet	<i>tjatag</i>	<i>tjatăkek</i>	I divide
<i>kălab</i>	<i>kălăfek</i>	I climb	<i>angén</i>	<i>ăngnek</i>	I make
<i>leyăd</i>	<i>lěytjek</i>	I want, like	<i>kan</i>	<i>kănek</i>	I eat
<i>falæd</i>	<i>falótjek</i>	I bind	<i>ĩnum</i>	<i>ĩnumek</i>	I drink
<i>faég</i>	<i>fayékek</i>	I wipe	<i>anap</i>	<i>anápek</i>	I seek
<i>singéd</i>	<i>singtek</i>	I sting	<i>tjongao</i>	<i>tjongăowek</i>	I lose
<i>oto</i>	<i>ótóek</i>	I cook	<i>teleg</i>	<i>tělkek</i>	I pierce
<i>k't'k</i> [<i>kětkek</i>]	<i>kěkkek</i>	I know	<i>kuyud</i>	<i>kuyătjek</i>	I pull
<i>fasa</i>	<i>fasăek</i>	I read	<i>apayao</i>	<i>apayăowek</i>	I pursue

<i>sikéb</i>	<i>síkpek</i>	I enter	<i>biski</i>	<i>biskíek</i>	I tear
<i>fayu</i>	<i>fáytek</i>	I pound rice	<i>fekash</i>	<i>fekášhek</i>	I throw

221.

Paradigms

	Root <i>kan</i> eat	Root <i>ila</i> see	Root <i>fekash</i> throw
	Nom. act. <i>kánèn</i>	Nom. act. <i>ílaèn</i>	Nom. act. <i>fekáshèn</i>
I.	<i>káne</i>	<i>iláek</i>	<i>fekášhek</i>
2.	<i>kánèm</i> [<i>kánim</i>]	<i>ílaèm</i> [<i>ílaim</i>]	<i>fekáshèm</i> [<i>fekášhim</i>]
3.	<i>káněna</i> [<i>kanǎna</i>]	<i>iláěna</i>	<i>fekášhěna</i>
D.	<i>kaněnta</i>	<i>iláěnta</i>	<i>fekášhěnta</i>
I. incl.	<i>kanéntáko</i>	<i>iláéntáko</i>	<i>fekášhéntáko</i>
I. excl.	<i>káněnmí</i>	<i>iláěnmí</i>	<i>fekášhěnmí</i>
II.	<i>káněnyě</i>	<i>iláěnyě</i>	<i>fekášhěnyě</i>
III.	<i>kaněntja</i> [<i>kaněntsa</i>]	<i>iláěntja</i>	<i>fekášhěntja</i>

222. The accent is in I. singular always on the paenultima. The accent of the 3. singular is on the antipaenultima, if the I. singular has more than two syllables; but on the paenultima, if the I. singular has only two syllables. The same rule holds for the dual and 3. plural. Lengthening occurs only in the 3. singular, if it is accented.

In the I. excl. and 2. plural the ultima is short and accented; also the anti-paenultima is slightly accented.

The ending of the I. incl. plural has a sharp accent: *-tákkǒ*; the second vowel before this ending has a slight accent.

THE *-AN* CONJUGATION

223. The root, changed as with the *-èn* verbs [220], receives the (locative) suffix *-an* and the possessive endings; the *n* of the suffix *-an* is dropped (or absorbed) in the singular.

Root: *tangéb* Nom. act. *tángfan* to close *tángfak*, *tángfam*, *tángfána*
etc. I close

Root:		Root:	
<i>fayad</i>	<i>fayáttjak</i>	<i>fukav</i>	<i>fúkaavwak</i> I call
<i>fadjang</i>	<i>fadjáŋgak</i>	<i>uash</i>	<i>uáshak</i> I wash
<i>ka/vab</i>	<i>ka/vévak</i> [<i>ka/vépak</i>]	<i>pe</i>	<i>péak</i> I burn
<i>lago</i>	<i>lagóak</i>	<i>fatek</i>	<i>fáttkak</i> I tattoo

224.

Paradigms

Root:	<i>tangèb</i> close	Root:	<i>ayag</i> call	Root:	<i>tekuab</i> open
Nom. act.	<i>tangfan</i>	Nom. act.	<i>ayákan</i>	Nom. act.	<i>tekuáfan</i>
1.	<i>tángfak</i>		<i>ayákak</i>		<i>tekuáfak</i>
2.	<i>tángfam</i>		<i>ayákam</i>		<i>tekuáfam</i>
3.	<i>tangfána</i>		<i>ayákána</i>		<i>tekuáfána</i>
D.	<i>tangfánta</i>		<i>ayákanta</i>		<i>tekuáfanta</i>
I. incl.	<i>tángfantáko</i>		<i>ayákantáko</i>		<i>tekuáfantáko</i>
I. excl.	<i>tángfanmí</i>		<i>ayákanmí</i>		<i>tekuáfanmí</i>
II.	<i>tángfanyě</i>		<i>ayákanyě</i>		<i>tekuáfanyě</i>
III.	<i>tangfántja</i>		<i>ayákantja</i>		<i>tekuáfantja</i>

For the accents see [222].

THE *I*- CONJUGATION

225. The unchanged root receives the prefix *i*-, which is sometimes contracted with an initial *i* of the root. *I*- before an initial vowel (except *i*) is often pronounced *iy*- or *y*.

ígtok and *igtok* I hold. *iyáik* or *yáik* I bring

The possessive endings of the 1. and 2. singular are *-ko*, *-mo*, if the root terminates in a consonant or diphthong; but *-k*, *-m*, if in a vowel. The final media is sometimes changed into the tenuis.

226.

Paradigms

Root:	<i>djua</i> give	Root:	<i>toli</i> give back	Root:	<i>labo</i> begin
Nom. act.	<i>idjúa</i>	Nom. act.	<i>itóli</i>	Nom. act.	<i>ilábo</i>
1.	<i>idjúak</i>		<i>itólik</i>		<i>ilábok</i>
2.	<i>idjúam</i>		<i>itólim</i>		<i>ilábom</i>
3.	<i>idjúána</i>		<i>itólina</i>		<i>ilábona</i>
D.	<i>idjúata</i>		<i>itólita</i>		<i>ilábotá</i>
I. incl.	<i>idjúatáko</i>		<i>itólitáko</i>		<i>ilábotáko</i>
I. excl.	<i>idjúamí</i>		<i>itólimí</i>		<i>ilábomí</i>
II.	<i>idjúayě</i>		<i>itóliyě</i>		<i>iláboyě</i>
III.	<i>idjúatja</i>		<i>itólitja</i>		<i>ilábotja</i>

Root:	<i>dju</i> show	Root:	<i>tonid</i> plant	Redupl. Root:	<i>tsaotsao</i> (<i>ao</i> : diphthong) give
Nom. act.	<i>ǐdju</i>	Nom. act.	<i>itōnid</i>	Nom. act.	<i>itsǎotsao</i>
1.	<i>ǐdjuk</i>		<i>itonǐtko</i>		<i>itsaotsǎoko</i>
2.	<i>ǐdjum</i>		<i>itonǐtmo</i>		<i>itsaotsǎomo</i>
3.	<i>ǐdjǎna</i>		<i>itonǐtna</i>		<i>itsaotsǎona</i>
D.	<i>idjǎta</i>		<i>itonǐdta</i>		<i>itsaotsǎota</i>
I. incl.	<i>ǐdjutǎko</i>		<i>itōnidtǎko</i>		<i>itsǎotsaotǎko</i>
I. excl.	<i>ǐdjumǐ</i>		<i>itōnitmǐ</i>		<i>itsǎotsaomǐ</i>
II.	<i>ǐdjuyě</i>		<i>itōnityě</i>		<i>itsǎotsaoyě</i>
III.	<i>ǐdjǎtja</i>		<i>itonǐdtja</i>		<i>itsaotsǎotja</i>

For the accents see [222].

227. It must be distinguished whether an initial *i* is the prefix of the *i*-conjugation, or whether initial *i* belongs to the root; in the latter case the verb belongs to the *-en* or to the *-an* conjugation, as for instance:

iyǎpek I count; *ǐnumek* I drink; *ǐtjǎsak* I find; *ǐkak* I do;
ǐgnak I hold.

228. Observation.—Verbs ending in the 1. singular in *-ak* belong to one of the three different conjugations:

- a) to the personal verbs: *tumuktjǎak* I sit; 2. sing. *tumuktjǎka*; I. incl. *tumuktjǎtǎko*
 b) to the *-an* verbs: *ǐtjasak* I find; I. incl. *itjǎsantǎko* (with *n!*)
 c) to the *i*-verbs: *ǐbfǎkak* I ask; I. incl. *ǐbfǎkatǎko* (without *n!*)

Personal verbs can be recognized in many cases by the particles *um* and *in*, or by their intransitive meaning. In order to distinguish between the *-an* and the *i*-verbs, the *i*-verbs in common use are given here:

<i>ǐbfǎkak</i>	I ask	<i>ǐstjak</i>	I eat meat [<i>ǐstjak</i>]	<i>isapatǎak</i>	I swear
<i>idjǎak</i>	I give	<i>ǐsǎak</i>	I take home		an oath (Ilo-
<i>ǐpaɔwɔwak</i>	I forbid	<i>ǐsǎkǎnak</i>	I prepare		cano?)
<i>ǐpǎǐlak</i>	I show	<i>ikǐsuak</i>	I stir with a spoon	<i>iyǎyak</i>	I let

229. The Nomina actionis of *i*-verbs which end in a vowel, receive the ligature (“genitive indicator”) *n*, if a singular subject follows them [42, 208 f.].

ketjéng idjǎan ina nan tinǎpay ken anǎkna and then the mother gives some bread to her child; (*idjǎa* + lig. -*n*)

ngǎg nan isǎan Fanged? "what (is) the bringing home of Fanged?"
what does Fanged bring home? (*isǎa* + lig. *n*)

ilǎbon nan fafǎyi ay éntsǎno "the woman's beginning to work," the woman begins to work (*ilǎbo* + lig. *n*)

ngǎg nan iyǎin nan alǎwidna? what (is) the bringing of his friend? what does his friend bring? (*iyǎi* [*yǎi*] + lig. *n*)

(This lig. -*n* should not be mistaken for a final consonant of the Nom. act.)

THE ACTIVE

PRETERITE

230. The "Augment." The characteristic of the Preterite of the Possessive Verbs is the Particle *in*, the "Augment." [179]

231. *In-* is prefixed to verbs of the *-én* and *-an* class beginning with a vowel or diphthong; but *-in-* is infix, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

<i>alǎek</i>	<i>inǎlak</i>	I took	<i>fadjángak</i>	<i>finadjángak</i>	I helped
<i>inǎtek</i>	<i>inǎnitko</i>	I boiled	<i>tsublǎek</i>	<i>tsinǎblak</i>	I smoked
<i>otǎek</i>	<i>inǎtok</i>	I cooked	[<i>tju-</i> ; <i>tj</i>	is taken as one consonant!]	
<i>ayǎkak</i>	<i>inayǎkak</i>	I called	<i>sibǎek</i>	<i>sinǎbok</i>	I cut
<i>ǎkak</i>	<i>inǎkak</i>	I did	<i>ǎgnak</i>	<i>inǎgnak</i>	I held
<i>ikǎtjak</i>	<i>inikǎtjak</i>	I rubbed	<i>ǎnfak</i>	<i>inǎnfak</i>	I covered

232. Verbs of the *i-* conjugation take *in-* as a prefix, but drop their *i-*:

<i>idjǎak</i>	<i>indjǎak</i>	I gave
<i>itsaotsǎoko</i>	<i>intsaotsǎoko</i>	I gave
<i>ǎfǎkak</i>	<i>ǎnfǎkak</i>	I asked
<i>itǎlik</i>	<i>ǎntolik</i>	I returned

But if the augment, when prefixed, would cause the accumulation of consonants, *i-* is retained:

ǎgtok *inǎgtok* I held

ĭtnok inĭtnok I used as tool
ĭstjak inĭstjak I ate meat

233. Verbs with the causative prefix *pa-* [295] take regularly *in-* as a prefix:

papūsĕk I make poor, *inpapūsik*
păătóngĕk, inpăăttongko I made warm
paögiăĕk, inpaögiăĕdko I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

patekuăĕk, inpatekuăĕbko I ordered to open
paăĭĕk, inpaăĭik I made go
pasĭkpek, inpaskĕpkko I ordered to go into

234. Verbs with prefixes with initial *m* change this into *n* in the preterite. (Such prefixes are: *ma-*, *mang-*, *min-*, *maka-*, *miki-* etc., the force of which will be treated later.)

235. Notice the changes of the Preterite forms of these Verbs:

The Verbs:	have in the Preterite:
<i>nĭmnimek</i> I think	<i>ninimnĭmko</i>
<i>ĕndjuadjuăĕk</i> I doubt	<i>nĕndjuadjuăĕk</i>
<i>ĕngkaslăngĕk</i> I mix	<i>nĕnkaslăngĕk</i>
<i>ĕnkakaowăĕk</i> I place in midst	<i>nĕnkakaowăĕk</i>
<i>sesĕmkek</i> I remember	<i>sesinmĕkko</i>
<i>pĭtnek</i> I break	<i>pintĕngko</i>
<i>pŭnek</i> I fill	<i>pĭnok</i>
<i>tjĕng/ngĕk</i> I hear	<i>tjĭng/ngĕk</i>
<i>sĭkpek</i> I enter	<i>sinkĕpkko</i>
<i>kĕkkek</i> I know	<i>kintĕkko</i>
<i>lĕytjek</i> I like	<i>lineyăĕdko</i>
<i>yăăngekek</i> I do with energy	<i>inyaăngekek</i>
<i>tĕlkek</i> I pierce	<i>tinlĕkko</i>
<i>tĕpngĕk</i> I measure	<i>tinpĕngko</i>
<i>kănak</i> I say	<i>kinwănik</i>
<i>sĭngtek</i> I sting	<i>siningĕtko</i>

<i>fěkáshék</i>	I throw	<i>finkáshko</i>
<i>sádek</i>	I expect	<i>sinětko</i>
<i>ímsek</i>	I wash	<i>innísko</i>
<i>tsunóek</i>	I work	<i>tsínnok</i>

Other more or less anomalous preterite forms are given in the Vocabulary.

The Suffixes and Endings in the Preterite

236. Verbs of the *-an* conjugation keep *-an* in the preterite. [223]
 Verbs of the *-én* conjugation drop the suffix *-én*.
 Verbs of the *i-* conjugation drop the prefix *i-*. [232]

237. Since the Nomen actionis of the *-an* and *i-* verbs is not changed in its final sound, the preterite of the *-an* and *i-* conjugations has the same endings as the present: in the 1. singular *k* after final vowel, *ko* after final consonant. But *-én* verbs take the possessive endings directly to their roots. Hence they end, in 1. and 2. singular in *-ko*, *-mo*, if the root terminates in a consonant, but in *-k*, *-m*, if the root has a final vowel. (A few exceptions are given below.)

Paradigms

	<i>-An</i>	<i>I-</i>	<i>I-</i>
Root:	<i>fayad</i> pay	<i>-faka</i> ask	<i>-fueg</i> take along
Nom. act.	<i>fayátjan</i>	<i>ibfaka</i>	<i>ifúeg</i>
Present	<i>fayátjak</i>	<i>íbřákak</i>	<i>ifúěgko</i>
Preterite 1.	<i>finayátjak</i> I paid	<i>ínřákak</i> I asked	<i>infúěgko</i> I took along
2.	<i>finayátjam</i>	<i>ínřákam</i>	<i>infúěgmo</i>
3.	<i>finayátjana</i>	<i>ínřákána</i>	<i>infúěgna</i>
D.	<i>finayátjanta</i>	<i>infakáta</i>	<i>infúěgta</i>
I. incl.	<i>finayátjantáko</i>	<i>infakatáko</i>	<i>infúěgtáko</i>
I. excl.	<i>finayátjanmí</i>	<i>ínřákámí</i>	<i>infúěgmí</i>
II.	<i>finayátjanyě</i>	<i>ínřákáyě</i>	<i>infúěgyě</i>
III.	<i>finayátjantja</i>	<i>ínřákátja</i>	<i>infúěgtja</i>

-En

Root:	<i>ala</i> take	<i>kiwæ</i> move	<i>kalab</i> climb	<i>kan</i> eat
Nom. act.	<i>alǎen</i>	<i>kiwǎen</i>	<i>kalǎfèn</i>	<i>kǎnèn</i>
Present	<i>alǎek</i>	<i>kiwǎek</i>	<i>kalǎfek</i>	<i>kǎnek</i>
Preterite I.	<i>inǎlak</i>	<i>kinǎwæk</i>	<i>kinalǎbko</i>	<i>kinǎngko</i>
	I took	I moved	I climbed	I ate
2.	<i>inǎlam</i>	<i>kinǎwæm</i>	<i>kinalǎbmo</i>	<i>kinǎnmo</i>
3.	<i>inalǎna</i>	<i>kinǎwæna</i>	<i>kinalǎbna</i>	<i>kinǎna</i>
D.	<i>inǎlata</i>	<i>kinǎwæta</i>	<i>kinalǎbta</i>	<i>kinǎnta</i>
I. incl.	<i>inǎlatǎko</i>	<i>kinǎwæatǎko</i>	<i>kinalabtǎko</i>	<i>kinǎntǎko</i>
I. excl.	<i>inǎlamǎ</i>	<i>kinǎwæmǎ</i>	<i>kinǎlabmǎ</i>	<i>kinǎnmǎ</i>
II.	<i>inǎlǎyǎ</i>	<i>kinǎwæyǎ</i>	<i>kinǎlabyǎ</i>	<i>kinǎnyǎ</i>
III.	<i>inǎlatja</i>	<i>kinǎwætja</i>	<i>kinalǎbtja</i>	<i>kinǎntja</i>

So: *otóek* I cook; *inótok* *ilǎek* I see; *inǎlak*
fayǎek I pound; *finǎyuk* *sibóek* I cut; *sinǎbok*
anǎek I reap; *inǎnik* *kapiǎek* I pray; *kinǎpiak*
inǎtek I boil; *inǎnitko* *feǎshék* I finish; *finǎshko*
anǎpek I seek; *inǎnapko* *falǎnek* I turn over; *finalǎngko*
ǎpkek I meet; *inǎfetko* *ukǎyek* I let alone; *inukǎyko*
ǎktsǎkek I drop; *inǎktsǎkko* *kǎpek* I make; *kinaǎpko*
iǎpek [yǎpek] I count; *inyǎpko* *ipǎtek* I press; *inǎpǎtko*
falótjek I bind; *finalótko* *atónék* I remove; *inǎtongko*
tjatǎkek I divide; *tjinatǎkko* *lonlónék* I roll; *linonlóngko*

See also [235], where some anomalous preterite forms are given.

238. A few verbs end in preterite in *-ek*; as the dual and plural show, they do not drop the suffix *-en*. Their preterite endings are the same as their endings in the present. Those found are:

ángnek I make; *inángnek*
tjéng/ngék I hear; *tjǎng/ngék*
éndjuadjuǎek I doubt; *néndjuadjuǎek* [235]
éngkaslángék I mix; *néngkaslángék* [235]
énkakaowǎek I put in midst; *nénkakaowǎek* [235]
kǎowék [kaowök] I caress; *kinǎowék* [kinaowök]
yaǎngekek I do with energy; *inyaǎngekek*
ipǎngek [ipǎngök] I insult; *inǎpadngek* [inǎpadngök], (probably an *i-* verb?)
itjǎkek I tell, warn; *intjǎkek*, (probably an *i-* verb: *itjǎkök*)

239. The preterite of verbs with inserted *w* is:

tekköŭwek I borrow; *ténköŭko*
pitsiöwek I cross; *pínitsiöko*
tjongǎowek I lose; *tjinongǎoko*
paayěek I insult; *inpaayěiko*
lushkǎowek I pierce; *linushkǎoko*
apayǎowek I pursue; *inapayǎoko*
palakdiöwek I ward off (a stroke); *inpalakdiöko* [233]
aköŭwek [*aköŭek*] I steal; *inaköŭko*

240. Intervocalic *l* in the present is dropped in the preterite of:

patkělek [*patkǎlek*] I stop; *inpǎtkék* [*inpǎtkök*]
fǎǎlek I send out; *finǎak*

Thus *y* before the ending of *tapayǎyek* [*tapayǎek*] I carry in my hand is dropped in the preterite: *tinapǎyak*.

totöyek I speak to; I address, has in the preterite: *tinötöyak*.
fayěkek [*fǎěkek*] I whip; *finǎyko*

(See [235] and the Vocabulary.)

THE ACTIVE

FUTURE

241. In the Future the particle *ad-* [*at-*] is prefixed to the forms of the present; *ad-* is not assimilated.

adkǎnek I shall eat; *adfadjǎngak* I shall help; *adilǎbok* I shall begin;
adalǎena he will take; *adpǎtnényě* you will break;
adkǎpěntja they will make.

THE CONJUNCTIVE

242. The particle *ed* [*et*], 'd [*'t*] indicates in some cases a "conjunctive" [191]; it follows the verb. (Various modal ideas, expressed by auxiliaries, adverbs etc., will be discussed in later chapters.)

kǎnēm ed you ought to, you should eat, you would eat.
sagfǎtek ed I should carry, I would carry.
ibfakatǎko'd we ought to ask, we should ask.

THE IMPERATIVE

243. The Imperative has the same forms as the Present Indicative; the conjunction *ta*, that, (expressing the volitive or purpose) precedes sometimes the 1. person dual and plural, rarely singular. Also forms with following *ed* [242] serve to express a less exacting command or a request.

kamũëm! kamũënyæ! hasten! *ĩgtom! ĩgtöyæ* hold fast!
ta padöyéntáko nan fěisæl! let us kill the enemies!
iláek ed nan páyo I ought to see the rice plantation, let me see...

THE NOMEN ACTIONIS (AND INFINITIVE)

244. The Nomen actionis corresponds to our "Infinitive." Its character and formation have been treated in [204, 212, 213 ff.] for the Present tense.

In the Preterite the possessive endings of the Indicative are dropped:
kinaěpko I made: *kináëb*; *inótok* I cooked: *inóto*; *inayákkak* I called: *inayákan*; *linéyádko* I wanted, liked: *linéyad*; *ĩnfákkak* I asked: *ĩnfáka*; *intonítko* I planted: *intónid*.

(As *-an* verbs retain *-an* in the indicative of the preterite [236], *-an* is also kept in the Nom. act. of the preterite: *iníkan*, "the having made" (to have made).

finayáđjan "the having paid," *linagóan* "having bought."

245. Observe the Nom. act. in the preterite of these verbs:

inángnek I made: *inángnèn*
tjǐng/ngek I heard: *tjǐng/ngö* [*tjǐng/ngöy*]
kináowek I caressed, embraced: *kináowö*
inyaángekek I did with energy: *inyaángökö*
inpádngek I insulted: *inpádnögö* [*inpádnögöy*]
inpádkkek I stopped: *inpádkkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkápèn*, "to be about to make," *adĩbfáka* "to be about to ask." It is used rarely; regularly the present takes its place.

THE NOMEN AGENTIS (ACTIVE PARTICIPLE)

247. The Nomen agentis is formed by adding to the root the prefixes: *mang-* for the present; *nang-* for the preterite; *admang-* for the future. After the Sandhi rules given in [11] *mang-* changes to *mam-* or *man-*. The prefix of verbs with initial *l* is *min-*, *nin-*, *admin-*; the only possessive verb, which was found to begin with *n*, takes *min-*: *nĩmnimek*, I think; Nom. ag.: *minnĩmnim*, thinking or thinker. See [176; 192].

248. The Nomen agentis denotes the agent of the action indicated by the root; it corresponds frequently to our Nom. ag. as: writer, singer, reader, orator. If used attributively with a substantive, connected by *ay*, it can be translated by our participles in active.

nan fafáyi ay mangitõnid the woman as planter, the planting woman, the woman who plants.

249. The Nomen agentis is a concrete noun and takes as such regularly the article *nan*.

250. The Nomen agentis governs an object; this is invariably preceded by the preposition *is* ['s, 'sh, si]. Before nouns which take the personal article, *ken* is employed. — (Here the construction with *is*, respectively *ken*, represents, in our conception, an objective genitive.)

nan mangáëb is nannáy ay túfay the maker of this spear; he who makes this spear.

nan mangáyag ken Agpáæwan the caller of Agpauwan; the one calling Agpauwan.

nan nǎngan si sa the one having eaten this

nan mamáæd kěn tǒdĩ the one who fetters him

nan nangíla ken síka the one who saw you

251. If a verb has the causative or authoritative prefix [295] *pa-*, this is changed to *ipa-* when *mang-* is prefixed.

pǎätõngck I make warm; *nan mangipǎätõng*

pǎalíck I cause to come; *nan mangipǎáli*

252. *Mang-* changes sometimes to *ming-*, if the verb has an initial *i*.
tsublik I change; *nan mangisũbli* or *nan mingisũbli*

253. *i-* Verbs retain *i* after *mang-*; *-an* verbs drop *-an* in the Nom. ag. form.

itsav̄tsav̄ko I give; *nan mangitsav̄tsav̄* the giver, giving
ĩgtok I hold; *nan mangĩgto* the holder
fukav̄wak I call; *nan mamav̄ka* the caller
fadsangak I help; *nan mamav̄dsang* the helper

But *an-* is retained in: *ĩkak*, I do; *mangĩkan. av̄ktak*, I give;
mangav̄ktan; and in some others which are dissyllabic in 1. sing. present.

254. The Nomen agentis does not take the personal endings in phrases like: I am the writer, you are the helper, we are the makers. In such constructions the personal pronouns (or substantives) precede the unchanged Nom. ag.

sak/ẽn nan mangav̄v̄b is nan kalav̄say I am the maker of the shield.
sĩka nan mangyav̄v̄s nan kav̄y you are the bringer of the wood.
sĩya nan nãngan is nan mav̄kan he is the one who ate the food (rice).
tjãtãko nan mamav̄dsang ken tjãv̄tja we are the helpers of them; it is we who help them.

255. Only a limited number of Nomina agentis formed thus from verbal roots are treated as personal verbs; such are:

tsublav̄ek I smoke; N. ag. *manav̄bla*; Pers. verb: *manublav̄ak, manublav̄ka, manav̄bla* etc.
kãnek I eat; N. ag. *mãngan*; Pers. verb: *mãngãnak, mangãngka, mãngan, mangantãko* etc.

Thus *mamav̄kaak* I go head-hunting, from *fakav̄kek*; *mamov̄knakak* I go to work, from *foknãkek*. See [176; 177].

256. Examples of Nomina agentis derived from the present indicative:
 Verbs with initial vowel:

anav̄pek I seek *mangãnab(p)* *ĩtav̄õngko* I hide *mangitav̄fõn*

<i>alǎek</i>	I take	<i>mangála</i>	<i>ígtok</i>	I hold	<i>mangígtó</i>
<i>iyáik</i>	I bring	<i>mangiyái</i> [<i>mangyai</i>]	<i>ogpátek</i>	I pull away	<i>mangógpá(t)</i>
<i>inítek</i>	I boil	<i>mangínid(t)</i>	<i>otóek</i>	I boil	<i>mangóto</i>
<i>áfóik</i>	I weave	<i>mangáföy</i>	<i>uáshak</i>	I wash	<i>mangúash</i>
<i>abfolútek</i>	I believe	<i>mangabfólæd</i>	<i>ukátjak</i>	I cut the neck	<i>mangúkat(d)</i>
<i>angangóek</i>	I love	<i>mangangángo</i>	<i>ukáyek</i>	I let alone	<i>mangúkay</i>
<i>egwátek</i>	I lift	<i>mangégwad(t)</i>	<i>ipállak</i>	I show ("make see")	
<i>idjúak</i>	I give	<i>mangidjúa</i>			<i>mangipaála</i>

Verbs with initial *b, f, p*, (but not causative *pa-*):

<i>biskíek</i>	I tear	<i>mamíski</i>	<i>padóyek</i>	I slay, kill	<i>mamáðöy</i>
<i>fangónek</i>	I awake	<i>mamángön</i>	<i>pikótek</i>	I curve	<i>mamíkot[d]</i>
<i>fakáshék</i>	I dash, break	<i>mamáakash</i>	<i>potlóngék</i>	I cut off	<i>mamótlong</i>
<i>féúshék</i>	I finish	<i>maméash</i>	<i>pilíek</i>	I choose	<i>mamíli</i>
<i>fayátjak</i>	I pay	<i>mamáyat(d)</i>			

Verbs with the causative prefix *pa-*:

<i>papusíek</i>	I make poor	<i>mangipapúsi</i>	<i>padjaláek</i>	I make bloody	
<i>pafitjángék</i>	I make burn				<i>mangipadjála</i>
		<i>mangipafítjang</i>	<i>patuktjúek</i>	I set	<i>mangipatúktju</i>
<i>palæákek</i>	I make boil	<i>mangipalæag</i>			
		<i>pangoyúshék</i>	I afflict	<i>mangipangóyush</i>	

Verbs with initial *d, t, s, ds, dj, ts, tj, sh*:

<i>dasióek</i>	I roast	<i>manasío</i>	<i>tokónek</i>	I advise, teach	<i>manókon</i>
<i>dígkóek</i>	I bend	<i>manígko</i>	<i>sagfátek</i>	I carry	<i>manágfat[d]</i>
<i>tekuáfak</i>	I open	<i>manékuab</i>	<i>sibóek</i>	I cut	<i>maníbo</i>
<i>suníek</i>	I turn	<i>manúni</i>	<i>tjatákek</i>	I divide	<i>manáttak</i>
<i>sis/íak</i>	I sweep	<i>manís/i</i>	<i>tjongáowek</i>	I lose	<i>manóngaræ</i>
<i>sulúek</i>	I learn	<i>manúlu</i>	<i>tsiádek</i>	I open my eye	<i>maníad</i>
<i>songsóngék</i>	I smell	<i>manóngsong</i>	<i>tjénæmak</i>	I irrigate	<i>manénæm</i>
<i>subókak</i>	I blow	<i>manúbok</i>			[<i>manánæm</i>]

Verbs with initial *g, k*:

<i>gatlóek</i> [<i>katlóek</i>]	I divide into three parts	<i>mangátlo</i>
<i>kiláyak</i>	I peel	<i>mangílay</i> <i>kagáek</i> I chew <i>mangága</i>
<i>kánek</i>	I eat	<i>mángo</i>

Verbs with initial *l*:

<i>lafákek</i>	I cut up (animals)	<i>langóek</i>	I dry	<i>minlángo</i>	
		<i>minlárfak</i>	<i>lafóshak</i>	I undress	<i>minláfosh</i>
<i>labfáak</i>	I wash (cloth)	<i>minlábfá</i>	<i>lidódek</i>	I hurt by bending	
<i>lagóak</i>	I buy	<i>minlágo</i>			<i>minlíðod</i>

lakatjček I saw *lonlónnek* I roll *minlónlon*
minlákátji (Ilocano) *likűshek* I turn *minlűkush*

Verbs with *n, ng*:

nűműmek I think *minnűnim* *ngotngótak* I gnaw *minngótngot*

The following list (to be supplemented from the Vocabulary) contains some verbs with more or less anomalous Nomina agentis. In many of these forms we recognize the root which has been transformed to make the present and which appears again in the Nom. agentis:

áktak I give *mangáktan* [253]
ángnek I make *mangángnén*
áptek I meet *mangáfed*
fűűlek I send out *maműű*
fayűkek I whip *maműig*
fekűshek I throw *műmkas* [műmkash]
felűyek I tire *műmley*
űgnak I hold *mangűgnan*
űkak I do *mangűkan*
kűnak I speak *mangűwűni*
kűpek I make *mangűeb*[p]
kűdfak I bite *mangűdfan*
kűkkek I know *műngtek*
liűshek I surround *minlűwish* [minlűush]
pűtnek I break *műmten* [műmėten]
pűak [pűak] I destroy by fire *műmnű*
pűnek I fill *műmnű*
sűdek I expect *manűd*
sesűmkek I remember *műnmek* [maműnmek]
sibfűtek I answer *műnfad*[t]
sűkpek I enter *műnkep* [műngkep]
sűngtek I sting *manűnged*[t]
sulűok [sulűak] I teach *suműlű* (the partic. of the personal verb, not the N. ag., probably to distinguish from *manűlű*, of: *sulűek* learn)
tűngfak I close *manűngeb*
tűlkek I pierce (ears) *műnlek*
tűnmek I press *műnműy*
tűpngek I measure *műnpeng*
tűng/ngek I hear *műn/ngű* [műn/ngűy]
tűjpűpek I catch *műnpab*[p]
totűyek I address, speak to *manotűya*

tsūnōek I work *mǎn/næ*
yǎǎngēkek I do with energy *minyǎǎngēkō*[öy]

257. The Nomen agentis does not admit the personal endings, as has been stated [254]; but in certain constructions (such as "relative clauses" with our "relative" in dative; or in interrogative sentences with "to whom?" where? when? etc.) it takes the locative suffix *-an*, and, in addition, the possessive endings; the result are these untranslatable forms:

	<i>mangitsǎotsao</i> "giver"	<i>mangidjǎa</i> "giver"	<i>mangǎéb</i> [p] "maker"
1.	<i>mangitsaotsǎoak</i>	<i>mangidjǎak</i>	<i>mangǎépak</i>
2.	<i>mangitsaotsǎoam</i>	<i>mangidjǎaam</i>	<i>mangǎépam</i>
3.	<i>mangitsaotsǎoǎna</i>	<i>mangidjuǎǎna</i>	<i>mangǎépǎna</i>
D.	<i>mangitsaotsǎoanta</i>	<i>mangidjuǎanta</i>	<i>mangǎépanta</i>
I. incl.	<i>mangitsaotsaoantǎko</i>	<i>mangidjuǎantǎko</i>	<i>mangǎépantǎko</i>
I. excl.	<i>mangitsaotsǎoǎnmǐ</i>	<i>mangidjuǎanmǐ</i>	<i>mangǎépǎnmǐ</i>
II.	<i>mangitsaotsǎoanyǎ</i>	<i>mangidjuǎanyǎ</i>	<i>mangǎépǎnyǎ</i>
III.	<i>mangitsaotsǎoantja</i>	<i>mangidjuǎantja</i>	<i>mangǎépǎntja</i>

A few examples anticipated from a later chapter will show the use of these forms:

nan lalǎki ay nangitsaotsǎoantǎko is nan kanǎyab "the man to whom we have given the shield."

intǎ nan nan/ngǎlam is nan ayǎyam? "where did you hear the bird?"
 (the *l* in *nan/ngǎlam* is euphonic; [16])

sǎnu nan mangitsaotsǎoan nan fǎfǎyi is nan bilǎkna? "to whom does the woman give her money?" (since the subject follows, the ending *-na* is dropped.)

intǎ nan mangitafǎnǎna is nan tǎfay? "where does he hide the spear?"

intǎ nan admangǎépan nan alǎwidmo is nan ǎfongna? "where will your friend build his house?"

kad nan mangǎépanyǎ is nan fǎǎngak? "when do you make my pipe?"

intǎ nan mangipǎyak si sa? "where shall I put this?"

(These examples are given here merely to show the forms of the Nom. ag., but not to illustrate the construction of these sentences!)

It becomes evident, from these examples, that the Nom. agentis has been transformed into a Nom. actionis.

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anǎpek*, I seek, it cannot be suffixed directly to the stem *anap*, but must be suffixed to the Nomen agentis: *mangǎnapan*. See examples: [331, 333, 335].

SPECIAL VERBAL FORMS

258. The Verbal Forms treated in [205 to 257] are those commonly used. They are perfectly sufficient to connect in declarative main sentences the usual elements of a sentence: subject, predicate, direct and indirect object, place, instrument, time, manner, etc., with each other. We find, however, in this Language rarely more than two adverbial phrases (besides subject, predicate and object) in one sentence.

But by employing special verbal forms the person in whose behalf, for whom an action is performed, or the instrument used in the action, or the place, time, cause, where, when, why the action takes place, took, will take place, can be made the "subject" or "object," as we should say. If this construction is chosen by the Bontoc Igorot, the other elements are governed by the prepositions *is* and *ken*, as the examples will show.

(But these prepositions are omitted after Passive Verbal Nouns with the locative suffix *-an*; see the first four examples on page 105).

259. Thus for instance the equivalent for: "we kill the wild buffalo with the spears in the forest" is in common conversation:

padđyentáko nan áyáwan is nan págpag is nan túfay (our killing-aim:
the buffalo, in the forest, with the spears)

But we shall find forms of the verb which enable us to say:

Our killing-place: the forest, for the buffalo, with spears; or

Our killing-tool: spears, for the buffalo, in the forest; or, if we kill the animal for a friend, for his wedding feast:

Our killing "benefits": the friend, (killing of) the buffalo in the forest.

All these sentences are constructed by means of certain verbal forms made from one and the same root. But not all roots seem to be capable of being thus transformed; while some can not be used thus on account of their meaning, others are not used thus for idiomatic reasons.

260. The rules for the special verbal forms, for their use and their corresponding combination with prefixes, suffixes and endings are firmly established; while no definite rules can be stated for the forms of the *-én*,

-*an* and *i-* verbs in their common use [215], i. e. no reason can be found, why a possessive verb made from a verbal root belongs, in its common use, to the -*an*, or to the -*én*, or to the *i-* Conjugation respectively.

261. The combination: *i* + Root + *an* + possessive endings is used, if the person for whom an action takes place shall be made the "object" of a transitive verb.

kǎpek I make; Root *kaëb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *íkǎbak* "I provide a man by making"
[*íkapak*]

íkabak sítödǎ is túfay I make a spear for him

(In common discourse: *kǎpek nan túfay kén tödǎ*.)

íotóak nan lalalǎki is mákan I cook food for the men; or also: *íotóak is mákan nan lalalǎki*; (In c. d.: *otóek nan mákan is nan lalalǎki*)

ípadóyak nan tákæ is fútug I kill pigs for the people

iyǎiak is síngsing nan alíwidko I bring a ring to my friend

íotoantáko nan ongǎnga's mákan we cook food for the children

isibóak si ína is kǎyo I cut down a tree for the mother (In c. d.: *sibóek nan kǎyo ken ína*)

ídigkóak síka is nan lólo I bend the stick for you

ítpǎpak tjǎtja is nan ayáyam I catch the birds for them (*tjipǎpek*: I catch)

ialǎanmi nan fobfafǎyi is nan kǎtjǎæ we catch the fish for the women
(In c. d.: *alǎénmǎ nan kǎtjǎæ is nan fobfafǎyi*)

ilabfǎantja nan fobfafǎllo nan wǎnis they wash the breech-cloth for the boys

íptǎngǎna sak/ǎn is nan kǎyo he splits the wood for me

ínptǎngǎna: he split... *adipitǎngǎna*: he will split...

nan amǎma íkǎpǎna síka is nan kǎníyab the old man makes for you a shield

nan mamamǎgkid iklǎyantja tjǎtja'sh tóki the girls peel "toki" for them

inlagóam si Antéro is kípan you bought a knife for Antero

adisagfátanmǎ síka is nan kǎngnænmo we shall carry your baggage ("things") for you

itekuǎfam nan ápo is nan pǎnguan! open the door for the master!

262. The combination: *i* + Root + possessive suffixes is used, if the instrument or tool used in making something shall be treated as the

“object” of a transitive verb. (In 1. and 2. singular *-ko* or *-mo* is added to roots ending in a consonant or diphthong, otherwise the endings are: *-k* or *-m*) *potloungek* I cut off; Root *potloug*; *ipotlougko* “I use as tool” or: my tool is....

- ipotlougko uau pñuang is uau ólo* I cut off the head with the ax
isíbom nau pñuang is uau káyo you cut down the tree with the ax
ikökódtmi nau kípau is uau istjá we cut the meat with the knife
iótoyæ nan ápuay is uau mákan you cook the rice with the fire
idíggkok nau límak is uau lólo I bend the stick with my hand
itpápná uau língén is uau ayáyam he catches the birds with the snare
iälátáko nau ókad is nau kátjöæ we catch the fish with the net
iláfátja nau sáfáñ is nau fádsou they wash the coat with soap
infáíguna nau lólo'sh nau ásvæ he struck the dog with the stick
ipitángyæ nau wásay is nau káyo! split the wood with the ax!
adikaéppko nau káyo is nau áfoug I shall make the house of wood (material, not instrument!)
- ikláytja uau kípau is uau tóki* they peel the “toki” with the knives,
 (kilayak)
- ilágoimi uau falldog si uóang* we buy the cattle with (for) gold
iságfatui nau pókãmi nau ágvæb we carry the boxes on our shoulders
itangéppko nau tólfeg is nan pánguan I close the door with the key
itjatakáko nau kípau is nau dinápay we divide the bread with the knife
 (tjatákek)
- intekuáppko nan tálog is nau ágvæb* I opened the box with a chisel
ítmek nau límak is uau móñok I press the chicken with my hand
 (temmek)
- isís/ik nau sís/i's nau tjíla* I sweep the yard with the broom
ítuok nan káykay is uau páyæ I work, I till the rice field with the pole
 “kaykay” (ituok from: *tsūuóek*, I work)
- ípuom nau límam is uau toáñau* you fill the jar with your hand (*ípnok*:
 pñnuek)
- intaugéppmi nau líg/o'sh nan tayáñ* we covered the basket with the cover

Thus also: *ikálik nan fáldgnid ken síya* I speak of the war to him
ingkálitáko nau ánanaktáko we spoke about our children.

263. The Place can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *maug-*, if the verb belongs to the category of the “pos-

sessive verbs;" the sentence is always introduced by the substantive (or locative adverb) denoting the place:

nan pǎgpag nan manibóak is nan kǎyo "the forest is my cutting-place"
for wood (for: *sibóek nan kǎyo is nan pǎgpag* I cut the wood
in the forest)

nan tjíla nan mangotóanmi is nan mákan the yard is our cooking-place
for rice (for: *otóenmi nan mákan is nan tjíla*)

áfong nan manigkǎanmi is nan lólo in the house we bend the stick (for:
digkǎenmi nan lólo is nan áfong)

íli nan mamálotjak is nan fǎsæl in the town I bind the enemy (for:
falótjek nan fǎsæl is nan íli)

wǎnga nan mangaláantáko is nan lílèng in the river we caught the fish
(for: *inalatáko nan lílèng is nan wǎnga*)

nan wǎnga nan ménlabfáan nan mamamágkid is nan wǎnis in the river
the girls are washing the breech cloth (for: *nan mamamágkid
labfáantja nan wǎnis is nan wǎnga*)

nan áfong nan mamitǎngana is nan kǎyo he splits the wood in the house
(for: *pitǎngéna nan kǎyo is nan áfong*)

ístji nan manglayánmi is nan tóki yonder we peel the "toki" (for:
*kiláyanmi nan toki ístji; manglayanmi, syncop. from:
mangiláyanmi;*)

íli nan mangaptantáko ken Mólèng in the town we meet Moleng, the
town is our meeting-place for Moleng (for: *aptentáko si Mólèng
is nan íli*)

áfong nan mangaépányæ is nan fobǎnga in the house you make the pipes
tjíla nan inkaépantáko is nan túfay in the yard we make spears (for:
*inkaéptáko is nan túfay is nan tjíla; inkáébak: the personal vb.
instead of the possessive: kǎpek*)

ággæb nan mangitafónanmi is nan bilǎkmi in the box we hide our money
ísna nan nasuyepantáko here was our sleeping-place (for: *nasuyeptáko
ísna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as "subjects" or "objects," stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

THE PASSIVE

265. The Passive in Bontoc Igórot is formed by prefixing:

ma-, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-èn* Verbs drop *-èn*; *-an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak*, *-ka*, *-ta*, *-táko*, *-kámí*, *káyá*, *-tja* are added to *-an*, but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *ken*.

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mī-*.

Likewise *nī-* and *admī-*. Also *may-*, *nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma-*, if more stress is laid upon the state

or condition. Cf. Ger.: das Haus wird (*mapa-*) gebaut; das Haus ist (*ma*) gebaut. Sometimes *i* is inserted between *ma-* and *-pa-*: *māīpā-*).

272. The Passive has also a Nom. actionis, with possessive suffixes, preceded by the locative suffix *-an*. Ex. *nan malipāsantja* their being finished.

273. Examples of Passive forms (“present participles in passive” or “passive verbal adjectives”: being held; being sent; being called etc.).

<i>alāek</i> I take	<i>māāla</i>	<i>sādek</i> I expect	<i>māséd</i>
<i>pilēek</i> I choose	<i>mapīli</i>	<i>sīkpek</i> I enter	<i>māskēp</i>
<i>padōyek</i> I kill	<i>mapādōy</i> (but <i>mādōy</i> : dead)	<i>tēlkek</i> I pierce	<i>mātlek</i>
<i>agtōek</i> I carry	<i>māāgto</i>	<i>pānnek</i> I fill	<i>māpno</i>
<i>otōek</i> I cook	<i>māōto</i>	<i>tsunōek</i> I work	<i>mātno</i>
<i>tokōnek</i> I advise	<i>mātōkæn</i>	<i>kāowek</i> I embrace, caress	<i>mākāowö</i> [öy]
<i>inītek</i> I boil	<i>māīnit</i> [d] [<i>māyīnit</i>]	<i>tjēng/ngek</i> I hear	<i>mātngö</i> [öy]
<i>fēāshek</i> I finish	<i>māfāsh</i>	<i>patkēlek</i> I stop	<i>māīpātkö</i> [öy]
<i>fakāshek</i> I break	<i>māfākash</i>	<i>sesēmkek</i> I remember	<i>māsmek</i>
<i>fekāshek</i> I throw	<i>mābkašh</i> [<i>māpkash</i>]	<i>tēmnek</i> I press	<i>mātmö</i> [<i>mātmöy</i>]
<i>kānek</i> I eat	<i>mākan</i> (“food”)	<i>īfök</i> I make wet	<i>māīföy</i> (<i>nāböy</i> : wet)
<i>fālōtjek</i> I bind	<i>māfālōd</i>	<i>kēdfak</i> I bite	<i>makēdfan</i>
<i>lēytjek</i> I want	<i>malēyad</i>	<i>pāak</i> I burn	<i>māpāan</i>
<i>tjongāowek</i> I lose	<i>matjóngao</i>	<i>ayākak</i> I call	<i>māyākan</i>
<i>āptek</i> I meet	<i>māāfed</i>	<i>ukātjak</i> I cut the neck	<i>māukātjan</i>
<i>kāpek</i> I make	<i>mākāēb</i>	<i>īkak</i> I do	<i>māīkan</i>
<i>sibfātek</i> I answer	<i>māsfad</i>	<i>īgnak</i> I hold	<i>māīgnan</i>
<i>pītnek</i> I break	<i>māpten</i>	<i>ītjāsak</i> I find	<i>māītjasan</i>
<i>kēkkek</i> I know	<i>māktek</i>	<i>āktak</i> I give	<i>māāktan</i>
<i>tjipāpek</i> I catch	<i>mātpab</i>	<i>fāyātjak</i> I pay	<i>māfayātjan</i>
<i>ītafóngko</i> I hide	<i>māītāfon</i> [<i>mītāfon</i>]	<i>kīlayak</i> I peal	<i>māklāyan</i> (<i>i</i> dropped)
<i>īgtok</i> I hold, keep	<i>māīgto</i> [<i>mīgto</i>]	<i>īsublik</i> I change	<i>māīsubli</i> [<i>mīsubli</i>]
<i>īsabfutko</i> I suspend	<i>māisābfud</i>	<i>iyāik</i> I bring	<i>māiyāi</i> [<i>māiyāli</i>]
<i>ilābok</i> I begin	<i>māilābo</i>	<i>ipāilak</i> I show	<i>māipāila</i>

ishúnok I burn *măishúnô*
ídjuk I show *mídju*
ǎngnek I do *mǎǎngnèn*

ídjǎak I give *mǎídjǎa* [*mídjǎa*]
isǎak I take home *mǎisǎa*
íbfǎkak I ask *mǎíbfǎka*

Other passive forms are given in the Vocabulary.

274.

Paradigms

PRESENT PASSIVE

	<i>falótjèk</i> I bind	<i>ayǎkak</i> I call	<i>ísǔblik</i> I change
	<i>mafǎlǎd</i>	<i>maayǎkan</i>	<i>mǎisubli</i>
	being bound	being called	being changed
I.	<i>mafǎlǎdak</i>	<i>maayǎkanak</i>	<i>mǎisǔbliak</i>
	I am bound	I am called	I am changed
2.	<i>mafalǎdka</i>	<i>maayǎkangka</i>	<i>mǎisublǐka</i>
3.	<i>mafǎlǎd (sǐya)</i>	<i>maayǎkan</i>	<i>mǎisǔbli (sǐya)</i>
D.	<i>mafǎlǎdta</i>	<i>maayǎkanta</i>	<i>mǎisublǐta</i>
I. incl.	<i>mafǎlǎdtǎko</i>	<i>maayǎkantǎko</i>	<i>mǎisublǐtǎko</i>
I. excl.	<i>mafǎlǎdkǎmǐ</i>	<i>maayǎkangkǎmǐ</i>	<i>mǎisublǐkǎmǐ</i>
II.	<i>mafǎlǎdkǎyǎ</i>	<i>maayǎkangkǎyǎ</i>	<i>mǎisublǐkǎyǎ</i>
III.	<i>mafǎlǎdtja</i>	<i>maayǎkantja</i>	<i>mǎisublǐtja</i>

PRETERITE PASSIVE

nafǎlǎdak I was bound *naayǎkanak* I was called *nǎisǔbliak*
 I was changed (with Personal Suffixes).

FUTURE PASSIVE

admafǎlǎdak I shall be bound *admaayǎkǎnak* I shall be called
admasǔbliak I shall be changed (with Personal Suffixes).

The "I n f i n i t i v e" has the same form as the "Participle:" *mafǎlǎd*;
nafǎlǎd; *admafǎlǎd*.

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him".... (But the misnamed "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-én*, *-an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The Nomen actionis of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadđyan* the condition of being killed.

nan mapadđyak my being killed; *nan mapadđyam* thy being killed;
nan mapadđyana his being killed; *nan mapadđyanmi* our being
 killed; *nan mapadđyanyě* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the Active is much preferred in common conversation.

275. Examples.

- nan fálfeğ ya makáéb is nan alřwidko* the spear is made by my friend
nan áfong ya nakáéb kěn tōđi the house has been built by him
nátřpab nan ayáyam is nan laláki the bird has been caught by the man
nafukáerwanak ken áma I was called by the father
nan isa'y laláki ya napáđđy is nan fěsěul one man was slain by the enemy
sika maayākangka'sh nan fafáyi you are called by the woman
nan ongóngă ya naikđyköy ken inána the child was rocked to sleep by
 its mother
nan nōang ya nayōgyog ken sak/ěn the buffalo has been stabbed by me
admafalogniđkămi's nan fěsěul we shall be attacked by the enemy
naika/er nan áwak the body has been buried
nan pángwan ya natángfan is nan fúđi the door has been locked with a
 lock
naálatja nan suláđmo your letters have been received
síně nan napadđy is nan fěsěul? who is the one killed by the enemy?
 who was killed
nafákash nan fánğa the pot is broken; *nan fánğa ay nafákash* the
 broken pot
nan fánğa ya nafákash the pot is broken
nan fúřtug ya napadđytja is nan lalaláki the pigs have been killed by the
 men
mafadsangan nan ongóngă kěn řjākămi the boy is being helped by us
mařgto nan áser is nan fafáyi the dog is kept by the woman
nan biláktja ya naitářfon is nan tákě their money was hidden by the
 people
is ářfong ya natángfan nan pángwan in the house the doors were closed
nan páđsog ya maitónid the rice is planted

276. Sometimes the context shows that the participle present of the passive expresses necessity, like a Latin gerundivum, or a participium necessitatis:

nan lalāki ay mafālæd can mean: the man who is being bound; or: the man who is to be bound. Thus: *nannāy ay āfong ya mālāgo*
this house is to be sold.

nan kafāyo ya mafāig ay mafāig the horse must be whipped (repetition of the participle; explained later!)

It expresses also ability in a passive sense: *mañnum*: drinkable; *mākan*: eatable; hence: "food, boiled rice."

EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if strong emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

sāk/ĕn umāliak I come; *sīka umāyka* you go; *tinmōlitja tjājtja*
they returned; *tjākāmī kæmāāngkāmī* we go away; *tjātāko*
umalrwidtāko we shall become friends; *tjākāyē admafalēdkāyē*
you will be bound (imprisoned).

sāk/ĕn fekāshek nan fālfeg I throw the spear; *tjakāmĭ intōlimi nan tayāan* we returned the basket; *sĭka iāpim nan bĭlak* you count the money; *sĭtōdĭ atōnēna nan kāyo* he (that one) removes the wood; *tjātāko otōĕntāko nan ĭstja* we cook the meat; *tjākāyĕ sagfātēnyĕ nan fūgshong* you carry the bundle; *tjaĭtja padōyĕntja nan āsæ* they slaughter the dog; *sĭtodi iyāina nan fānga* he brings the pot.

279. The S u b s t a n t i v e S u b j e c t either precedes or follows the predicate without being emphasized by its various position; yet it appears that the preceding substantive subject is slightly emphasizes sometimes.

nan lalāki inmāli'sna the man has come here; *nan mamamāgkid inmāytja* (or: *ya inmāytja*) the girls have gone; *si Antĕro fasāĕna nan sūlad* Antero reads the letter; *nan fĕsæł pinĕĕantja āngsan ay āfong* the enemies burnt many houses; *si Tjumĭgyai palĭtjĕna nan pĭnang* Tjumigyai sharpens the axe; *si Anaæwāsai ĩnpæĭtna ken sak/ĕn nan kāwĭs ay kālāsai* Anauwasal has sent me a fine shield.

280. If the Subject follows a possessive verb in the singular, it has been said above [208] that the verb is without ending, and the following subject may be thought to be in the "genitive:"

ketjĕng tjiĭpāpĕn Bĕgti nan sāfag then Bugti catches the wild chicken (or: *si Bĕgti tjiĭpāpĕna....*)

But sometimes, mostly in narrative, the verb retains its possessive ending and the substantive, thus emphasized, is connected with the preceding verb by *ay*; this construction is always employed if the possessive verb is in the singular with its full endings, and frequently if it is in the plural. The substantive is, as the ligature *ay* indicates, in apposition with the subject represented by the ending of the verb.

Thus we may say, instead of: *Ketjĕng anāpĕn nan fobfāłlo nan tjokāĕna* then the young man seeks his pocket (bag) - - : *Ketjĕng anāpĕna ay fobfāłlo nan tjokāĕna*, lit.: then the seeking-object of him (-na), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending *-na*. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.

281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

sāk/ĕn nan mangǎēb is nan ǎfong I am the maker of the house; it is I who made the house

sĭka nan inmǎli you are the "comer;" it is you who came

nan ongóngā nan nasŭyep isnǎ the child is the one who slept here

tjakamĭ nan nǎngan is nan mōting We, we have eaten the pounded rice

tjakǎyĕ nan mafǎla you are those who are sent out (passive verbal forms belong to the personal verb category; hence the "participle" is used)

tjakayĕ nan namǎa [namǎla] ken tjaĭtja you, you sent them out!

sĭtōnǎ nan nangyǎi is nan pǎkŭy this is the one who brought the rice

sak/ĕn nan mǎnno'sna I, I am working here

sĭtōnǎ'y fafǎyi nan nángtek kĕn tōdĭ this woman, she knew him

nan fĕsĕl nan namĕan is nan amĭn ay ǎlang it was the enemy who burnt down all the granaries

si Angay nan nangǎēb is nan tjokǎvko Angay, she made my pocket

si Tǎynan nan nangwǎni si sa Taynan, he has said so ("he was the teller of it")

sĭka nan mǎn/ngō ken sak/ĕn you, you hear me

nan mamamǎgkid nan mangĭlay is nan tōki the girls, they are peeling the "toki"

nan alĭwidna nan nǎnfad ken sĭya his friend it was who answered him

nan amǎma nan ninlǎfak is nan fĭttug it was the old man who cut up the pig

nan lalalǎki nan minlōnlon is nan bǎto the men, they roll the stones

nan ǎpo nan admamǎyad is nan lalalǎki the master, he will pay the men

si ǎma nan namĭli Father, he has chosen

sak/ĕn nan mamángon ken inǎta I, I awake our mother.

(As in questions beginning with who? or what? as subject of the sentence, the subject is emphasized, the Nom. ag. is employed in such cases; see [345]; only two examples shall be given here:

sĭnĕ nan mangwǎni si sa who is "the sayer" of this? who says so?

ngǎg nan ĭnmad? what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A verb may also be emphasized, i. e. the action may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

kăpek nan âfong, means: I build the house; the house is of similar importance as my building it;

inkăëbak is âfong, means: I am busy building, "houses" being of less importance than my occupation. See [162].

(The intensive forms of verbs by which their importance is raised will be treated later in the chapters on Reduplication, Modal Auxiliaries, Adverbs etc.)

283. The "Accusative Object," as we should say, is strongly emphasized by being placed at the beginning of a sentence, followed by the Nomen actionis with its endings; this Nom. act. must take the article. (The Copula *ya* is used sometimes. (In this construction the article of the substantive, at the beginning of the sentence is usually omitted; as these examples show:

âfong nan kăpek a house I make (lit. house is my making)

âsœ ya nan padôyëntăko the dog we kill

sîka nan lěytjek "you are my liking," it is you whom I like

lalăki nan inayăkan nan ongónga it was a man that the child called

ôgsa ya nan inîlami's nan păgpag a deer we saw in the forest

fătug nan adpadôyëntja the pig they will slaughter

(*nan*) *âfong nan kăpên nan lalăki* a house it is the man builds

(*nan*) *ongónga nan fadsángan nan lalăki* it is a child that the man helps

kalăsay nan îgtok a shield I keep

kalăsay ya nan îgton nan fěsœl a shield the enemy keeps (*îgton*, -n: genit. indicator)

ananăktja nan ităfon nan fobfafaŷyi mo umălitja nan fěsœl their children the women hide, if the enemies come

fobfăllo nan finălœdyě is nan îli a young man it was you fettered in the town

bîlak nan itôlina the money he returns

bîlak nan itôlin nan lalăki it is money that the man returns (*itôlin*, -n: ligature, "genitive indicator")

(Since in questions with the accusatives whom? what? which? the direct object of transitive verbs is emphasized, the same construction is employed there [346]

sînœ nan ilăënyě? whom do you see?

ngäg nan angñentja? what are they doing?

ngäg ay táfay nan lěytjèn nan alíwidmo? which spear does your friend like? (lit. which spear is "the liking of your friend?")

284. If the person for whom, the instrument with which, the place where, the time when, the reason why an action is performed shall be still more emphasized than by the special verbal forms given in [258-264], these elements are placed at the beginning of a sentence; verbal combinations (with *nan*) follow, that are derived from the special verbal forms.

285. Emphasis of the Person for whom an action takes place.

sítóna ay laláki nan íkabak is nan sóklong for this man I make the hat
sítodi ay fobfáullo nan ikaépányě is nan sókod [ikabányě] for that boy
you make the spear

tákæ nan iotóantákæ is nan mákan for the people it is that we cook the
food

si ína nan isiběiam is nan káyo for the mother you cut the wood

Frequently the Nom. agentis form with *mang-*, *mam-*, *man-*, with the suffix *-an* and possessive endings is used:

ápomi nan mamalětjanmi [mamalědsanmí] is nan mangáköu for our
master we bind the thief; or: *ápomi nan ifalědsanmi is nan
mangáköu*. The construction with the Nom. ag. is preferred. (It
is used exclusively in questions beginning with: to whom? for
whom? [347, 348])

sínæ nan nangitsaotsáoam is nan súlad? to whom did you give the
letter?)

286. Emphasis of the Instrument with which an action is accomplished.

mantílyo nan itiktíkna is nan patatjím with the hammer he strikes the iron
katjína nan ifalædtáko is nan laláki with the chain we bind the man

lóló nan ifalǵko ken síya with a stick I strike him

fálfeg nan ipaděyko is nan fěsæl with the spear I kill the enemy

pínang nan ifakǵgmi is nan ólō with the axes we cut off the heads

fúti nan intangěbko is nan pánguan with the lock I fastened the door

mantílyo nan inkǵéb nan fufǵmshak is nan táfay with a hammer the
smith made the spear

nannáy nan itekwápmo is nan ágæb! with this open the box!
nannáy nan ingkibðngna is nan lólo with this he broke the stick
nannáy nan ifaǵgmo is nan ásxæ with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: *ngǵg nan ikökðtmo is nan ǵstja?* with what do you cut the meat?)

287. Emphasis of the P l a c e where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:

nan úma nan mangis/ögána is nan káyo the garden is his "planting-place" for the tree; in the garden he plants the tree
kǎ/ðpð/ðpan nan manǵktikána is nan patatǵm the forge is the place where he hammers the iron
lúkam nan mingitáfonam is nan shúka in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.
sǵtjog nan ningipayántja is nan ólo into the "sitjog" (a basket used also as fish net) they placed the head
pǎgpag nan manibǵak is nan káyæ in the forest I cut the wood; or also: *is nan pǎgpag nan manibǵak is nan káyæ:* in the forest is my cutting-place for wood; or: *sibǵek nan káyæ is nan pǎgpag*
áfang nan manigkǵanmi is nan lólo in the house we bend the stick
ǵli nan namalóttjantja is nan fǵsxæl in the town they imprisoned (bound) the enemy
wǎnga nan ménlabfáanyæ is nan wǎnis you wash the breech cloth in the river
tǵǵla nan mangaébantǵko [or: *inkapantǵko*] *is nan tǵfay* we make the spears in the yard

With personal verbs:

pǎgpag nan èntsúnoak, èntsúnoam, èntsúnoána, èntsúnoánta In the forest I work, you work, he works, we two work etc.
nannáy ay áfang nan nadðyana this house is the place where he died
nannáy ay ǵli nan nadðyan nan amána this town is the place where his father died
pǎgpag nan intedecantǵko the forest is our abode, (the "place where we stay")
káyo nan intedéean nan ayáyam the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

intô nan mangitafônana is nan apóngna? where does he hide his necklace?)

288. The same Constructions are employed to emphasize adverbial phrases or terms referring to Time, Manner, Degree, etc. These terms are placed at the beginning of a sentence, followed by verbal nouns.

Time: *nákship nan inumtsánanmi ad Fěntok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsátsáma nan unipađslam ken sak/ěn* very much you reproach me. [L. 51.]

Material: *nannáy ay káyœ nan kápek is sókod* from this wood I make a spear shaft. Constr. [283]
nántóna'y patatjím nan kapéntáko is túfay of this iron we make spear blades. Constr. [283]

Quantity: *ángsan nan inálána ay kátjœu* great many were the fish he caught. [P. 2.]

Price: *salápi nan nangilagoantáko is nan kayǎng* for fifty cents we sold the spear.

289. Recapitulation. — Promiscuous Examples, illustrating various verbal forms in various cases of Emphasis.

Common construction: *padđyek nan áyǎwan [ayǎwan] is nan túfay is nan págpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/ěn nan mamadđy is nan áyǎwan....*

Subject emph. and personal verb: *sak/ěn pumáđdöyak is nan áyǎwan is....*

Object. emph. *áyǎwan nan padđyek is nan túfay is nan págpag*
áyǎwan nan padđyéntako we kill....; *nan pinadđymi* we killed; *nan adpadđyénmi* we shall kill....

Instrument emph. *túfay nan ipadđyko is nan áyǎwan*; preterite: *nan inpadđyko* fut.: *nan adipadđyko*

Place emph. *págpag nan papadđyan is nan áyǎwan* (the redupl. *papad*—denotes “our customary hunting-ground”)

Instr. emph. with passive: *túfay nan naipadđy is nan áyǎwan is nan págpag* with the spear the buffalo was killed in the forest

Common construction:

otóenmi nan fínáyæ is nan báyyæk is áfong we cook the (shelled) rice in
the pot (kettle) in the house

(preterite: *inótómi nan mákan is nan báyyæk...*) (*mákan*: rice that is
cooked)

Subject emph. *tjakámí nan mangóto is nan fínáyæ is nan báyyæk is....*

Person, for whom, emph. *tákæ nan iotóanmí is nan fínáyæ is nan....*

Object emph. *fínáyæ nan otóentáko is nan báyyæk is áfong*

Place ("the pot") emph. *báyyæk nan mangotóantáko is nan fínáyæ is
áfong*

Place ("the house") emph. *áfong nan mangótoantáko is nan mákan*

Common construction: -an verbs

kă/áfanmí nan lúta we dig the ground

Emphas. *lúta nan ka/áfanmí* the ground we dig

úma nan ka/áfanmí the garden we dig

káykay nan iká/æpmí with the pole we dig

gadsángyén nan éntsunoánmí for the rich man we work (but:

gadsángyén nan iká/æpmí means: we bury the rich man)

Passive: Common constr. *nan pánguan ya natángfan* the doors are
Emphas. closed

is áfong ya natángfan nan pánguan in the house the doors are closed

tólfeg nan ma/itángéb is nan pánguan with the key the doors are closed

tjátáko nan ma/itangfánan nan pánguan (the agent emphasized!) by us
the doors are closed

("For the father the door is closed" was changed by the Igorot into:
the father says: let the door be closed; *si áma kanána en: maitángép nan
pánguan*)

Common construction: *i-* verbs

itólitja nan bílak they return the money

Emphas. *tjaítja nan mangitóli is nan bilak* they are the persons who
return....

bilak nan itólitja the money it is that they return

áfong nan mangitolíantja is nan bilak in the house they return the money

fálldog nan mangisublíantja is nan bilak for gold they change the "silver"

(For the women they change the money; the silver into gold: *fálldog
nan mangisublíantja is nan bilak ay kóan nan fobfafáyi*; lit.: "as the
women's property" [107ff.])

Passive: Common constr. *nan bilak ya maisúbli [mísubli] ken tjakamí*
the money is changed by us

Emphasis:

tjatǎko nan maisublĭan nan bĭlak by us the money is changed ("we (are)
the place for—the being changed—of the money)

ǎfong nan maisublĭan nan bilak in the house the money is changed

faltǎdog nan maisublĭan nan bilak for gold the silver is changed

nan bĭlak ya maisǔbli ay kǎan nan fobfafǎyi the silver is changed for the
women

Common constr. *nan lalǎki ilǎgǎna nan ǎsɛ* the man sells the dog

Emphas. *lalaki nan mangilǎgo is nan ǎsɛ* it is the man who sells the dog

ǎsɛ nan ilǎgon nan lalaki it is the dog that the man sells (n:
ligat.)

ǎfong nan mangilagǎan nan lalaki is nan asɛ in the house the
man...

bĭlak nan mangilagǎana is nan afong for silver he sells the
house

si amǎna nan ilagǎana is nan pǎkǔy for his father he sells the
rice

Passive: Common constr. *nan asɛ ya mailǎgo* the dog is sold

Emphas. *lalaki nan mailagǎan nan asɛ* by the man the dog is sold

afong nan nailagǎan nan asɛ in the house the dog was sold

bĭlak nan nailagoan nan afong for silver the house was sold

si ǎma nan mailagǎan nan pakǔy for the father the rice is sold

Common constr. *idjutǎko nan kǎyɛ* we show the tree

Emphas. *tjatǎko nan mangĭdju is nan kǎyɛ* we, we show the tree

kǎyɛ nan idjutǎko the tree it is we show

pǎgpag nan mangidjuantǎko is nan kayɛ in the forest we
show the tree

litjǎngko nan mangĭdjuk is nan kayɛ with my finger I show the
tree

lalalǎki nan mangidjuantǎko is nan kayɛ to the men we show
the tree

Passive: Common constr. *nan kǎyɛ ya maĭdju kǎn tjatǎko* the tree is
shown by us

Emphas. *tjatǎko nan maidjǎan nan kǎyɛ* by us the tree is shown

pǎgpag nan maidjǎan nan kǎyɛ in the forest the tree is shown

Common constr. *itǎfǎngko nan kĭpan* I hide the knife

Emphas. *sak/ǎn nan mangitǎfon is nan kĭpan* it is I who hide the knife

kĭpan nan itafǎngko it is the knife I hide

ãgæb nan mangitãfonak is nan kãpan in the box I hide the knife

ãgæb nan mangitãfonantãko 's nan kãpan in the box we hide the knife

nan alãwidko nan mangitãfonak is nan kãpan for my friend I hide the knife

Passive: Common constr. *nan kãpan ya maitãfon* the knife is hidden

Emphas. *ãgæb nan maitãfonan nan kãpan* in the box the knife is hidden

Common constr. *nan pãdsog ya maitõnid is nan fobãfãyi* the rice is planted by the women

Emphas. *tjatãko nan maitonãtsan nan pãdsog* by us the rice is planted
[s inserted: dental mouillé]

pãyo nan maitonãtsan nan pãdsog in the rice field the rice is planted

si ãna nan maitonãtsan nan pãdsog for mother the rice is planted

Common construction: -*en* verbs

falãtjényẽ nan lalãki you bind the man

Emphas. *tjakãyẽ nan mamãlãud si nan lalãki* you, you bind the man

lalãki nan falãtjényẽ the man it is that you bind

ãfong nan mamalãtjanyẽ is nan lalãki in the house you bind the man

katjãna nan ifãlãdyẽ is nan lalãki with a chain you bind the man

polisã nan mamalãdsanyẽ is nan lalãki for the constabler you bind the man

Passive: Common constr. *nan lalãki ya nafãlãud* the man was bound

Emph. *tjakãyẽ nan mafalãdsan [mafalãdan] nan lãlãki* by you the man is bound

ãfong nan nafalãdsan nan lalãki in the house the man was bound

katjãna nan maifãlãud nan lalãki with a chain the man is bound

polisã nan nafalãdsan nan lalãki for the constabler the man was bound

Personal verbs. Common construction:

entsũnõkãmĩ is nan pãyo we work in the rice field

Emph. *nan pãyo nan entsũnõnmi* in the rice field we are working

nan pãyo nan entsũnõan nan lalãki in the r. the man works

kapãgpag nan tãmayããan nan ayãyam in the forest the birds fly

kãykay nan itnotãko with a pole we work (*itno-* from *tsunõek*, possess. vb.)

páyak [*páyog*, *báyak*] *nan itayáwtja* with wings they fly
páyak nan itáyawt nan ayáyam with wings the birds fly
gadsángyen nan éntsunóantáko for the rich man we work
góyad nan itayáwtantja, ta iyáitja nan tjóo for the young birds
 they fly away, that they bring them food
ísna nan intedéčǎnmi here we stay
ísna nan nintedečǎna here he stayed

REDUPLICATION

290. Bontoc Igórot Language makes extensive use of reduplicated verbal forms.

Reduplication is either partial, as *fangfangǎnek* I wake up, or gemination, as *mánganmángǎnak* I eat. Usually only the root is reduplicated and prefixes precede the reduplicated form; there are, however, some exceptions.

291. The reduplicated form of the verb represents, as it were, an image of the action: as the action is repeated, thus the root, or parts of it are repeated. Repeated or iterative action is identical with the frequentative; and the effect of repeated action is intensive. Continuative or durative action may be thought to consist of constantly repeated action. Thus reduplicated verbs express: repetition; intensity; continuation; duration; continued contemporaneous action; the repeated action may affect several objects and thus this verbal form can express the idea of plurality of objects (I make repeatedly a spear = I make some spears); intensity involves occasionally comparison (I like exceedingly = I prefer, I like better).—Thus many various meanings can be imparted to a verb by reduplicating its root; but in Bontoc Igórot reduplication does not express tense, as present or future.—The meaning must in many instances be determined from the context; but often we find reduplicated forms used idiomatically apparently without definable reason; sometimes the desire of an emotional speaker to depict most vividly must account for the reduplicated form.

(Besides this method of expressing repeated, intensive, continued action certain adverbs, auxiliaries and other verbs may be used for the same purpose.)

292. Examples.

- ibfăkak*: *ibfăkăfăkak* I ask often; I ask many people; I inquire eagerly...
 Preterite: *infăkăfăkak*; Nom. ag. *mangibfăkăfăka*
iyăik [*yăik*]: *yăiyăik* I bring frequently; I keep bringing
ayăkak: *ăyăyăkak* I call often, I call several persons...
umăliak: *umăliăliak* I come often; *inmăliăliak* I used to come
 (*umalăliak* I come nearer)
inăkaak: *inăkăăkăak* I cry loud; I continue crying...
umănumak: *uminuănumak* I drink again and again, I keep drinking
mănganak: *manganmănganak* I eat often; I am eating (at the same
 time, meanwhile)
ămüyak: *ămămüyak* I go repeatedly; I walk on...
kuyăjtjek: *kuyukuyăjtjek* I pull strongly; "I pull and pull"...
tămôliak: *tămotămôliak* I return several times, I continue returning...
kăbkăfak: *kăbkăkăbkăfak* I rub hard, I keep rubbing...
ilăek: *ilăilăek* [*ililăek*] I see repeatedly; I observe, keep looking...
kănak: *kănakanak* I talk much; (preter.: *kinwăkinwănik*!)
ipaoătko: *ăpaoătko* I send repeatedly, I continue to send...
ădjuk: *ădjuădjuk* I show often, carefully...
tumuktăjak: *tămuktăjtuktăjak* I sit often, I am sitting, I continue to sit
kogăngek: *kăgokogăngek* I strike vigorously, I give many blows...
alăek: *alăălăek* I take again and again, I take several things...
inlilăwisak: *ănlilăwălăwisak* I keep on walking; I walk around...
kamăek: *kakamăek* I hasten more; *kakamăek ay manălan* I go faster
alunăyek: *alalunăyek* I retard; *alalunăyek ay êngkălă* I speak more
 slowly
lăytjek: *lăylăytjek* I like better, I prefer...
masăyepak: *masuyesăyepak* I continue to sleep, I sleep profoundly...
êngăkliak: *êngkalikăliak* I keep talking...

293. Greater intensity is expressed by repetition of a verb, with the interposed ligature *ay*; the second time the verb is in the "infinitive."

- entsunôka ay entsăno* you must work; you work most strenuously...
ibfakam ay ibfăka you must ask
mafukăwăngkăyă *ay mafukăwăwan* you must be called
nan lalalăki mafukăwăwantja ay mafukăwăwan the men must be called
nan kăyo masăbo ay masăbo the tree must be cut down
kăpêm ay kăpên nan âfong you must make the house

sagfátèm ay sagfátèn nan káyo you must carry the wood
insuládkka 'y insúlad aswákas you must write to-morrow
nan laláki fayádsána ay fáyádsan nan fáã the man must pay the servant
nan lalaláki fadjángantja'y fadjángan nan fobfafáyi the men must help
 the women
nan fútug mápádóy ay mápádóy adwáni the pig must be killed now
nan áseæ admápádóy ay admápádóy aswákas the dog must be killed
 tomorrow
nan mangákkòu mafálæd ay mafálæd the thief must be bound (imprisoned)
nan kafáyo mafáig ay mafáig the horse must be whipped

(This construction is not used in the preterite).

PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

- um-* prefix or infix of Personal verbs [170-174]
- in- èn-* prefix of Personal verbs [168]
- in-* the preterite "augment" [180, 230]
- mang- mam- man- min-* the prefixes for Nomina agentis [247; 193]
- i-* the prefix of a certain category of verbs [226-230]
- ma-* the passive prefix [265 ff. cf. 175]
- ad-* the temporal prefix for the future tense [183, 241].

Of great importance are the following prefixes which modify the action expressed by the Nom. actionis:

295.

PA-

Pa- (and *ipa-*), prefixed to roots (primitive verbal roots or substantives, adjectives, adverbs etc. used as roots), produces causative or factitive verbs; sometimes they express that the subject orders or tells an other to perform an action (authoritative verbs: "I make you come").

If *um-* or *mang-* are prefixed to *pa-*, *i* is inserted between these prefixes: *umipa-* *mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea; if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-én* class in active; in passive they are personal verbs. [265]

- ántjo* tall; *paantjǒek* I make tall, I lengthen; preter. *inpaántjok*;
pass. *mapaántjo* or: *maĩpaántjo* being made tall
- púsi* poor; *papusíek* I make poor *inpapúsik*; *maĩpapúsi*
- gadsǎngyén* rich; *pagadsǎngyenek* I enrich
- asdík* [ǎsdik] short; *paasdíkek* I shorten
- djála* blood; *padjalǎek* I make bloody, I cause to bleed
- síli* splendor, ray; *pasilíek* I cause to shine, I cast light, reflect light
- umǎliak* I come; *pǎǎlíek* [pǎlíek] I order to come, I make come
- masúyepak* I sleep; *pasuyépek* I put to sleep
- intedéek* I stay; *patedéek* I order to stay
- tumuktjúak* I sit; *patuktjúek* I set
- umögiǎdak* I am afraid; *paögiǎdek* I frighten; pret. *inpaögiǎtko*;
mapaögiad frightened; *maögiad* afraid
- ísa* one; *paisǎek* I leave alone; *mapaísa*, left alone; *maísa* alone
- lǎtèng* cold; *palatèngek* I make cold
- tófo* leaf; personal causative vb. *umipatófoak* I cause to sprout forth,
I make grow
- tekuǎfek* I open; *patekuǎfek* I order to open [L. 43-]
- síkpek* I enter; *pasíkpek* I make enter
- tjénǎm* water; *patjénǎmek* [patjǎnǎmek] I cause to melt
- ngítid* black, *kílad* red; *pangítídek*, *pakilǎdek* I make black, red
- ǎtong* warm; *paǎtǎngek* I make warm; *napaǎtong* (*naiapaǎtong*)
having been warmed; *maǎtong* being warm
- ilǎek* I see; *ĩpaílak* I make see i. e. I show
- tumáyao/ak* I fly; *patayǎowéna ad tjǎya* "she makes (him) fly to the
sky" [S. 7.]
- éngkáliak* I speak; *pakalíek* I cause to speak; I endow with speech:
(*Lumǎwig*) *san djúá, pakaliéna tjaítja is nan kalin si iSadsǎnga*:
"Lumawig made the two speak the language of Sadanga-men."
[L. 14]
- inkyǎtak* I swim *pakyǎténtǎko nan ánanǎk* let us make the boys swim!
- kǎmǎanak* I go out; *pakǎǎnek* I expel, preter. *inpakǎangko*

(*pa-* in: *padǝyɛk* [*patǝyɛk*; in Bontoc not: *pătǎyɛk*] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: *pinadǝyko* I killed; *mapadǝy* means: killed, slain; *mǎdǝy*: dying, or: having just died; *nǎdǝy*: dead)

Verbs with authoritative meaning govern the person which is ordered as direct object, but the object affected by the action is preceded by the preposition *is*:

papitǎngɛk nan lalǎki is nan kǎyo I order the man to split the wood
nan fǎfǎyi paotǝna nan anǎkna is nan fǎnǎyɛ the woman makes her daughter cook the rice.

296.

PIN-

Pin- or *kin-* [*bön-*, *bèn-*, *pèn-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix in: *inpǎnga*) denotes quick, vivid action. *Pin-* is prefixed to the root and the verb has possessive endings. In the preterite *pin-* is replaced by *nin-*. (*Pin-* seems therefore to be used with preterite forms i. e. without suffix *-èn*, if prefixed to *-èn* verbs.)

pinkakǎngko (root: *kan-*) I eat quickly; pret. *ningkǎkǎngko*
pinsikǎpko I enter quickly; pret. *nǎnsikǎpko*
pangasǎyɛpak or *inpǎngasǎyɛpak* I sleep quickly, fall asleep quickly;
ninpangasǎyɛpak
 (in)*pangǝyak* [*pangǎyak*; *pangǝüak*] I go quickly; *ninpangǝyak*.—
pangǎyka! go quickly!
pangatsublǎak I smoke forthwith
pangatedǎka'shna stay here immediately!
pinkǎbmo nan ǎfong! make the house "just now!"
pinfǎyǎdsak I pay immediately; pret. *ninfayǎdsak*
kinpǎnok I fill at once
kinǎlak or *pinǎlak* I take quickly
kinkatǎnak I step quickly, tread upon; pret. *ninkatǎnak*
ǎnpǎngakǎlak I speak fast
kinipaoǎtko or *pinipaoǎtko* I send quickly
pangatuktǎkǎyǎ! sit down quickly
pinayǎkam nan fǎfǎyi! call the woman quickly, right now!
pinignǎna nan ǎsɛ he holds the dog quickly
pinistǎyɛ nan ǎstja! eat the meat quickly

- pinapūyam!* make fire at once! (synon.: *kamēim ay mangāpuy!* hasten to make fire!)
- ninapuyāna nan āpuy* he built the fire quickly
- kinpafitjāngēm nan kāyo!* light ("make burn") the wood at once!
- pangālika!* come quickly! *pangālikāyē man!* come ye then, at once!
- inpangasiḱebak* I enter quickly
- inpangatāktakak* I run immediately
- pinfekāshko nan bāto is nan fēisæl* I throw quickly the stone against the enemy
- pinpikīshna nan sūlad* he tears quickly the letter
- pinpad/ongtāko nan gāngsa!* let us quickly strike the gong!
- pintāngfam nan pāngūan!* close the door quickly!
- inpangafālaak* I go out quickly (*fumālaak* I go out)
- pinkūyūtko* I pull fast
- pinpadōymo nan fūtug!* kill the pig quickly!
- nīnpadōyna nan āsæl* he killed the dog at once
- pintjīpaptāko nan mōnok!* let us quickly catch the chickens!
- pinātonmī nan fānga* we remove the pots quickly (*atōnek*)
- pinkāāngko* I take away immediately (*kaānek*)
- pinfālēdmō sītōdī!* bind him quickly!
- pinpakāānek* I drive away quickly (notice the present form!)

The prefix *pin-* is also used in threatening:

- mo adīka vēmōbfad kēn sak/ēn, pinpad/ōak sīka!* if you do not untie me, I strike you (immediately)! [P. 10.]
- yāim, yāim nan pīnang ta pinpadōyta na!* bring, bring the ax, that we (two) kill this one! [R. 11.]
- mo adīkāyē lumāyao pinīgnak tjākāyē!* if you do not run, I shall hold you!

And in our temporal clauses with "as soon as" *pin-* is prefixed to the verb of the main sentence: *mo tjīpapentāko nan ayāyam, pinpadōytāko tjāītja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

Ka- prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. *Ka-* combined with a root which has no endings denotes a condition that has been entered some time ago, as *kalāngo* having become dry, dried.

- kalǎliak* I came just now; *kalalǎkǎmi is san fǎbikǎt* we came this very morning
- kainǎnumak* I just drank
- katsubtsublǎak* I just smoked
- kadkadǎlǎnak* I just walked
- kakakǎǎpko nan ǎfong* I made the house just now, a short while ago
- kabkabǎkǎshko nan fǎlfeg* I threw the spear just now (*fekǎshk*)
- kakalkǎlak* I have spoken a little while ago
- kaititǎǎsmi nan sǎngsing* we just found the ring (*ǎtjasak*)
- kaangǎngnek* I just did
- kabkabǎkashko nan bǎngao* I just broke the glass (*fakǎshk*)
- kafukfukǎǎko si ǎma* I just called the father (*fǎkǎǎwak*)
- kaayayǎǎgko si Bǎǎgti* I just called Bugti (*ayǎkǎk*)
- kaigǎǎgnak* I just held
- kakakǎǎnik* I just told (*kǎnak*)
- kaanǎnapko nan soklǎngmo* I just sought your hat
- kakekǎkǎkǎko [kakekǎkǎkǎko] nan lǎmak* I just cut my hand (*kǎkǎǎtjek kǎkǎǎtjek*)
- kakakǎkǎngko nan mǎkan* I just ate the food, rice (*kǎnek*)
- kashupshupǎǎko [kashubshubǎǎgko] nan lalǎki* I just hit the man (*shupǎkǎk*)
- kashubshubǎǎgmi nan fǎsǎel is nan fǎlfeg* we hit the enemy with the spears just now
- kailǎlak nan alitǎǎko* I just saw my uncle
- katkatǎǎngk [katkadǎǎngk]* I just heard
- kakakǎǎnak* I just went out (*kumǎǎnak*)
- kǎkǎpǎuǎko nan kǎpan is nan shǎlong* I just put the knife into the basket
- kaǎǎyǎk* I just went [*kaǎǎyǎk: umǎyǎk* I go]
- kasusuyǎǎptja is nan ǎngan* they just slept in the "ǎngǎn" (low chamber in a house, like a large box)
- ka/otǎtok nan ǎstja* I just cooked the meat

In this negative sentence (*adǎkǎmi: we do not...*) *ka-* denotes "rarely:"
adǎkǎmi kaǎstjaǎstja is ǎsǎ we eat rarely a dog (dogs).

In sentences with *igǎ [igǎy]* "not yet," "not," the passive prefix is *ka-*, instead of *ma-* or *na-*, attached to the unreduplicated root: *

<i>iga kǎǎto</i>	not yet cooked	<i>iga kakǎǎb</i>	not yet made
<i>iga kakǎkǎd</i>	not yet cut	<i>iga kǎpǎǎ</i>	not yet filled
<i>iga kaǎstja</i>	not yet eaten		

iga kakǎéb nan itjǎtja "their bird (i. e. omen) was not accomplished,"
 their omen did not turn out favorably
naǎto nan mákan the rice is cooked; *iga kaǎto nan mákan* the rice is
 not yet cooked

Ka- prefixed to the reduplicated root which must take personal endings expresses pretended action ("I do as if I...):

kakǎébkǎébak is nan áfong I act as if I were building a house
katsūnotsūnoak I do as if I were working
kaīnuminūmkǎyǎ is nan tjǎnǎm you only act as if you were drinking the
 water
kashūyeshūyǎptja they pretend to sleep
nan lalǎki katsǎlatsǎlan [kadjǎladjǎlan] the man pretends to walk
kasakitsakǎttja nan soldǎdso the soldiers pretend to be sick
kakawikawǎska you pretend to be good

The preterite and future are expressed by adverbs of time, as:
adsǎngǎdǎm "some time ago;" or: *awǎǎni* "soon" etc.

298.

MAKA-

Māka- preterite: *nāka-* future: *admāka-* expresses ability of acting; verbs combined with this prefix take personal endings.

makǎtpabak is nan ǎgsa I am able to catch the deer
makakǎébkami is nan áfong we can build the house
makakǎkǎdak [makakǎkǎdak] is nan ístja I can cut the meat
makatsublǎak is nan tafǎgo I can smoke tobacco
makasuyǎpkǎyǎ you can sleep
makadjǎlanak I am able to walk
makafalognidtǎko mo wǎdǎ nan pinangtǎko ya nan falfegtǎko we are
 able to fight, if we have our battle-axes and spears
makasibǎka 'sh nan kǎyo ya makapitǎngka you can cut down and split
 the wood
makatǎyao nan ayǎyam the bird can fly
makakyǎtkami's nan wǎnga we can swim in the river
makaǎǎyak I can go [*makaǎǎyak*]

(Ability is also expressed by the modal auxiliary: *mafǎlǎn-*; *mafǎlǎnak ay inkyat* I can swim; *mafǎlǎngko ay kapǎn nan áfong* I am able to build the house.) Cf. [317]

299.

NAKA-

Naka- prefixed to roots denotes accomplished action (I have finished doing). It is probably the preterite of *maka-* and means then: I have been able to do...and have done... The verb takes personal endings. [Personal verbs obtains the suffix *-an*]

nakasúladak is nan súlad I have finished writing the letter

nakatuktjúanak I have been sitting

nakákanak is nan tinápay I have finished eating the bread

nakakaépkami is nan kětlaæ we have finished making the night cap

nakatónidtja nan fobfafaýi is nan pádsog is nan páyo the women have finished planting the rice in the "sementēra."

nakaotókami is nan mákan we have finished cooking the rice

nakakapíáak I have finished praying, performing a ceremony

nakalongshótanak I have finished cutting (the big tree across, in the middle)

nakasuyépanak I have finished sleeping (also: I had slept)

nakasangfúáanak I have finished the "sangfu"-ceremony (sacrificing a pig)

nakatsubláanak I have finished smoking

nakatsunóanak I have finished working

nakakalíanak I have finished speaking

300.

MAKI-

Maki-, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.

makikáébak is nan álang I build a granary with others assisting me

makiáliak I come together with others

admakitotóyak I shall converse with... *ken tjaítja* with them

mikionóngak I fight in company with my comrades

mikifalognídak I go to battle with my friends

mikiyaiak is nan mónok I bring with others the chickens

mikitsunókami we work together, in coöperation

mikililíwidak I play with others

mikikángkămi we eat together; *makíkan ken tjaítja* he eats with them

mikifáyatáko we pound rice together

mikikóyak I go with others, I accompany (synon. *mifúégak* I go with...);

nan fútug mikiköy kěn tódí [*makikóyak, makiúyak, makióóyak*] the pig goes with him

makikalitáko let us speak together

mikitsublåtja they are smoking together
makitotðyak ken Anawwasal I speak with Anauwasal
makifalognidtåko amñ! let us all fight! (synon. *washtjintåko makifalðg-nid!* [139])
makialtvidtåko we are mutual friends

301.

INASI-

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. *-asi-* has the collateral form: *-ösi-*. There is no reciprocal pronoun in Bontoc Igórot.

inasi/ilatåko; inasi/ilåkami; inasi/ilåkayå, inasi/ilåtja: we, you, they see each other
inasiktektåko we know each other preter. *ninasiktektåko*
inasikalåkami we speak with each other
inasitokõngkami we teach each other, we advise each other
nan åsæ inasikatðbtja [*inasikõtðbtja*] the dogs bite each other
inasiktðktja nan lalalåki the men know each other
inasiltlata we two see each other
nan ånånak inasikogõngtja the children strike each other, preter. *ninasikogõngtja* fut. *adinasikogõngtja*
inasitjengngðkami we hear each other
inasiinanåpkåmi we seek each other (from the personal vb. *inånapak* I am seeking)
nan fafåyi ay nay ya sak/ån inasiktðkkåmi this woman and I know each other
fulålav! *mangõsimadöytåko!* forward! let us all kill each other (die together); (a battle cry-)
enasileyadtåko we like each other [*õnasileyadtåko*]
et akõt yangkay ay enasipadðykami ay Igðlot and only little (was lacking that) we Igórot killed each other [B. 47.]

302.

MA + AN-

In order to express sudden action certain personal verbs take the prefixes *ma* followed by *an*; *ma/an* is prefixed to roots with an initial vowel, but if a root begins with a consonant, *ma* is prefixed and *an* is placed after the initial consonant. (*ma-* seems to indicate the passive, the agency of an outward force.)

(These combinations are nearly equivalent to those with the prefix *pin-* or *pang-*)

umögiǎdak I fear *ma/anögiǎdak* I fear suddenly: (*mapangögiǎdak*:
I am startled by fear)

tumǎktjikak I rise *matanǎktjikak* I rise suddenly

tumuktjǎak I sit down *matanuktjǎak* I sit down suddenly

tungöyäk I stop *matanüügöyäk* (ü inserted) I stop at once

tumǎyaʔak I fly *matanǎyaʔak* I fly suddenly preter. *natanǎyaʔak*

303.

NINGKA-

Ningka- or *ninka-* prefixed to roots forms verbal adjectives which denote a condition which has been completely attained. This prefix is evidently the combination of the preterite of *min*, used frequently with personal verbs (as Nom. ag. prefix also!), and of *ka-* signifying accomplished action. [193; 297]

It is possible that such combinations take personal endings, although only forms without endings have been collected:

ningkalángo nan kǎyo the wood is perfectly dried, dry

ninkǎǎto nan mákan the rice is ready cooked, has been cooked some time ago

nan kǎyo ya ninkasíʔæ the tree is already cut down

ninkadöy nan tákæ the persons are already dead

ninkafása nan sülǎdmo your letter has been read before

ninkakǎéb nan tǎfay the spear is ready, has been made

nan ístja ya ninkakököd [*ninkakékét*] the meat is already cut

ninkatekuǎfan, ningkatǎngfan nan pánguan the door is already opened, closed

As the use of most prefixes, also the use of *ningka-* is idiomatically confined to certain verbs, while other verbs require a different construction.

MODIFIERS OF VERBS

304. As the Prefixes treated in the preceding chapters serve to express certain moods or tenses of the verb, so there exist in Bontoc Igorot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *cd*, *nget*, *ngin*; they follow the verb with its endings.

Several precede the verb (without ligature *ay*); they take to themselves the personal, respectively possessive endings from the verb. The verb appears as "Infinitive." Such are: *ck*, *tck*, *ĩssak*, *ǎfus*, *ĩptjas*, *tsa*, *kankanĩ*.

Several are connected by *ay* with the subsequent "Infinitive;" they have their own (uninfluenced) endings; as: *sǎna*, *tjitjĩtja*, *tjǎkasko*.

ED

305. *Ed* [*ct*], 'd ['*t*] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irrealty of a condition or action, as is expressed by our conjunctive or conditional. (I should or would, might: be, become, act etc.). In a few instances "od" was used instead of *cd*. Cf. [188; 242].

If a verb modified by *cd* has to give up its endings to a preceding verbalized adverb, *cd* takes its place after the adverb.

Ed is also found after other categories of words, not only after verbs; it expresses also there the idea of irrealty or obligation, as a few examples will illustrate.

tumǎyaxǎk cd I should fly; [pronounced as enclitic: *tumǎyaxǎked*]
inǎtokǎ'd you ought to cook (*otǎek*: possess. vb.; *inǎtoak* personal vb.)
alikǎyu'd man! you ought to come "now!" *ĩngka'd man!* you ought to go!
kǎpim cd nan ǎfong you ought to build the house
fukǎxwantja'd nan ongóna they ought to call the child
umüyǎk cd I should go; *umǎyka'd*; *umǎy ed*; *umüytǎko'd*; *umüykǎyex'd*;
umǎytja'd etc.
nan fobfafaǎyi umǎlitja'd is ǎfong the women ought to come into the house
tjaĩtja inafǎytja'd is nan wǎnis they ought to weave the breech cloth
nan lalalǎki kapǎntja'd nan fǎngkax the men ought to make the spears
intedeǎkayex'd isna you ought to stay here
potlongǎntǎko'd nan tǎkod we ought to cut off the post supporting the
 roof)
nan fobfafałlo infalognitja'd the young men ought to fight
amǎn inkakǎmutjǎ'd all ought to hasten
inkakǎmuǎk ed ay ǎmüy I ought to hasten to go

- mangantáko'd ūna, isatáko'd éntsūno* let us first eat, then work (*isa*, then, takes the ending from *éntsūno*!)
- éngkaliák od* [for: *ed*] I should speak
- nan fanfánig ken tjakäyě aoni'd síya nan tsaktsáki* the smallest among you may soon be (*aoni*: soon) the largest
- ed tsatsáma nan leyádko ay mangíla ken síka* "great would be my joy to see you"
- éngka'd, áma* you ought to go, father [M15.]
- sááta'd id fobfáy* let us two go to the town (home) [M11.]
- nan maádjí tsam inpayái ay shengédko'd ya nafángösh* that (meat) which you used to have brought to me (i. e. to send), that it should be my food, was rotten [M. 7] *shengédko'd*: [M. 8]
- padöyéntáko'd na!* let us kill this! [S. 5]
- ta od aknálak na* let me watch this [S. 1] *od* [ed] precedes here the verb!
- ték öd ílaén tsáítsa* [tjáítja] I should like to go to see them [L. 27-]
- tek ed ílaén nan midláigna* I ought to go to see "sonny" [M. 5]
- tjáy kasím ed tjípápén* that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjípápén*; hence *ed* follows *kasim* [L. 64]
- tjumnóta man ed!* so let us celebrate our wedding! [L. 52] *ed* follows the particle.
- kasínyet'd yóí, ta íllak od tjäkäyě* you ought to bring here again (the fire); let me watch you! [L. 10]
- inabfuyákayě'd ya naóto san asín* (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]
- inlagókayě'd* you ought to sell it (the salt) [L. 18-]
- isnáed* [isná ed] *nan tóktsun nan asín ay nay* here be the "seat" of the salt [L. 20]
- san kinatjumo'd igáaka inmaktan ken sak/én* (of) your fish (which you had caught) you would not give me any [P. 13]
- énta'd énlápis is úmáta* let us two go to clear the soil for our garden [R. 1]

NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igorot

usually by declarative sentences with *ngět*; the verbs "hope, expect, anticipate" etc. are omitted.

Ngět takes also the future prefix *ad-* from the verb: *ādngēt*.

The particle *awāy* often precedes *nget*. *awāy ngět sītodi* perhaps he
awāy nget mamasūyep he is perhaps sleeping; he may be sleeping; I think
he sleeps

adngēt umāli s'inōtji [*si anōtji*] my younger brother may come, will per-
haps come

adngēt kapēna [*kapōna*] *nan sēgfi* he will probably make the rain hat
aykē [*aykō*] *ngin umāli?* will he probably come? wird er wohl kommen?
(*aykē* is an interrogative particle)

awāy nget woda'sna he is perhaps here; he may be here

awāy nget is tōlō'y ōlas perhaps in three hours, ("at 3 o'clock"), in about
3 hours

adngēt tomōlitja nan tākø is māksip the people will return, I think, in
the afternoon

awāy nget woda'tja is kaeskuelāan we presume, they are in the school-
house

awāy nget nintedēcka'd Manīla you were probably living in Manila

awāy nget woda'stjē nan fafāyi the woman may be here

admanublāka ngin you will probably smoke; will you?

aykēka ngin umāli? will you probably come?

adngēt umāliak I presume I shall come

awāy nget is nan tēkken ay āfong probably in the other house (without
verb)

awāy nget inmāli he may have come

awāy nget ēngak sha this is a lie, I presume. [*sha: sa*]

nay kay lēytjēm ngin ay ma'sa is nannay fakilulūta "here you like perhaps
to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

EK, TEK

307. *Ek* and *Tek* are verbs of motion, expressing: I go, in order to
. . . They precede the verb which is in the "Infinitive" and take to them-
selves the verbal endings; no ligature is employed between these "auxil-
iaries" and the following verb.

Ek means I go; *tek* I should, ought to go, let me go! I have to go;
(*t* may stand for *ta*, a conjunction expressing volition or purpose: that I
go). These "auxiliaries" express real motion; not futurity alone as our
"I am going to write" for: I shall write. Fr. *je vais écrire* for: *j'écrirai*.

The forms of *ek* and *tck*, after having taken the endings from the verbs depending on them, are:

	Personal:		Possessive:	
1.	<i>ek</i>	<i>tck'</i>	<i>ek</i>	<i>tck</i>
2.	<i>ěngka</i>	<i>těngka</i>	<i>em</i> [ǝm]	<i>tem</i> [tǝm]
3.	<i>en</i> [ǝn]	<i>ten</i>	<i>ěna</i> [ǝna]	<i>těna</i> [tǝna]
D.	<i>ěnta</i>	<i>těnta</i>	<i>ěnta</i>	<i>těnta</i>
I. incl.	<i>entáko</i>	<i>tentáko</i>	<i>entáko</i>	<i>tentáko</i>
I. excl.	<i>engkămĭ</i>	<i>tengkămĭ</i>	<i>enmĭ</i> [ǝnmĭ]	<i>tenmĭ</i> [tǝnmĭ]
II.	<i>engkăyě</i>	<i>tengkăyě</i>	<i>enyě</i>	<i>tenyě</i>
III.	<i>ěntja</i>	<i>těntja</i>	<i>ěntja</i> [ǝntja]	<i>těntja</i>

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).
ek mǎngan I go to eat; *tck mǎngan* I ought to go to eat; I must go to eat now; also: *tck ed mǎngan* [306]

Tck followed by *ed* produces desiderative mood (but the notion of going is retained):

tck ed ěntsĭno I should like to go to work
těntáko'd infalǝgnid we should like to go to fight

But with second or third person it expresses obligation:

těngka'd umĭleng you ought to go to rest
ten ed umăy he ought to go
entsa'd [entja'd] masăyep they ought to go to sleep
enmĭ anăpĕn nan bĭlak we go to seek the money
engkămĭ manalĭfeng we go to dance
engkăyě inănab si sa you go to seek it (*inănapak*: personal verb)
engak kumălab is nan kăyo I go to climb upon a tree (or: *ek kumălab*)
ěna ayăkan nan anăkna he goes to call his child
en umăyak is nan anăkna he goes to call his child (*umăyakak*: person. vb.)

ek ĭlaĕn I go to see; *nan fafăyi ĕna ĭlaĕn* the woman goes to see
em iyăi nan fănga you go to bring the pot
ketjĕng en ayăkan nan lalăki then the man goes to call (ending omitted because the subject follows)

ketjĕng ĕna ayăkan nan lalăki then he goes to call the man
enyě ilăbo you go to begin
engkăyă lumăyæ you go to flee
ennak [enak, engak] ŭmis I go to wash myself; or: *ek ŭmis*
engkami mangăyæ we go to get wood

- ek umála si apúy* I go to get fire, light
ek umáa [umála] 'sh patatjím I go to get iron
engkamí umáa 'sh lalaláki is éntsáno ken tjákámí we go to get some men
 to work for us
enmí aláèn nan patatjím we go to take the iron (*aláck*: poss. vb.;
umálaak: pers. vb.)
entáko mamáka we go to get heads
entja nasúyep they went to sleep. The preterite is expressed by the pres-
 ent of *ek* combined with the preterite of the dependent verb.
entja nangáyæ ay sináki the two brother went to get wood [K. 1]
téngkámí mangáyæ si lipat let us go to get dry sticks, branches [K. 2]
enta mamálid is nan kámanta let us two go to sharpen our axes [K. 3]
ta énta aláèn san inílak ay nalángolángo let us get (the wood which) I
 saw, that is very dry [K. 3]
ek umáyak is fanfanáwi I go to call a hawk [K. 12]
tek od ílaèn tjaítja I should like to go to see them [L. 27]
óna ayákan san laláki she goes to call the man [L. 40]
ya óna ayákan san tóló'y föfálla and he goes to call three young men
 [L. 83]
tek saípèn nan pòshong let me (I like to) dam off the water [P. 1]

Ek and *tek* are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb *umüyak*, I go, must be used. *Ek* is also found sometimes without any dependent verb: *engkáyá!* go ye! *éngka man!* go then! *énta'd ad Lánaæ!* let us two go to Lanau! [L. 51] This use of *ek* is probably limited to imperative (and hortatory) forms.

ISSA

308. *Issak* precedes, as a future "auxiliary," the "Infinitive" of the present of verbs; it takes the personal or possessive endings to itself from the verb. Its forms are then:

Personal:	Possessive:
1. <i>issáak [issák]</i>	<i>íssak</i>
2. <i>issáka</i>	<i>íssam</i>
3. <i>íssa</i>	<i>issána</i>
D. <i>issáta</i>	<i>issáta</i>
I. incl. <i>issatáko</i>	<i>issatáko</i>
I. excl. <i>issákámí</i>	<i>issámi</i>
II. <i>issakáyá</i>	<i>issáyæ</i>
III. <i>issátja</i>	<i>issátja</i>

Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please!—come to-morrow, will you?

- issākami umāy is ĩli* we shall go to town (soon, after a while etc.)
issāmi kapēn nan pabafāngan we shall then build the community house
issāka umāli then you will come
ĭssa umūy sītodi is nan ūma then this one will go into the garden
issayā padōyēn nan fūtuk you will kill the pig
issam yāi nan sālād you will bring the letter
issākayā masūyep you will sleep
issam ūgto nan āsæ you will hold the dog
issātja madōy they will die
issāna itōli nan bflak he will then give back the money
ĭssam yāi nan kātjing aswākas? will you bring the brass to-morrow?
issakāyā umāli is nan ĩlimi is nan tavæwīn ay umāli? will you come into our country next year?
ææāæni issāk umāy very soon I shall go
issam ĩnānak nan mōting “you will have as child” the pounded rice [T. 7]
 (*inanākko*: there is a child of mine; *inanakmo* etc.)
issam ĩnānak nan tsam ĩnpaiyāi ay sengēdko there will be (henceforth) your son the food you caused to be brought to me [M. 6]
issam ĩnānak nan ānak nan kinapidūam there will be your child the daughter of your second wife [M. 12]
issāka fumāngon ken sak/ēn you will awake me [S. 10]
ta issāk en lumāgo’s tabfāgo’y Finalōk nay that I shall go to buy tobacco of Finalok [Song: H. 13-]
mo kō man, tay finlēyko ūna, issam tjiāpāpēn! why, certainly, because I made it (the pig) first tired, you will catch it! [L. 63]
ta issāta mangædædjīdji ay ūminum that we two shall be the last to drink [L. 74]
issāk umipatōfo’sh tjēnæm I shall create water [L. 69]
issākayā madōy amīn you will all die
nan fāsæel issātja umāli is nan mastjīm the enemies will come in the night

AFUS, IPTJAS

309. *Afusak* or *āfusko* (rarely its synonym: *ĭptjasak* or *iptjāsko*) preceding the Preterite “Infinitive” of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs “already, before, formerly.” The forms, having taken the endings of the following verb, are:

	Personal:		Possessive:	
I.	<i>áfusak</i>	<i>íptjásak</i>	<i>áfusko</i>	<i>íptjásko</i>
2.	<i>áfuska</i>	<i>íptjáska</i>	<i>áfusmo</i>	<i>íptjásmo</i>
3.	<i>áfus</i>	<i>íptjas</i>	<i>áfusna</i>	<i>íptjásna</i>
D.	<i>áfusta</i>	<i>íptjasta</i>	<i>áfusta</i>	<i>íptjástá</i>
I. incl.	<i>áfustáko</i>	<i>íptjastáko</i>	<i>áfustáko</i>	<i>íptjastáko</i>
I. excl.	<i>áfuskamí</i>	<i>íptjaskamí</i>	<i>áfusmí</i>	<i>íptjasmí</i>
II.	<i>áfuskayě</i>	<i>íptjaskayě</i>	<i>áfusyě</i>	<i>íptjasyě</i>
III.	<i>áfustja</i>	<i>íptjástja</i>	<i>áfustja</i>	<i>íptjástja</i>

- áfusko finayátjan* I had paid, I paid already, I paid before
íptjásko finukáewwan I had called
áfusna inípit he had pressed
íptjásmi inpaetit nan tóljeg we sent the keys before
áfus inmáy sítóna this man had already gone
áfusmo kinwáni ken sak/én you told me before
afúskami nasáyep is nantjái ay áfong we slept before in yonder house
íptjaskayě nengkálí you had spoken
nan áswé áfus inminum is nan tjénwem the dog had drunk the water
nan lalaláki áfustja ninfalógmid is nan págpag the men had already fought
 in the forest
afúskayě naengan [nengan] you have already grown
áfusak nëntsúno I had worked
áfusko kináeb nan singsing I had made the ring
afúskamí nanálan we had already walked
nan ongóna áfusna pinadóy nan káak is nan fáto the boy had killed the
 monkey with a stone
áfusmi íntjasan nan ísa'y étlog is nan kamónok we had found one egg in
 the chicken
nan fafáyi áfusna tinánfan nan pánguan the woman had closed the door
 before
si áma áfusna iníla síka the father had seen you
nan alíwidmo áfustja infáka your friends had asked before
afusmi inístja we had eaten meat
nan tjojó áfusna tjing/ngö nan kósha the mouse had heard the cat
si Fúmnak áfusna inshúno nan káyæ Fumnak had burned the wood
nan manáköu áfusna intáfon nan bílak the thief had hidden the money
si ina áfusna inídju ken síka nan tjókaæ the mother had shown you the
 bag
íptjáska inmáy id Fěntok? have you been in Bontoc before? ("had you
 gone")

āfustja napadōy nan fēsēel the enemies had been slain
afūskāmī naayākan we have been called before
nan kāyēel āfus nasībo the tree has been cut down before (long ago)
nan ayāyam īptjas nātpab the bird had been caught
nan fēsēel īptjāstja napākān the enemies had been expelled.

TSA

310. *Tsā*, [tjā] a most extensively employed "auxiliary," precedes the verb, takes the endings from the verb and, in the future tense, also its prefix *ad-*; it is used in present, preterite and future. *Tsā* is connected with the following verb, as if it were a prefix, forming one word.

The basal meaning of *tsa* is: frequency; from this all other meanings are easily derived.

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

Tsā can therefore be translated, for instance, by "often," "I use to," by our "progressive present or past or future," "I keep on . . .," "meanwhile," "at the same time;" its meaning becomes evident from the context. The Igorot are most conscientious in the use of *tsā*; they would never employ it to express a single un-repeated or discontinued action.

Tsā is used also in connection with Nom. actionis if they are preceded by the article *nan*; it stands between the article and the Nom. actionis. (Some forms of *tsak* which resemble the personal pronouns should not be confounded with these!)

Personal:	Possessive:
1. <i>tsāak</i> [tsāk]	<i>tsāk</i> [tsāk]
2. <i>tsāka</i>	<i>tsām</i>
3. <i>tsā</i>	<i>tsāna</i> (without ending: <i>tsā</i>) [208]
D. <i>tsāta</i>	<i>tsāta</i>
I. incl. <i>tsātāko</i>	<i>tsātāko</i>
I. excl. <i>tsākāmī</i>	<i>tsāmi</i>
II. <i>tsākāyē</i>	<i>tsāyē</i>
III. <i>tsātja</i> [tsātsa]	<i>tsātja</i> [tsātsa]

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without *tsā-*, would suffice to denote repeated, continued etc. action [290-294].

- tsǎak masũyep* I use to sleep; *tsaak masuyep isna* I "always" sleep here
tsǎak nasũyep I used to sleep; I was sleeping meanwhile; I continued to sleep
adtsǎak masũyep I shall often sleep; I shall sleep meanwhile
tsǎk ǎngnèn I use to do; I frequently do; I do sometimes, I do at the same time
tsǎk inǎngnèn I used to do; I did often; I was doing; I continued to do
tsǎkǎmi ǎntsũno we work usually; but: *tjǎkǎmi ǎntsunǎkǎmi* we work, it is we who work [87]
tsǎak umǎliǎli I come often
tsǎtja mangan they usually eat; but *tjaǎtja mangǎntja* they eat [personal pron. *tjaǎtja*]
tsǎmi ǎngnǎngnèn we make often
tsǎak manũbla I smoke usually; I often smoke; *manublǎak* I smoke just now
tsǎtja inǎla they took frequently; they used to take
tsǎka malǎngget you are perspiring (continued)
tsatǎko nalǎngget we were perspiring (e. g. "while working"; contemporaneous)
tsǎak manũblatsũbla I smoke often; (or: *manublatsublǎak*)
nan lalalǎki tsǎtsa manũblatsũbla the men smoke often, usually
masũyepak tsǎka ǎkis ǎntsũno I sleep, you (again) are working; or; I sleep while you are working (at the same time)
infǎsaak tsakǎyǎ ǎkis ǎnsũlad I read while you are writing (*ǎkis*: again)
nan amǎma tsǎ manũbla is nan kaapũyan the old man is used to smoke at the fire place
tsǎk kǎpèn, tsǎk kinǎǎb nan tinǎod I make, I made usually the cap (of Bontoc men)
tsǎmi kinǎǎb adũgka nan tũfay we made yesterday the spears (several objects; our making was repeated with each spear)
adtsǎmi padũyèn nan fũtug we shall kill the pigs, several pigs (our killing will be repeated with each single pig)
nay si tsǎk tsũnoèn there is work for me to do; "I am busy" lit.: there is for my "continuous" working (*si = is*)
tsǎk ǎlaèn I usually see *tsak inǎla* I usually saw *ǎdtsak ǎlaèn* I shall often see
tsǎ mamǎngsan ay umǎli he comes sometimes; lit. "frequently one time he comes" *mamǎngsan*: once, one time
tsǎkǎmi manũbla is sinpamǎngsan we smoke sometimes

Issan tsāyu inkāēpan [inkapān] *is āfong tsāak umfleng* while you are building a house, I am resting.—*inkāēpan*: from the pers. vb. *inkāēbak* [inkāepak] is the Nom. actionis, with suffix *-an*; *tsa* takes *-yu*, i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.

tsām āngkay mangmangwanfan you keep on talking only (in fun); you are only joking (Nom. act. with suffix *-an*; of vb. *kanak* I say)

Issan tsātsa ēntsūnoan during their working, while they are working, (Nom. act.)

ketjéng tsāmi padōyèn nan fūtug nan iKāndson then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]

ketjéng tsāmi sīkpèn nan āfong si iTakūtjing et tsāmi pināla nan fādsotja then we entered the houses of the people of Takutjing and quickly took their coats away [B. 10]

*tsātja umalāli is tsogókmi et isātja kankānan...*they always come to our rear and keep saying...[B. 13]

ketjéng tsāmi itsāotsao nan kōbkob si fūtug ya nan akīt ay mākan then we give (them) the pigskins and a little rice

Issam inānak nan tsam inpaiyāi āy sengēdko you will have as your son "your repeatedly sending, my food".—(*yāik* I bring; *ipayāik* I cause to bring, I order to bring; *inpaiyāi*: Nom act. in preterite.)

mabādabadangan is nan tsak anōban ay lāman ya nan ōgsha meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

ketjéng nan lalāki tsāna tsawwādèn nan shengēdna, tsāna ikā/æp then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

umāy ya tsa kōkōtjèn alitā/ōna nan īstja he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; *tsa*: ending omitted, because the "subject" follows (in genitive; nomin.: *si alitā/ona*) [208]

indidiīmko ya tsa kōkōtjèn alitā/ok nan īstja I was peeping and just then my uncle cut the meat [R. 24]

nan mōting ay kanakkanāna tsāk idjūadjūa the pounded rice she often asked for I always gave her (Histor. Present) [T. 8] ("whenever she asked—I gave")

tsā et maángkay nan ōnash then always (each time) the sugar cane is eaten up [S. 1]

ta od aknālak na nan tsa mangángkay is nan ōnash! let me watch here the "one frequently eating" the sugar cane! [S. 1]

ya ketjéng pay nan tsang ay kanának ay óko is tsámi tsuktsukánan and all there is, is that single sow with its young which we are raising (“for our often feeding”) [L. 45]
nan tsák ibfakáfaká kén tjakáyě “my telling you often,” what I told you so often [L. 22].

KANKANI

311. *Känkäní* expresses immediate future, and also an action or event that is almost completed or that would almost have taken place. *Känkäní* takes the endings from the verb which it precedes. Its forms are:

Personal:	Possessive:
1. <i>kankaníak</i>	<i>kankánik</i>
2. <i>kankaníka</i>	<i>kankaním</i>
3. <i>kankaní</i>	<i>kankanína</i>
D. <i>kankaníta</i>	<i>kankanítá</i>
I. incl. <i>kankanitáko</i>	<i>kankanitáko</i>
I. excl. <i>kankaníkamí</i>	<i>kankaními</i>
II. <i>kankaníkáyě</i>	<i>kankaníyě</i>
III. <i>kankanítja</i>	<i>kankanítja</i>

kankaníak mánagan I shall soon eat *kankaníka éntsáno* you will soon work

känkäní éngkálí sítodi he will soon speak

kankanítja kumálab is nan káyo tja Fúmnak ken Běgti Fumnak and Bugti will soon climb upon a tree

kankánik fekáshén nan fálfeg I shall immediately throw the spear

kankaním iyáí nan patatjím you will soon bring the iron

si yún/a kankanína padóyén nan fútug the older brother will soon kill the pig

kankánik fakáshén nan bángaw I shall soon break the glass; synon.: *fakáshék nan bángaw is awáeni* (very soon)

kankáníak naáksag [neáksag] I came near falling, I almost fell

nan ánának kankanítja nayágyag the children almost fell

känkánim finákash nan bángaw you came near breaking the glass

kankaními fínúash nan tsunóenmi we have almost finished our working

nan fánga kankaní makáéb the pot is almost made

nan ongóna kankanína padóyén nan máton the boy almost hit the mark

nan kítjo kankanína pinadóy nan lalaláki lightning almost killed the men

nan lalaláki kankanítja napadóy is nan kítjo the men were almost killed by lightning

kankānī ay īsa'y ōlas almost (soon) one hour

KASIN

312. *Kāsīn* means: again, once more. It is sometimes followed by the unchangeable adverb *ākīs* = also, likewise, again, of which it seems to be a permutation.

Kāsīn precedes the verb, takes the endings from the verb, and in future tense also its prefix *ad-*. Its forms are:

	Personal:	Possessive:
	1. <i>kasīnak</i>	<i>kāsīk</i>
	2. <i>kasīngka</i>	<i>kasīm</i>
	3. <i>kasīn</i>	<i>kasīna</i>
	D. <i>kasīta</i> [<i>kasīnta</i>]	<i>kasīnta</i>
	I. incl. <i>kasitāko</i> [<i>kasintāko</i>]	<i>kasintāko</i>
	I. excl. <i>kasīngkamī</i>	<i>kasīnmi</i>
	II. <i>kasīngkāyæ</i>	<i>kasīnyæ</i>
	III. <i>kasītja</i> [<i>kasīntja</i>]	<i>kasīntja</i>

kasīnak ēntsūno I work again *adkasīta umāy* we two shall go again
kasīngkāyæ inmāli you have come again *kasīngka mangāyeng!* sing
 again!

kasintāko fekāshēn nan fālfeg! let us throw the spears once more! (Or:
fekashētāko ākis nan fālfeg!)

kasīm kāpēn sa! make this again! repair this!

nan āsæ kasīna tjīnpab nan āyāyam the dog caught the bird again

adkasīntja umāli nan fobfāfāyi the women will come again

kasīngka umā! take again!

kasīn ākis māwākas it is (was) again to-morrow, "on the following
 day" [M. 3]

kasīn ākis malāfī it is again night [S. 8]

kasītja ākis tomōli san djūan kēmpānya the two companies returned
 again [B. 34]

ketjéng māwākas ya kasīmi ībfākā then it is morning and we ask again
 [B. 44]

kasītja kānān they say again [B. 60]

ketjéng māwākas ākis nan tālon ya kasītja ākis umāy nan sināki then
 it is again to-morrow (i. e. "on the next day") "the time," and again
 the two brothers go out... [R. 4]

kasīnyæ'd yōi you ought to bring again [L. 10]

tjāi kasīm ed tjipāpēn that one you ought to catch again [L. 64]

ketjəng kasina akis panlongen then he drove (the pig) also again up stream [L. 64]

ya kasin akis umanak san nāmasangān and the widower became again father [L. 88]

kasintako umila let us again look for... [H. 16]

kasitja finmangon; ketjəng kasitja paddyen tjaitja they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasik inama* my stepfather (my "again-father"); *nan kasim inina* your stepmother; *nan kasina inina* his stepmother.

is kasin ya is kasin again and again; *kasin aswakas*, or: *kasin iswakas*, or: *is kasin wakas* day after to-morrow; *kasin adugka*, or: *is kasin ugka* day before yesterday

kasin—*ya kasin tsān*: one time—and an other time not; in these passages: *ayketaiko kasin inögiaögiad ya kasin tsān?* are we cowards at one time and at an other time not? [B. 27]

aykoka kasin inaaka ya kasin tsān? do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

AUXILIARIES CONSTRUCTED WITH LIGATURE AY

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

SANA

313. *Sānā* means: very soon; in a moment; it refers to the immediate future and can not be employed with any past tense. Usually the verb is in the present tense, rarely in the future.

In connection with verbs *sānā* remains either unchanged, i. e. *sāna* without endings and the main verb takes endings;

or *sāna* takes the personal (never the possessive) endings, while the main verb has no endings.

In either case the ligature *ay* follows *sǎnǎ*.

The forms of *sǎna*: Sing.: *sǎnǎǎk*; *sǎnǎka*; *sǎna*; Dual: *sǎnata*; Plural: *sǎnǎtǎko*; *sǎnǎkǎmǐ*; *sǎnǎkǎyǎ*; *sǎnǎtja*.

(Possessive verbs retain their ending usually in the third singular, as *sǎna* has no ending in this person)

sǎnaak ay umǎli or *sǎna'y umǎliak* I come "in a moment"

sǎnaka'y umǎli or *sǎna'y umǎlika* you come in a moment

sǎna'y umǎli he will come immediately

sǎnǎkǎmǐ ay umǎli or *sǎnǎ'y umǎliǎkǎmǐ* we shall come at once

sǎnaak ay mǎngan is nan mǎkan I come just now to eat the rice; I am going to eat now

sǎnaak ay anǎpǎn nan tǎlfeg or *sǎnaak ay mangǎnab is nan tǎlfeg* or *sǎna'y anǎpek nan tǎlfeg* I shall seek the key immediately

sǎna'y adumǎyak is ǐli I shall go to town at once

sǎnaak ay manǐbǎ is nan kǎyǎ I shall cut the wood very soon

sǎna'y sibǎǎntǎko nan kǎyǎ we shall cut the wood forthwith

nan lalǎki sǎna'y fekǎshǎna nan kǎyang the man will immediately throw the spear

nan fajǎyi sǎna'y umǎli the woman will come at once

sǎna'y kapǎnmi nan tǎfay; or: *sanǎkǎmi ay mangǎǎb is nan tǎfay*; or: *sanǎkami ay kapǎn nan tǎfay* we shall make the spear immediately

sǎnaak ay mangǎla is nan ongǎnga I shall go to see the child at once

sǎnaak ay ayǎkan sǎka; or: *sǎnaak ay mangǎyak ken sǎka* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sǎnaak ay mamǎdsang* "I shall immediately be a helper" is preferred to: *sǎnaak ay fadsǎngan* I help at once)

Observe the use of *sǎna!* as answer upon an order; as: *pangalǎkǎyǎ amǐn!* Ans. *sǎna!* come all quickly! Ans. "in a moment!" Ger. "gleich!"

If any object is thrown to someone, his attention is called by: "*sǎna kay!*" (*kay* is an affirmative particle); as: *isǎna'd kanǎn ken anǎtǎjna en "sǎnǎ kǎ...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

ketǎjǎng kanǎn amǎtja en "sǎna kay nan tǎjǎnm!" thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!"

[L. 41]

TJITJITJA

314. *Tjittjittja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjittjittja* has endings, the verb is without endings.

The verb is usually preceded by *tsa* [or *tja*], indicating the continuation of the condition or action [310].—Frequently the personal form is used instead of the possessive form of transitive verbs: *inkǎëbak* instead of *kǎpek*, I make; *intsĩmidak* instead of *tsimĩdek*, I sew; these personal verbs appear in their participial forms: *inkǎëb*, *intsĩmid*.

The forms are: Sing.: *tjitjĩtjǎak*; *tjitjĩtjǎka*; *tjitjĩtjǎ*; Dual: *tjitjĩtjata*; Plural: *tjitjĩtjǎtǎko*; *tjitjĩtjǎkǎmĩ*; *tjitjĩtjǎkǎyě*; *tjitjĩtjǎtja*.

tjitjĩtjaka'y tja mángan you are still eating

tjitjĩtja ay tsáyœ kǎnén nan mákan? are you still eating the rice?

tjitjĩtja'y tsám kǎpén nan áfong you are still building the house

tjitjĩtja ken sak/én nan kipángko I have yet the knife (lit. "yet to me my knife")

tjitjĩtjǎkǎmĩ ay tsa éntsĩno we are yet working

tjitjĩtjǎkǎyě ay tja manalǎfeng? are you still dancing?

tjitjĩtjaka'y tsa manǎbla you are still smoking

nan fobfafáyí ya tjitjĩtjǎtja'sna the women are still here

tjitjĩtjaak ay tsa inkǎëb is tǎfay or: *tjitjĩtja ay kǎpek nan tǎfay* I am still making spears

nan ongónga tjitjĩtja 'y insǎkĩt the child is still sick

tjitjĩtjaak ay tsa mamótlong is nan káyœ I am still cutting wood; or:

tjitjĩtja ay potlóngek nan káyœ

tjitjĩtjǎkami ay tsa mángan is nan tóki we are still eating the "toki"

tjitjĩtjǎtja nan fobfafáyí ay tja intsĩmid is nan fádsó the women are still sewing the coat

si Tóngay ya tjitjĩtjǎ is nan Chicago Tongay is still in Chicago

si Mólèng ya tjitjĩtja id Fǎntok adsǎngǎdum Moleng was still in Bontoc lately

ayké tjitjĩtja sh'Antéro ísna? Is Antero still here?

nan yǎn/ak tjitjĩtja'y tja inkǎëb is nan áfongna my brother is still building his house

tjitjĩtja 'y ígtok nan áso is nan áfongko I still keep the dog in my house

tjitjĩtjaak ay inkǎëb is nan síngsing I am still making rings

TJAKASKO

315. *Tjǎkasko* [*tsǎkashko*, *tjǎngkasko*], always with the possessive endings, is connected with the participle or Nom. agentis of the following verb by the ligature *ay*; it expresses sudden, immediate action.

The forms are: Sing. *tjǎkasko*; *tjǎkasko*; *tjǎkasna*; Dual: *tjǎkasta*; Plural: *tjakastǎko*; *tjǎkasmĩ*; *tjǎkasyě*; *tjakǎstja*.

tsá'kashko 'y éntsúno I work forthwith preter. *tjá'kashko'y nëntsúno;*
 fut. *adtjá'kasko 'y éntsúno*
tjá'kashko ay mángan I eat immediately
íssan inalán nan laláki, nan ayáwan tsá'kasna ay lumáyaæ when the man
 came, the buffalo ran suddenly away;
íssan tangfam nan pánguan, tjá'kasna'y fumolínget as soon as you close
 the door, it turns dark (at once)
tsá'kashtja 'y lumáyaæ immediately they started running away [B. 35]
ketjéng tjá'ngkasmi ay súmkép is nan pá'gpag then we went at once into
 the forest [B. 49]
isáed tjá'kasna ay tumáyaæ ya éнкуúkok and then he flew immediately
 away and cried: *kü/kü/í/ko!* [K. 16]
isáed úmñnum nan kásúdna ya tsá'kashna ay mangitsókosh is nan katsípash
 then his brother-in-law drinks and He (i. e. *Lumáwig*) pushes him
 immediately into the rock. [L. 76]
tjá'kashna ay nangitóli is nan kípan he returned the knife at once
tjá'kashtja'y nám'kash is nan báto they suddenly hurled stones (*feká'shek*
 I throw)

SUMYAAK YANGKAY; APID- YANGKAY

316. *Sumyáak yá'ngkay* [*á'ngkay*] conveys the idea of doing something exclusively (as *yá'ngkay* = only, in this phrase expresses); it has personal endings only and requires the ligature *ay*.

Its forms are: Singular: *sumyáak* [*shumyáak, sæmyáak*]; *sumyáka*; *súmya*; Dual: *sumyáata*; Plural: *sumyatáko*; *sumyákami*; *sumyakáyě*; *sumyátja*.

Preter. *sinumyáak yá'ngkay* Fut. *adsumyáak yangk'ay*

shumyáka yá'ngkay ay tumúktju you do nothing but sit down; "you are not active"

sumyákáyě yá'ngkay ay éngkálí you are only speaking

súmya yangkay ken síka ay wódá nan soklóngmo you alone have a hat ("it is only for you, that there is your hat")

súmya yá'ngkay kén tódí ay wódá nan káwís ay fádsöna he alone has a good coat

sinumyáak yangkay ay inmáli I alone have come

sumyáka yá'ngkay ay inkáéb is káníyab you do nothing but make shields

sumyáka á'ngkay ay káwís nan kóam you always "take the good thing for yourself"

sumyatáko yá'ngkay ay manúbla we do nothing but smoke

In a similar way *ǎpid-* [*ǎbid-*, *ǎbüd-*] is used to express the same idea; but *ǎbüd-* takes either personal or possessive endings and *ay* is omitted; therefore it belongs to the "auxiliaries" enumerated in [307-312] but is treated here as being synonymous to *sumyǎak*.

ǎpidak yǎngkay entsǎno I do nothing else but work
ǎbüd angkay mǎngan sǎya he is only eating
ǎbidko yǎngkay kǎpèn nan fǎnga I do nothing but make the pots
ǎbüdna yǎngkay ǎbfǎka he only asks
ǎbüdmi yǎngkay pitǎngén nan kǎyæ we only split the wood

MODIFYING VERBS

317. In Igórot there are numerous verbs which govern, as we should say, a Dependent Infinitive. Many of these verbs may be found in the Vocabulary; only the most important shall be given here. The "Dependent Infinitive" is preceded by the ligature *ay*.

yaǎngekek I strive, I use energy, force, zeal
yaǎngekek ay entsǎno I work hard
yaǎngkém ay éngkǎlí you speak loud
yaangkekéntǎko ay mangǎgong let us box vigorously!
 (*kogǎngk*)
inyaǎngekek ay finukǎæwan I called loud
nayaǎngkǎ ay naǎpid he was pressed hard
yaakǎtko, yaalunǎko "I do a little" [*yaalunǎyko*]
yaakǎtmi ay éngkǎlí we speak in a low tone
yaalunǎko ay entsǎno I work a little
kamǎek I hasten; Preter. *kǎnǎmæk*
kamǎém ay umǎy! go quickly
kamǎéna ay mangǎéb is nan ǎfongna he builds his house
 quickly
kinǎmæk ay inmǎli I came in haste
kakamǎek ay intǎktak I run faster (Comparative expressed
 by reduplication)
kakamǎényǎ ay manalǎfeng dance faster!

- alunáyek* I do slowly; *alalunáyek* I do more slowly, very slowly
alalunáyem ay éngkálí! speak more slowly
inalalunáyko ay tinmóli [tæmóli] I returned more slowly,
 very slowly
- léytjek* I want, like; *leyléytjek* I prefer
léytjek ay ímñnum I want to drink
léytjènmí ay tæmóli id Fǎntok we want to return to
 Bontoc
léytjènmí ay ílaèn nan íli we like to see the city
leyléytjéntáko ay ístja nan mónok mo nan áse we prefer
 eating a chicken to eating a dog; we rather eat chicken
 than dog
léytjek síka ay tumáktju I want you to sit down
léytjènmí tsatsáma 'y tjéng/ngén sa we like very much
 to hear this
lineyádtja ay ínmüy they wanted to go (or: *ay ímüy*; but
 the preterite follows usually the preterite of the govern-
 ing verb)
- ilábok* I begin
ilábom ay éntsáno! begin to work!
ilábotáko'y infälógnid let us begin to fight
inlábotja'y pítañgèn nan káyæ they began to split the
 wood (or: *ay píntang nan kayæ*; or: *ay mamítang is
 nan kayæ*)
adilábömi ay otóèn nan fínáyæ we shall begin to cook the
 rice (or: *ay mangóto is nan fínáyæ*)
- tungóyak* I stop [*dæmkóyak*; *domgóyak* etc.]
tungóyak ay manálan I stop running
tinungóytja [dinæmkótja] ay nanálan they stopped running
tungóykámi ay éntsáno tay maíd káyæ we cease from
 working, because there is no wood
- amkóek*; *fæáshék* I finish, end; are used frequently in their passive:
naámko and *naféásh*, followed by an other passive. But also the
 active occurs sometimes:
amkóek ay mángan I finish eating
inámkok ay nángan I finished eating
amkóéntáko ay éntsáno let us end our working!
fæáshényé *ay mangáéb is nan álang!* finish your building
 the granary!
fínæáshna'y pínalid [or: *ay palítjèn*; or: *ay namálid is...*]
nan pínanagna he finished sharpening his ax

- nan ístja ya naámko ay naóto* the meat is cooked, has been cooked, is finished cooking
nan túfay ya naámko ay nakáéb the spear is already made, is finished
naámko'y nasuládan nan sūlad the letter is already written
naféash ay natsímídan nan fádsó the coat is finished sewing
iyakakyúko [iagakóúko] I continue (all day; day, sun = ákyu)
iyakakyúko ay éntsúno I work all day long; I continue working
iyakakyúna 'y inéttjan it rains all day long
 ("To continue" is also expressed by *kásín* [312]: *kasínka'y éntsúno* go on working! continue working)
ipéngko I try *ipéngko ay mangwáni* I try to say
ipéngko ay ápten síka I try to meet you (or: *ay mangáfed ken síka*)
ipéngtja ay umilágo si fánga they try to sell pots
 (*patsáshek*, I try, is Ilocano, but used also in Bontoc)
iyúyak I let, permit
iyúyami tjákayé ay símkép is áfongmi we let you enter our houses
iyúyam sak/én ay ílaèn sa! let me see that!
iyúyatja nan laláki ay umáli 'sna they let the man come here
panáeshak I do immediately, directly; I do as the first thing
panáesham ay manúbla you smoke immediately
panáeshak ay mangáan is nan soklóngko I take off my hat immediately (vb. *kaánek*: I take off)
símkép san Lumáwig ya panáeshana nan tjénem ay mangíbfáka Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
panáeshantáko'y mángan is nan mákan let us eat the rice, as the first we do
mabfálín [mafálín] "possible" or "able," is common to Bontoc Igorot and to Ilocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by *kékkék*, I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabfálínak* [*mafálínak*] and *mabfálíngko* [*mafálíngko*] are employed; possessive verbs prefer *máfálíngko* [*mabfálíngko*].—Some Igorot rejected the use of the personal endings.

mabfalíngko ay kápén nan áfong I can build the house
mafálinmo ay kánén nan tinápay you can eat the bread
mafáalina 'y ígto nan kípan he can keep the knife
kekkeñtja'y iápén nan bílak they can (understand to) count the money
mabfálintja 'y palakdiózwén nan fálfeg they can ward off the spears
mafalínyæ ay ílan síya you can watch him [*ílláén; ílláek* I watch]
mabfalíngko or mabfálinak ay umáli I am able to come
mafálinak ay masúyep I can sleep (or: *mabfalíngko*)
nafálinak ay nasúyep I was able to sleep
nabfáalina'y kinálab nan káyæ he was able to climb the tree
mafalímmo'y ígto sa you can keep this, hold this
mabfálin ay umáli nan mamáγκid it is possible that the girl comes (or:
adngét umáli nan mamagkid [306])
adí mabfálin ay umíleng ísnă it is not possible to rest here
kekkeñtja ay mangilágo is fánga they can (know to) sell jars [cf. L. 18]
aykóka adí mabfálin ay tetmatáktjik? can you not remain standing?
ngagénmi adí mabfálin ay sagfátén nan káyæ ay nay? why can we not
 carry this wood?
mabfálin: it is possible, it may be; (Iloc. *bálin*, power, ability)
ángnèm nan mabfalímmo do what is possible for you, do what you can
mabfáalina ay ámín he can do everything, everything is possible to him.

318. Combinations of possessive suffixes with roots, which are substantives, serve sometimes as "auxiliaries" or modifiers of verbs; as

íkad custom, habit, usage (but: *íkad* means: care)
íkádko ay mäsúyep it is my custom to sleep; I use to sleep
íkádmí ay mángan si ásvæ it is our custom to eat dogs; we are wont to eat
 dogs; we use to eat dogs
naféash nan tsúno, ikádtja ay umíleng after (lit. "finished") the work they
 use to rest
íkádmí ay bumádong is nan átáto we use to sit on the stones at the coun-
 cil house
ínkadko ay umáli I used to come [*inkadko*: my "former" custom].

ála the direct way; followed by the copula *ya*:
álak ya láyæ my direct way is "to flee;" I flee at once
álam ya shúmkép is nan ólog your direct way is entering the girl's dormi-
 tory; you enter directly the girl's dormitory
ketjéng álan san anákna ya kumálab is káyo then his son immediately
 climbed upon a tree [M. 12]

umñyka ad Kandsón ketjěng álam ya ad Fěntok you go to Candon and from there directly to Bontoc
ketjěng áлами ya nan pǎgpag et loshfúđmi ya ad Serwántes then we went directly into the forest and we came out ("our egress") at Cervantes [B. 54].

For similar phrases consult the Vocabulary.

NEGATIVES

319. The use of the different negatives in Bontoc Igórot is determined by strict rules.

The negatives are: *ǎđí*; *igǎ*; *ma/íd*; *fǎkěn*; *tsǎan*. They are also employed, according to certain rules, as the particle of answer: "no".

As the following discussion will show, the negatives take to themselves the endings of verbal forms and are thus verbalized.

ADI

320. *Adí*, not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. *Adí* is also the negative particle for prohibitive imperative; and with the conjunction *ta* it expresses negative purpose "that not; lest".

Adí affects a whole sentence or a single word. In the latter case it corresponds sometimes to our privative prefixes *un-*, *in-*, *dis-* etc.; there are no privative particles found in combination with any words in Bontoc Igórot.

Adí with the endings taken from the verb appears in these forms:

Personal:	Possessive:
1. <i>adíak</i>	<i>adík</i>
2. <i>adíka</i>	<i>adím</i>
3. <i>adí</i>	<i>adína</i>
D. <i>adíta</i>	<i>adíta</i>
I. incl. <i>aditǎko</i>	<i>aditǎko</i>
I. excl. <i>adíkǎmí</i>	<i>adími</i>
II. <i>adíkǎyě</i>	<i>adíyě</i>
III. <i>adítja</i>	<i>adítja</i>

In future *adĭ* takes (besides the endings) also the future prefix *ad-* from the verb.

adĭak umāli I do not come *adĭk kĕkkĕn* I do not know
adadĭkāmĭ umĭleng we shall not *adadĭmi sagfātĕn sa* we shall not
rest carry this
adĭ ĕntsāno sĭya he does not work *adĭna kăpĕn nan āfong* he does not
build the House

adadĭkāmĭ umüy istjĭ we shall not go there
nan lalāki adĭ lumāyaœ the man does not run
nan ongānga adĭtja ĭnkyat is nan wānga the children do not swim in the
river

nan fajāyi adĭna alāĕn nan kĭpan the woman does not take the knife
nan mamamāgkid adĭtja fakāshĕn nan fānga the girls do not break the jars
adĭk lĕytjĕn sa I do not like that

adĭka ĕngkālĭ! do not speak! *adĭkayĕ ĕngkālĭ!* do ye not speak!
adĭka ĕngkākālĭ is āläy ngāg is sa kĕn tōdĭ do not say anything whatso-
ever of this to him!

adĭ tit/ĭwa not true, "untrue;" *adĭ kăwĭs* not good, not fair, "unfair"
adĭ kag nannāy not like this, "dissimilar"
adĭmi ĭkad ay lumāyaœ is nan fālōgnid it is not our custom to run away
in battle

adĭmi tjeng/ngĕn tjakayĕ we do not hear you
si Ugaœg adĭna sibōĕn nan kāyo Ugaug does not cut the wood
umōgiādkka?—adĭak! are you afraid? — no! (I am not)

umĭykăyĕ?—adĭkāmĭ! are you going? — no!
nan kăyœ ya adĭ tjaktjăki the house is not large

adĭ tit/ĭwa nan kălĭna his words are not true

ādĭka! ādĭka! don't! don't! (if the verb which the speaker has in his mind
is a personal verb)

adĭm! adĭm! don't! don't! (if the speaker has a possessive verb in his
mind)

adĭka kag fajāyi ay ināka do not cry like a woman!

ādĭ kăwĭs sa; ngāg sa! this is not good; this is bad!

adĭmi lĕytjĕn ay intedĕc'sna we do not like to stay here

nan adĭk ĕngkalĭan "my not speaking" (negat. Nom. act.)

From the root *ādĭ* the possessive verb: *ādĭĕk*, pret. *inādĭk*, passive *măādi*, is derived, meaning: I deny, refuse, forbid, "let not: *adĭĕk sĭka ay ũmüy* I forbid you to go; *adĭĕnni tjaĭtja'y ĕngkalĭ* we let them not speak.

aykĕtăko ngannĕni [ngan/ngāni] ad Fĕantok? are we near Bontoc?
adĭ! no!

- aykékka insákít?* are you sick? *ǎdí!* no! (*ǎdíak!*)
umǎykǎmǐ ad Maníla ta engkǎmǐ 'nkǎéb is tilinsíla; ketjǎng adǐ nan tákǎ
 let us go to Manila that we make a moai; then the people "do not,"
 refuse to go [B. 41]
ketjǎng kanǎna en "umǎykǎmǐ'd man!" ketjǎng adǐna then he says: "let
 us go!" then he does not permit (us to go) [B. 48]
kanǎna ay mangwǎni en "banǎtka ta mangantǎko!" isǎed adǐ she says
 (saying): "come down, that we may eat!" then (her son) does not
 (come down) [K. 16]
kanǎntsa ön [kanantja en] "ifǎlam nan sagnim!"; *ketjǎng ǎdí* they say:
 "come out to dance! (lit.: take out your dancing); then she does
 not [L. 87]
saǎta'd fobfǎy; ketjǎng ǎdí let us two go home; then he does not, he
 refuses [M. 11]
admagǎnta is nan fǎnfǎnǐg ay ǎfǎng let us two live alone in the little
 hut; *ǎdí san anǎkna* his son refuses. [M. 14 f.]
adǐ mǎfǎlǐn sa! this is impossible
adǐak mǎfǎlǎd I am not bound, not a prisoner
adǐkamǐ maayǎkan kǎn tǎdí we are not called by him

Although *adǐ* is the negative for verbs in the present and future, it is also employed occasionally (instead of: *iga*) with the preterite:

- adǐk linǎgo nan kǎpis* I did not buy the cotton
adǐmi inpaǎǎd nan kafǎyo we did not send the horse
adǐkamǐ inmǎli we did not come.

IGA

321. *Igǎ* or *igǎy*, not, not at all, is the negative for the preterite; employed sometimes with the present; it emphasizes the negation. *Igǎ* is not used with the imperative or the future. It takes from the verb the personal or possessive endings. Its forms are:

	Personal:		Possessive:	
1.	<i>igǎak</i>	<i>igǎyak</i>	<i>igak</i>	<i>igǎyko</i>
2.	<i>igǎka</i>	<i>igǎyka</i>	<i>igam</i>	<i>igǎymo</i>
3.	<i>igǎ</i>	<i>igǎy</i>	<i>igǎna</i>	<i>igǎyna</i>
D.	<i>igǎta</i>	<i>igǎyta</i>	<i>igǎta</i>	<i>igǎyta</i>
I. incl.	<i>igatǎko</i>	<i>igaytǎko</i>	<i>igatǎko</i>	<i>igaytǎko</i>
I. excl.	<i>igǎkǎmǐ</i>	<i>igǎykǎmǐ</i>	<i>igǎmǐ</i>	<i>igǎymi</i>
II.	<i>igǎkǎyǎ</i>	<i>igǎykǎyǎ</i>	<i>igǎyǎ</i>	<i>igǎyǎ</i>
III.	<i>igǎtja</i>	<i>igǎytja</i>	<i>igǎtja</i>	<i>igǎytja</i>

(The forms *igákyko* and *igákyimo* seem to be used very rarely).

The verb is in the preterite and sometimes in the present; but even in the latter case *igá* expresses a past tense:

igáak umüy I did not go, I never went
igáykami masúyep we did not sleep (or: *nasúyep*)
igána fakáshén nan töónan he did not break the small jar (or: *finákash*)
ígam ídju sa is nan alícidmo you never showed this to your friends
igákyko [ígak] kánén sa I have never before eaten this
ígá inmáli síya he did not come
igákyko sinágfad nan kimáta I did not carry the double-basket "kimáta"
igāmi ílaén sa (iníla) we did not see it
aykékýæ nasúyep?—igákami! did you sleep? — no! (we did not)
ayké nakaóto síya?—igá! did he finish cooking? — no! (he did not)

Passive forms have the prefix *ka-*, instead of *ma-* and *na-*, if connected with the negative *igá*:

igá kakóket [kakékét] nan ístja the meat was not cooked
igá kaóto nan fínáýæ the rice was not cooked (is not yet done)
nan fanga ya igá kapáyan the jar is not filled, was not filled completely
nan fálfeg ya igá kakáéb the spear was not made, is not yet ready
Pókis ya ketjéng si íga kalíneb Pokis alone was not inundated (by the Great Flood) [L. 5]
isátja'd ya mangáýæ ya ígá kakáéb nan itjútja; isátja'd tæmóli then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]
ígá kátóy not yet dead, almost dead
ígay kárho not yet full, not quite full

MA/ID

322. *Má/íd* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma/íd* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

ma/íd is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igórot say: "there is not any making-of-yours of jars:"

ma/íd kapěnyæ is fǎnga; the Nom. act. appears without *nan*; the object of the Nom. act. can be considered to be an objective genitive, hence it is preceded by *is*. *ma/íd* has as personal verb these forms: *mǎ/idak* I am not present; *ma/ídka*; *ma/íd* [*mǐd*]; *ma/ídta*; *ma/ídtǎko*; *ma/ídkǎmǐ*; *ma/ídkǎyě*; *maǐdtǎ*.

(As *ma/íd* means "there is not existing; there is not present," we shall find [362f.] a verb, the opposite of *ma/íd*, which expresses existence, "there is: *wǒdǎ*.)

Ma/íd, being an independent verb, does not take the endings of other verbs (as *adǐ* and *igǎ* do); it has a future form: *adma/íd*; the following verb, Nom. act., does not take the future prefix.

ma/íd nǒang there is no buffalo (here)
ma/íd tǎkæ'sna there is no person here; nobody is here
ma/íd kǎnck there is no eating-of-mine; I eat nothing; I do not eat anything
ma/íd kaněnyæ you do not eat anything
ma/íd kinǎngko I did not eat anything
adma/íd kǎnèn I shall not eat anything
ma/íd nafǎkash nothing is broken

si Fǎnged ya ma/íd isnǎ Fanged is not present here. The negative answer upon a question like: "is Fanged here?" is not *adǐ*, but: *ma/íd*.

ma/íd ǎsæ no dog; *ma/íd kǎyæ* no wood; *ma/íd fěsæ* no enemy
ma/íd ǐntǎsak I found nothing; "there is not my-having-found"
adma/íd ǐtǎsam you will not find anything
ma/íd ǎsæ is ǐnǐlak or: *ma/íd ǐnǐlak is ǎsæ* I did not see any dog

(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)

ma/idak ǐsna adǔgka I was not here yesterday
ma/íd sǐya ǐsna adwǎni he is not here to-day or: *sǐya ya ma/íd ǐsna adwǎni*

ma/íd ǐntsǎno nobody is working (there exists not any working man, any worker)

ma/íd tsǔnoěna he does not work anything

adma/íd ǐntsǎno nobody will work

ma/íd mǎngtek si sa nobody knows that ("there exists none knowing that")

ma/íd minléyad ay mangitsǎotsao ken sǐya nobody wants to give to him

ma/íd masǔyep nobody sleeps

ma/íd ǐnkǎèb is tǔfay nobody makes spears (pers. vb. *ǐnkǎèbak is...*)

ma/íd nangígnan is nan áswæ nobody was holding the dog (“there was not any holder of the dog”)

ma/íd mamáyad is nan lalaláki nobody is paying the men

(As these examples show, *maid* in the meaning “nobody” requires not the Nomen actionis, but the Nomen agentis or “Participle;” the reason becomes evident by the literal translation.)

míd namadáy is nan laláki nobody has killed the man (there was not any slayer of the man)

ma/íd inmáli nobody has come (there is none having come)

ma/íd tákæ is makapadáy kén tódí nobody can slay this one (“there is none as to be able to slay”)

ma/íd nimnínko is kának kén síka I do not think of anything, which I might tell you (“there is not my-thinking for my-telling to you”)

ma/íd anápéna he does not seek anything; *ma/íd mangánab si sa* nobody seeks it

sínæ nan féisæl?—ma/íd! who is the enemy?—Nobody! (there is none)

ngäg nan kotók tóshä?—ma/íd! what is the use of this?—nothing!

ma/íd kotókmo! ma/íd nongnúngmo! “there is no advantage for you; you are ‘good for nothing!’”

itáfonmo amín nan bilákmo ta ma/íd mangáköu hide all your money, lest anybody steal it!

ma/íd bilákko there is no money of mine; I have no money

ma/íd inílak si tákæ I have seen no person, nobody

ma/íd kánek is tinápáy I do not eat any bread

ma/íd yáña is patatjím adwáni he does not bring any iron to-day

ma/íd intjánanmi is síngsing we did not find any ring

adma/íd ilägöyæ is ángsan you will not at all sell many (*ma/id:* emphatic negat.)

ma/íd ínumém is tjénum you do not drink any water

ma/íd maíla’sna! there is nothing here to see! (lit.: to be seen)

ma/íd maínum ísna there is nothing here to drink (lit.: to be drunk)

ma/íd makáéb ísna is túfay there is nothing here to make (into) spears of síya ya *ma/íd ísna* he is not (not at all) here

ma/íd intedéc is tafágo is nan fobáňgak there is no tobacco in my pipe

ma/íd [míd] éngkákalí adwáni! let nobody talk now!

ma/íd kafáyo kén tjátáko “there is no horse for us;” we have no horse; no one of us has a horse

ma/íd lineyádko I wanted nothing; *míd siádém* you like nothing, you are dissatisfied

adma/íd álam [áláém] you will get nothing; you will not get anything

- adma/íd fayátjantja ken tjakayě* they will not pay you anything
ma/íd kanám! do not say anything! ("let there not be your saying!")
mo sínə nan maáeni ay umáli, ma/íd kǎna if any one is coming late,
 he gets nothing. (*kóak*: [107ff])
adma/íd kǎm there will not be anything for you; you will not have any-
 thing; ("there will not be your property")
ma/íd kalásay ken Tǒngay there is no shield for Tongay; Tongay has no
 shield
míd léngagna there is no sense of his; he has no sense
míd kǎnkǎnǎ's ákfǒb there is no fruit for him to eat [P. 7]
tǎkěn mo mid kǎnek is ákfǒb nevermind, if I do not eat any fruit! [P. 7]
et ma/íd intjǎnanmi is fútug; kǎnfing nan intjǎnanmi and we did not
 find any pigs; goats we found [B. 15-]
míd nongnǒngna nan kayěenyə "nothing is its value, your gathered
 wood;" the wood which you gathered is worthless [K. 2]
tay míd siǎdǎm éngkǎmi mangǎyə because you are dissatisfied, we go to
 get wood [K. 13]
míd nongnǒngmo you are "worthless" [L. 64] [L. 72]
nan fatáwəwa ma/íd fǐlig the world, there were no mountains [L.1]; the
 earth was without mountains
ma/íd inǐlǎmi is nan anǎkmo we did not see anything of your daughter,
 we did not see her at all [T. 5]
si pay Palpaláking ma/íd inǎlǎna is kǎtjǒu Palpalaking indeed did not
 catch any fish [P. 2]

FAKEN

323. *Fǎkěn* [fǎkěn; fǎkǎn], an idiomatic negative without English equivalent, is used to indicate that an object or quality is not what one says or asks, but something else; as a man, pointing at a brass chain would say: "this is not gold" *nannay fǎkěn fǎlǐdog*; by the use of *fǎkěn* he implies that the thing is something else, something different from gold; it is brass.

Fǎkěn is employed only with nouns, and sometimes with adjectives and adverbs, but not with verbs in the "Indicative;" it takes from the nouns their possessive suffixes.—The phrases: not I but..., not you but..., not he but... etc. are expressed by the personal endings of *fǎkěn*: *fǎkǎnak*, *fǎkǎngka*, *fǎkěn síya*, *fǎkǎnta*, *fǎkǎntǎko*, *fǎkǎngkamǐ*, *fǎkǎngkǎyə*, *fǎkǎntja*.

Fǎkěn is also used as answer "no;" it means: not what you say, but something else or different ("you are mistaken").

nannay ay áfong fākénko kōa this house is not mine (my property)—but it belongs to an other

nannay ay túfay fakéna [fākína; fakóna] kōa this spear is not his own—but...

fakónak si Fánged; Olóshan sak/én I am not Fanged; I am Oloshan

fākín fobfafáyi not any women (- - - but girls.. or men... or boys...)

fakín áseæ, kósha sa this is not a dog; it is a cat

fakénak, tékken ay laláki not I, but another man

fakénak is úmüy not I am going; (notice the use of the preposition *is*!)

fakón sa! this is not correct; it is not this, but —; “you are mistaken,” (it is right, it is correct: *sía sa!*)

fakónak is nangwáni it was not I who said so, but —; (notice the use of *is* and the Nom. agentis or “Participle!”)

fakénka is nangágnén si sa it was not you who made this

fakónak is inmáli is nan taæwín ay inmáiy it was not I who came last year

fakón fafáyi nan nangáéb si sa not a woman has made this

fakónak! no, not I! (as answer upon questions like: was it you who did it?)

fakénkami! not we! also: *fakón tjakámí!*

fakónmi nõang not our cattle; it is not our cattle

fakénko kōa, fakónmo kōa, fākénna kōa, fākénmi kōa... it does not belong to me, you, him, us; it is not mine, yours, his, ours...

nan áfong ay nay fakéna kōa this house is not his.

nannay fakénta áma this is not the father of us (two boys)

nannay fakén kōan Táynan this is not Taynan’s; does not belong to Taynan—but to some other boy

fakén nan kanám what you say is not correct

æáiy nget fakén nan kinwánik I was perhaps mistaken in saying so

fakónkami Tagálog; Igolótkámí we are not Tagálog; we are Igórot

aykǒ tsaktsáki nan soklǒngmo?—fākén tsaktsáki is your hat large?—not large!

fakén adwáni not to-day (but some other day)

fakén sa’sh kipan this is no knife (*'sh*: prepos. *is*)

fakén sa is tjénum this is no water

fakónak kén síya I am not he

fakónak si Mátyæ, si Antéloak I am not Matyu, but I am Antero

fakón síya tékken not he but an other

na! nangkǒ fakén tji’s fafáyi! well! (surprise!); why, this is no woman!

laláki tji! this is a man

adfakénka is mangáéb is túfay not you will make the spear!

adfakénak is úmüy it is not I who will go

fakénkámí is nangwáni 'sh sa it was not we who said this

adfakēnka 's *umāli*! it is not you who will come!

fakōnak is *mangāēb* is *nan āfong* it is not I who will build the house

fakōnkami 's *namadōy* is *nan lalāki* it was not we who killed the man

(But if the subject is not emphasized: *igāmi pinadōy nan lalāki*)

aykō fākēn sa? is it not so? is it different?

fakēnkayē'sh umāli it is not you who shall come! [L. 59]

fakōn sa'sh tsālādōy tay fanabfanānig these are no logs (whole trunks of trees) because they are much too small [L. 53]

nangkō fakōn tjakāyē is inkāēb si fānga why! it is not you who make jars [L. 22]

kanān nan anōtjina en "nangkō—*ēpom nāmō!*" *isā ed kanān nan yūn/a* en "*fakōn! līpad pay ay nalāngolāngo!*" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]

sak/ēn ngin ya fakōnak? "I am probably not I?" (Expression of indignant egoism; with these words Palpalāma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]

fakōnak si mangāyak is *nan ānanāktja* it was (is) not I who called (call) their children

fakōn sīya is *nangāla* is *nan bīlak* it was not he who received the money

fakōn sīya is *nanībē* is *nan kāyo* it was not he who had cut the tree

TSĀAN

324. *Tsāan* [*dāān*], not yet, not, is employed as negative with verbs only.—*Tsāan* is probably an Ilocano loan-word. Cf. "*saan*."—Its meaning is past, whether the verb is in the present or preterite tense; the verbal endings are shifted to *tsāan* which appears then in these forms:

	Personal:	Possessive:
	1. <i>tsāānak</i> [<i>tsāānak</i>]	<i>tsāānko</i>
	2. <i>tsāānka</i>	<i>tsāānmo</i>
	3. <i>tsāan</i>	<i>tsāāna</i>
	D. <i>tsāānta</i>	<i>tsāānta</i>
I. incl.	<i>tsāāntāko</i>	<i>tsāāntāko</i>
I. excl.	<i>tsāānkāmī</i>	<i>tsāānmī</i>
	II. <i>tsāānkāyē</i>	<i>tsāānyē</i>
III.	<i>tsāāntja</i>	<i>tsāāntja</i>

(Certain forms of this negative must not be confounded with similar forms of *tsa*, "often, usually." [310])

Tsāan is frequently followed by the emphasizing particle *pay*: *tsāan pay*, not yet. There is no future form of *tsāan*, as it points always to the past.

("Not yet" with the present is expressed thus: *adīk fekāshèn nan batō adwāni* I do not (yet) throw the stone now. Or: *adfekāshék nan batō is āwni* I shall soon throw the stone)

tsāānak pay inmāy I have not yet gone; *tsāānka pay inmāy; sīya tsāan pay inmāy* etc.

tsāānko fekāshèn nan fālfeg I did not (yet) throw the spear

tsāānak mabfālīn ay éntsūno, tay nan litjēngko ya īnsākīt I can not yet work, because my finger is hurt

tsāānkāmī inmāli we did not (yet) come (synon.: *igākami inmāli*)

tsāānko īlaèn I did not yet see

tsāāna kāpēn nan kalāsay he did not yet make the shield

tsāānko kināēb nan pīnang I have not yet made the ax

inmāli nan alīwidmo ay?—tsāān pay! did your friend come? — not yet!

nadōy nan itādmo?—tsāān! did your brother die? — no! (he did not)

tsāan nafākash nan tōēnan the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igorot thus:

kag kēn sak/ēn ākis lit.: "like unto me also;" (the negative being omitted); or: *kag kēn sa/kēn ākis īgak īlaèn* nor did I see him (a negative with a verb).

326. *Pāād*, an emphasizing particle, is used in connection with negatives:

igāak pāad lunāyaz I did not at all run away

adīak pāad manūbla I do never smoke

līnumag nan tjēnēum ya adīm pāad nongnōngēn nan fīnāyē the water is boiling and you do not at all care for the rice [L. 57] (or: *adīpāad nongnongēm*)

tāddo adīm pāad tjipāpēn nan kōam? how long (will it take until) you (not) catch your "pig?" (*tāddo*, how long time, requires a negative) [L. 61]

ketjěngka 's *ādī pǎad makǎtpap is nan kǒam* then you alone can "absolutely" not catch yours [L. 61]
tay náw/öu nan tákæ ya adíka pǎad umipatófo is tjěnwem because the people are thirsty and you do not "at all" create any water [L. 72]
fangofangónék síka ya adíka pǎad fumǎngon I keep trying to awake you and you never wake up [S. 11]

KETJENG

327. *Ketjěng*, a word with various meanings, used mostly as conjunction "then," "thereupon," and also with the meaning: "it is all; it is finished," is mentioned here with the negatives, because *ketjěng* expresses sometimes the negative, exclusive idea: "not any other but you, but I, but he etc." or: only you; you exclusively; except you; none except you.

ketjěng takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing.: 1. *ketjěngak*; 2. *ketjěngka*; 3. *ketjěng (síya)*; Dual: *ketjěngta*; Plural: I. incl. *ketjěngtǎko*; I. excl. *ketjěngkǎmǐ*; II. *ketjěngkǎyě*; III. *ketjěngtja*.

The verb governed by *ketjěng* is connected with it by the preposition *is*; rarely by *ay*, and is frequently accompanied by a negative particle:

ílǎek amǐn ay lalálǎki, ketjěng si Mólěng is ma/íd sina I see all men, except Moling, (he) is not present here

lěytjěnni nan amǐn ay ayáyam, ketjěng nan tǐlin is adǐmi lěytjě we like all birds, except the "rice-bird" (we do not like)

amǐn ay fobfáfáyí wodǎtja'sna, ketjěng si Akúnay is ma/íd sina all the women are present, except Akunay (is not here)

ketjěngak is ínkaéb si túfay none but I, I alone make spears, just I make spears

ketjěng síya is manǎbla none but he is smoking

aykǒ ketjěng na is kǎyæ? is this all wood?

ketjěng ay umǐnumak is tjěnum "ended is my drinking water," I do not drink any more water

ketjěngka's adí pǎad makǎtpap is nan kǒam none but you cannot catch yours, i. e. only you cannot... [L. 61]

aykǒ ketjěng na'sh monǒkyě? have you no more chickens than these; are these all your chickens? [L. 43]

EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. NOMINATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

léytjénmĭ nan kalásay ay kăwĭs we like the shield which is good, (*ay*: which is)

nan laláki ay Igólot ya nan alĭwidko the man (who is) an Igórot is my friend

kumalábka 's káyo ay ántjo climb upon a tree which is high

intó nan ongóngay ay masŭyep? where is the child that sleeps? (the child sleeping)

inĭlak nan ógsa ay linmáyaæ I saw the deer which was running

kĕkkek nan lalaláki ay éntsáno (éntsánótja) I know the men who are working

- nan tákæ ay ïmüy ad Malónosh* the people who go to Malólos [B. 4]
intõ nan lalálaki ay nasúyep ísna? where are the men who were sleeping
 here?
- nan fobfállo ay si yun/ak adfadsángéna sak/én* the boy, as my older
 brother, will help me (*ay*: who is my.. or: as my..)
- igtóna nan fáka ay fákõna kõa* he keeps the cow which is not his own
nan fafáyi ay umáli the woman who comes
- nan ongõnga ay masúyep (ya) adí ináka* the child that sleeps is not
 weeping
- kékkek nan laláki ay adumáli* I know the man who will come
nan áse ay kinmáan ya kõak the dog that went out is mine
nan ongõnga ay mafáa is íli the boy who is sent to town
nan fínáyæ ay maõto kën tjakámí the rice which is cooked by us
nan laláki ay ïmáli ya si íkídko the man who comes is my grandfather
nan fafáyi ay ninafõy is nan wánis intedé ísna the woman who wove
 the breech cloth lives here (pers. vb. *ináföyak* I weave)
- síya nannay nan mõnok ay admapadõy æáæni* this is the chicken which
 will soon be killed
- nan laláki ay tumúktju ísna ya nalpõ is nan flig* the man who is sitting
 here came from the mountain
- nannay nan lalaláki ay manublátja is ángsan* these are the men who
 smoke so much
- nan bílak ay nakátlo* the money which has been divided into three parts
nan sõklong ay ma/ísabfud ya kõak the hat which is suspended is mine
nan laláki ay mangáëb is nan tífay the man who makes the spear.. ("the
 man who is the maker of the spear" but not: who makes!)
- nan ápok ay minlágo is nan patatjím* my master who buys the iron (is
 the buyer)
- nan fobfállo ay mangáyak kën sak/én* the young man who calls me (the
 caller of)
- nan fafáyi ay mǎngtek ken Fúmnak* the woman who knows Fumnak
tjúi nan lalaki ay nangyái is nan mõnok yonder is the man who brought
 the chicken (who was the bringer of the chicken)
- nan laláki ay nangála 's nan bílak ya mangákõu* the man who took the
 money is a thief
- kékkek nan fobfállo ay nangáëb is nan fǎngkæ* I know the boy who
 made the spear
- intõ nan fafáyi ay nangwáni si sa?* where is the woman who said so?
ílaèm nan ongõnga ay nangálab is nan káyo? do you see the boy who
 climbed the tree?

nan laláki ay nangitsáotsao is nan kalásayna kén sak/én intedé id Tukúkan
the man who gave me his shield lives at Tucucan; the man, "the
giver of his shield to me.."

330. GENITIVE OF THE RELATIVE. Construction: Antecedent — *ay* —
— prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis
(with possessive endings)

nin- see [62]; a literal translation is impossible.

nannay nan ongóngá ay ninsóklong is nan inálan nan mamáγκkid this is
the boy whose hat the girl has taken ("this is the boy who is the hat-
owner-(the hat) for the girl's taking"). (*inála* and Genitive Indi-
cator *-n* suffixed)

nan fafáyi ay ninfobánga is nan linagóak the woman whose pipe I have
bought...*is nan linagóanyé*...you have bought

nan laláki ay ninasáεwa is nan mamasúyep the man whose wife is sleep-
ing

nan laláki ay nináfong is nan napéan the man whose house is burnt

nan fafáyi ay ninának is nan ináka the woman whose child weeps

nay nan fálfeg ay napótlong nan padánengna here is the spear whose
shaft is broken; as the spear cannot be an "owner," the construction
is: the spear which is broken, its shaft.

331. DATIVE OF THE RELATIVE. Construction: Antecedent — *ay* —
Nomen agentis with suffix *-an* and possessive endings. Translation impos-
sible.

nan laláki ay nangitsáεtsáoana (nangitsaotsáoan) nan yún/ak is nan
kípan ya gadsángyen the man to whom my brother gave the knife
is wealthy

nan laláki ay mangitsaotsaoányε is nan kípan...the man to whom you give..
ay mangitsaotsáoam to whom you give (singular)

nan fafáyi ay mangiyalíam is nan káyε the woman to whom you bring
the wood (*mangiyalíam* or: *mangiyaiam*; inserted *l*, see [16])

nan ánanak ay mangitjuánni is nan fénga the children to whom we show
the flowers

nan áε ay mangitsaotsáoan nan ongóngá is nan ístja the dog to which
the child gives the meat

nan alíwidtáko ay nangípaoidantáko is nan ágεb our friends to whom
we sent the box

shoshõngettja nan fobfafãyi ay adĩmi mangidjãan nan abõngöy angry are
the women to whom we do not show the agate
nan ib/atãko ay nangitsaotsaoantãko is nan mãkan our companions to
whom we gave the rice

(probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. ACCUSATIVE OF THE RELATIVE. Construction: Antecedent —
ay— Nomen actionis with possessive endings.

nan lalãki ay kẽkkek wodã'sna the man whom I know is here (the man
who is my-knowing-aim is here)

aykĩm inĩla nan tjõkaz ay ãnnãfõn nan fafãyi? did you see the bag which
the woman has woven? (*inafõ* and *ligat. -n*, the "genitive indicator")

nan ongãnga ay inĩlami the children we saw (the children, our-seeing-aim)

nan kãyye ay sibõenyẽ the tree which you cut down (the tree which is
your-cutting-aim)

nan sõklong ay lagõan nan alĩwidko the hat which my friend buys (as my
friend's buying-object)

nan bĩlak ay isublĩna the money that he changes

nan ãstja ay iyãin nan ongõnga the meat which the boy brings (as the boy's
bringing-object; *iyãi* and *ligat. -n*)

nan kãyye ay adĩyye sibõen et admaẽngan the tree which you do not cut
down will grow (*ct*: idiomatic particle preceding a main sent.)

nan nõang ay padõyentja the carabáo which they are killing (as their kill-
ing-aim)

nay nan sõlad ay inãlami here is the letter we have received

nan talãto nan Igõlot ay kinãeb Abbot ya kãwĩs the pictures of the Igórot
which Mr. Abbot made are good (which were Mr. Abbot's making-
aim)

nan tĩnãpay ay kinãmmo the bread you ate (as your-eating-object)

wõdãyy ken sĩka nan sõlad ay sinulãdan nan anõtjik you have the letter
which my brother has written

intõ nan fobãnga 'y linagõak? where is the pipe I have bought?

nan ãfong ay ãlaem ya nan pabafẽngan the house you see is the "paba-
fungan"

nan áswæ ay adtyæ ayákan adi umáli the dog which you do not call does not come
nan fafáyi ay kekkényæ ya éntsúno is nan páyo the woman whom you know is working in the rice patch
nan fafáyi inlágona nan síngsing ay intjasána the woman sold the ring she had found
wödáy ken sak/én nan kípán ay inidjítam I have the knife you gave (me).

333. RELATIVE REFERRING TO PLACE OR TIME. Construction: Antecedent — *ay* — verb with locative suffix *-an* and possessive endings.

nan íli ay nīyánakak ya adsáæwí the country where I was born is far away (I bear: *íanakko*, Fr. *j'enfante*; *naiyánakak* I was born; [*nīyánakak*]; the locative form used here is contracted from *nīyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *nīyánakanmi*; but: we were born: *nīyánákkami*.)

nan íli ay ináyak ya tsaktsáki to country where I went is large

Observation: The verb *áyak*, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: *umúyak is íli*, but not: *áyak is íli*:

As Nomen actionis: *nan áyak, nan áyam* etc. "my, your going," we find this peculiar "verb" in emphatic declarative sentences, as: *ad iLágod nan áyam*: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

ipítjum nan áfong ay intedéean Anaæwásal show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

nay nan káæwad ay ninfalognítanmi adúgka here is the place where we fought yesterday (*káæwad*: the place, spot, that was our battlefield)

ídjum nan páyo ay nentsúnoan nan lalaláki show me the rice patch where the men worked

nay nan íli ay intedéántja here is the town where they live

nan áfong ay mamayádsána is nan máнно the house in which he pays the working-men (*fayádsak* I pay; Nom. ag. *mamáyad*; from this Nom. ag. the locat. Nom. is made: *nan mamayádsak*, my paying-place; *nan mamayádsantako* our paying-pl.)

nan ágæb ay mangitafónana is nan síngat the box in which she hides the earrings (the box which is her-hiding-place for earrings)

nan ángan ay masuyepána the chamber where he sleeps (as his sleeping-place)

- nannay nan áfong ay nadöyána* here is the house in which he died
nan áfong ay nadöyan amána the house in which his father died
nan págpag ay manibéantáko is nan káyo the forest where we cut the trees (*sibóek*; Nom. ag. *manibé*; locat. Nom. *manibé-an*)
nan págpag ay mamadóyanýæ is nan ógsa the forest in which you kill the deer
nan áfong ay nangítjasantáko is nan bílak the house where we found the money [even a form “*nangtjasantáko*”, without *i*, exists]
nan wánga ay mangálantja is nan kátjõu the river where they are catching the fish
nan wánga ay inkyatántja the river where they swim
nan íli ay umáyan nan lalaláki the town whither the men go
nan íli ay nangipaoítan Olóshan is nan bilákna the town to which Oloshan sent his money
nan djálan ay umáyantáko id Fæntok the road on which we go to Bontoc
nan páyo ay mangitonítjan (tj: t mouillé) nan fobfáfáyi is nan pádsog the rice field where the women plant the rice
nan íli ay nalpoantáko ya ad Fæntok the town whence we came is Bontoc
nan íli ay nálpan (for: nalpóan) nan Igólot the country whence the Igorot have come
nan laláki ay nináfong is nan intedéecantáko the man in whose house we live (the man who is the owner-of-the house, the house for our living-place!)

“The place where...” is regularly expressed by one noun: *nay nan masuyepantáko*: here is our sleeping-place, instead of: the place where we sleep; *nan umilengántja*: their resting-place, or: the place where they rest; *nan éntsūnoányæ* your working-place; *nan nentsūnoányæ* your former working-place; *nan manalibnántja* their dancing-place (syncopated from *manalifenantja*); *nan intaktakánmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ítonitko* I plant; *nan mangitonítjan*: the planting-place; *fayátjak* I pay; *nan mamayátjan* the paying-place.—

Also with passive forms:

- nan áto ay napadóyan nan áseæ* the council house where the dog was killed
nan páyo ay maitóntsan nan pádsog (maitóntsan, with inserted s and elided i for maitonítan) the field where rice is planted
nan káærwad ay nadánan nan síngsing the place where the ring was found (*nadānan* for: *naitjānan*)
nay nan nailagóan nan páküy here is the place where the rice was sold

Time: *nan ákyu ay inmalʔak is nan ʔli ya tɛngaw* the day on which I came to town was a holiday (*inmalʔak* = *inmali* + *an* + *ak*)
nan tazwɛn ay nintedʔeanmi ad Manʔla the year in which we lived at Manila.

334. RELATIVE REFERRING TO INSTRUMENT. Construction: Antecedent — *ay* — verb in its instrumental form [262] as Nom. actionis with possessive endings.

intɔ nan tʔfay ay inpadɔymo is nan fɛsɛl? where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

nan mantʔlyo ay itiktʔkko is nan patatjɛm the hammer with which I strike the iron (my hitting-tool)

nan mantʔlyo ay tsána ikáɛb is nan tʔfay ya nafádash the hammer with which he used to [tsána: 310] make the spear is broken

nan wásay ay ipotlɔngmi is nan káye the ax with which we cut off the wood

nan tɔlfeg ay itángɛb nan laláki is nan pánguan the key with which the man closes the door (which is the man's closing-instrument)

nan fánkax ay ipadɔyna is nan ayáwan the spear with which he kills the buffalo

nan kípan ay ikɔkɔt [ikékét] nan fobfafáyi is nan tɔki the knife with which the women cut the "toki" i. e. "sweet potatoes"

nan píngang ay inpotlɔngko is nan ólɔna the ax with which I chopped off his head

nan mantʔlyo ay naikáɛb nan tʔfay the hammer with which the spear was made

335. RELATIVE GOVERNED BY VARIOUS PREPOSITIONS. The constructions become evident from these examples:

nan laláki ay kadúak ay éntsúno the man with whom I work; (the man as my companion who works: *kadúak*: my partner, comrade, if there are but two persons; otherwise: *ʔb/a*, the companion)

nan ápo ay éntsúnoantáko the master for whom we work

nan ápúy ay naotóan nan ʔstja the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)

nan pánguan ay tumaktjikantáko the door at which we stand (our standing-place)

- nan áfong ay mintsódog is nan nangtjásanmi is nan falídog* the house behind which we found the gold
- nan djáa'y káyyæ ay tumuktjáanmi is nan énkakawáéntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay éntsūnoantáko is nan sasakǎngěna* or: ...*ay sasakǎngěna nan éntsunoantako* the house before which we work
- nan ípát ay lalaláki ay íb/ak ay éntsūno* the four men with whom I work (who are my comrades)
- nan lalaláki ay íb/am ay mangǎéb is nan áfong* the men with whom you build the house
- nan alíwidyæ ay ikapányæ [ikaébányæ] is nan fálfeg* your friend for whom you make the spears
- nan fobfálo ay iyǎbfam is nan wǎnis* the young man for whom you weave the breech cloth; (*iyǎbfak*: I weave for somebody)
- nan gadsǎngyen ay ninlagóanmi is nan pákúy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangǎlányæ is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyyæ mangǎlán is nan kǎpis* the man from whom you usually get the cotton
- nan amáma ay mapadóyan nan fútug* the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

336. RELATIVE REFERRING TO PERSONAL PRONOUNS AND TO AN INDEFINITE ANTECEDENT.

- sak/én nan inmāli* it is I who came; I (am) the "one-having-come"
- síka nan nangisáád is nan sóklong* it was you who laid down the hat
- síya nan nafǎlæd* it was he who was bound, (imprisoned)
- tjakāmí nan mángtek ken tjaítja* we are those who know them
- ketjéng ilǎèn san tjáítja ay nifúeg kěń síya...then those who were with him saw....*

The indefinite antecedent "that," Fr. *ce qui*, *ce que*, is expressed by the Nom. actionis preceded by the article:

- tjeng/ngěntja nan kanǎnmi* they hear (that which) what we say; "our saying" [B. 58]

ipăflam nan ĩntjasam show (me) what you have found, "your finding"
iilăenmi nan kinaĕpna we see what he made
adĭk lĕytjĕn nan ĩntsaotsăona I do not like what he gave (me)
adĭmi mafalĭn ay kăpĕn nan kănăn nan lalăki ay kăpĕn we cannot make
 what the man tells us to make.
adĭk kĕkkĕn nan kanăna I do not understand what he says ("his saying")
ifăăgmo ken sak/ĕn nan iyaĭna tell me what he brings ("his bringing")
nan leytjĕna ya kăwĭs that which he wants is good
tjĕng/ngĕk ămĭn nan kanăna I hear all he says ("all his saying")
ma/ĭd ĭsna nan lĕytjĕm here is nothing you like (but: *ma/ĭd lĕytjĕm*
 you like nothing)
kanăm amĭn ken sak/ĕn nan kĕkkĕm tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

ĭntĕ nan nangisăad is nan kanĭyăbna? where is the one who laid down his
 shield
nay nan nangitĕli is nan bĭlak here is the one who returned the money
sĭtĕnă nan nangĭla ken tjakayĕ this is the one who saw you
sĭtĕdĭ nan nangyăi is nan kătjing this is the one who brought the brass
 (the bringer of the brass)
ĕlăy sĭnu ay ĭsha mo mă/ĭd fikăshna, ădĭ makĭfalĕgnid any one who is
 not strong, does not go to battle, with his comrades; "whosoever, if
 there exists no strength-his, does not...."
ĕlăy sĭnĕ ay ĭsha mo adădsa nan bilăkna ya gadsăngyen whosoever has
 more money is a "gadsangyen", a wealthy man
mo sĭnu nan ĭnsakĭt adĭ ĕntsăno everyone who is sick does not work (*mo*
sĭnĕ...if any one is sick....)
mo sĭnu nan nangăla is nan kipăngko isăkongna kĕn sak/ĕn! he who has
 taken my knife, shall return it to, me! (*mo*: if; *sĭnu*: who, anyone)

337. If the predicate of the "relative clause" denotes customary, frequent, continued, simultaneous or repeated action, *tsa* [310] is placed before the verbal form; *tja* stands often for *tsa* and is connected, in conversation, with *ay*: *ăytja*. (In this grammar it is however separated.)

nan mantĭlyo ay tsăna ikăĕb is nan tăfay the hammer with which he used
 to make spears [334-]
nan mantĭlyo ay tja ikăĕb nan lalăki is nan tăfay the hammer with which
 the man usually makes spears

nay nan laláki ay tja [tsa] mingyáí is nan tinápay here is the man who brings (every day) the bread
nay nan fobfafálo ay tjátja [tsátsa] mangístja is nan ístja here are the young men who often eat the meat
wodá nan naamashángan ay tsa mamálid is san ílid nan wánga there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

intó nan nangálan ámam ay ístja? where is the meat which your father has brought? (instead of *nan ístja ay nangalan amam*); also: *into nan nangalan amam is nan ístja?*
ta énta aláén san inílak ay nalángolángo ay lipád let us two go to get the very dry wood which I have seen [L. 3]
engkáyě'd ilágo nan kinaěpyě ay fánga you shall go to sell the jars which you have made [L. 24]
nan tsák anóban ay láman ya nan ógsa the wild pigs and deer which I used to hunt [M. 8]
ya nan tsam inpaiyáí ay shengédko and the food which you used to send (had her bring to me) [M. 12]
ángsan nan ináána [inálána] ay kátjőu many, plenty were the fish which he caught [P. 2]
ayáka nan inálak ay kátjőu great many are the fish which I caught [P. 8]
umáytja nan ninlápis ay sináki the brothers who had cleared the ground went [R. 8].

INTERROGATIVE SENTENCES

339. *Sentence-Questions*, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle "*aykǝ*" (in its various forms) followed by the verb whose endings are transferred to *akyǝ*.

The personal verb is in its "Participle" (or "Infinitive") form; the possessive verb in the form of the Nomen actionis. —

Word-Questions are introduced by interrogative pronouns or adverbs; such as: *sǝnu*, *ngǝg*, *kad*, *into*, etc. who, what, when, where, etc.

To these pronouns or adverbs our copula (is, are, was, were etc.) is inherent; they require therefore constructions with *nan* and Verbal Nouns: Nom. actionis, respectively Nom. agentis. We must not construct: who comes? what do you think? where does he live? but: who is the "comer?" what is your thinking? where is his living-place?

340. *Sentence-Questions*. Without interrogative particle, but with the intonation rising and reaching its highest tone at the final vowel of the sentence:

adumǎlika ǎkis? will you come again?

tinmǎli sǝya? has he returned?

kawǝs nan mǎkan? is the rice good?

kawǝska? are you well?

abfolǔtǝm sa? do you believe that?

inǎnapyǝ nan ǎnǎnǎk? did you seek the children?

soklǝngmo nannǎy? is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

inmǎyka ay? did you go, did you?

masuyǝptja ay? do they sleep?

This particle *ay* is employed with all forms of questions treated in the following sections, with both sentence-questions and word-questions.

341. Sentence-Questions are frequently introduced by the untranslatable particle *aykǝ* [*aikǝ*; *aykǝ*; *aykǝ*; *ākǝ*]; *aykǝ* consists probably of the interrogative *ay* and an element *kǝ* which is found also in other combinations treated later. [426; 427]

Aykǝ merely indicates that the character of the sentence at whose head it stands is interrogative. It takes to itself the endings from the following verb. (If a negation precedes the verb, *aykǝ* takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

Aykǝ or *aykǝ* appears in these forms, after taking the endings from the verb:

	Personal:	Possessive:
1.	<i>aykǝak</i> [<i>aykǝak</i> ; <i>akǝak</i> ; <i>aykǝak</i>]	<i>aykǝk</i> [<i>aykǝk</i> ; <i>akǝk</i> ; <i>aykǝk</i>]
2.	<i>aykǝka</i>	<i>aykǝm</i>
3.	<i>aykǝ</i>	<i>aykǝna</i>
D.	<i>aykǝta</i>	<i>aykǝta</i>
I. incl.	<i>aykǝtǝko</i>	<i>aykǝtǝko</i>
I. excl.	<i>aykǝkǝmǝ</i>	<i>aykǝmi</i>
II.	<i>aykǝkǝyǝ</i>	<i>aykǝyǝ</i>
III.	<i>aykǝtǝja</i>	<i>aykǝtǝja</i>

aykǝka adumǝli ǝkis? will you come again?

aykǝ tinmǝli sǝya ay? has he returned? Ger. kam er zurück, ja?

aykǝ kǝwǝs nan mǝkan ay? is the rice good?

aykǝm abfolútǝn sa? do you believe that?

aykǝm adǝ abfolútǝn sa? do you not believe that?

aykǝyǝ inǝnap nan ǝnǝnak? did you seek the children?

aykǝyǝ adǝ intǝsan nan ǝnǝnak? did you not find the children?

aykǝ soklǝngmo nannay? is this your hat?

aykǝkǝyǝ nanǝbla? did you smoke?

aykǝka iTukǝkan? are you a man from Tucucan? are you from Tucucan?

aykǝkǝyǝ iFǝntok? are you Bontoc-men?

aykǝ nannay ay ǝfong ya kǝam? is this house yours?

aykǝ wǝday ken sǝka nan tafǝgo ay kǝak ay? have you any tobacco for me? ("is there with you tobacco which -will be- my property")

aykǝm kǝkǝn sǝya ay fǝǝyi ay? do you know her?

aykǝyǝ kǝntek nan alǝwidmi ay? did you know our friends?

aykǝm inǝla nan fǝsǝl ay? have you seen the enemy?

aykǝ inkǝǝb sǝya is nan ǝlang ay? is he building the granary?

aykǝna fǝnkash nan fǝlfeg ay? did he throw the spear?

- aykǝka áfus nanúbla? have you smoked before?
 aykím igá iníla sa? did you not see this?
 aykém igá áfus kinwáni sa ay? had you not said this before?
 aykǝ natángfan nan pánguan? has the door been closed?
 aykǝtja natekuáfan nan pánguan? have the doors been opened?
 aykǝ ígton nan laláki nan áswé ay? does the man hold the dog? (*ígto*
 and *lig. -n*) (is the man's holding-aim the dog?)
 aykǝ wǝday [aykíway] is nan ongǝnga nan kipángko ay? has the boy
 my knife?
 aykǝ inayákan nan laláki nan anákua? did the man call his child?
 aykǝ kínan nan áswé nan ístja? did the dog eat the meat?
 aykǝ kápén nan laláki nan túfay? does the man make the spear?
 aykǝtja kápén nan túfay? do they make the spear?
 aykǝ kápén nan lalaláki nan túfay? do the men make the spears?
 aykǝ wǝdá'sna'sh'áma? is the father here? ('sna=ísna; sh'=si, person. art.)
 aykǝka fakǝn is nangǝngnèn si sa? was it not you (but an other?) who
 did it?
 aykǝ síka nan namákash is nan fánga ay? was it you that broke the pot?
 fakǝnak! not I!
 aykǝ fakǝn sa? is it not so? is this not right?
 aykǝkáyǝ nasúyep? did you sleep? igákámí! we did not!
 aykǝka umáli aswákas? will you come to-morrow? adíak! I shall not!
 aykǝ nakaǝto síya? has he finished cooking? tsáan pay! not yet!
 aykǝka ínsákít? are you sick? no [pronounce like our: naw!], ádí! no!
 aykǝtáko ngan/ngáni ad Féntok? are we near Bontoc? ádí, adsáwíwi
 kay man, tsáan! no, quite far away, not yet
 akíway [for: aykǝ wǝday, is there?] makányǝ? have you any rice? (is
 there your rice?)
 aykǝ sak/én? aykǝ síya? is it I? is it he?
 aykǝ woda'sna? is he here? ma/íd! no! ma/íd kay sína he is indeed
 not here
 aykǝ ánákmo sítǝdí? is this your child? fakǝnko ának! not mine!
 aykǝkáyǝ inmáli? did you come? fakǝn tjákámí! or: fakǝnkami! not
 we (but others)!
 aykǝ nadǝy nan yún/am? has your older brother died? tsáan! or: igá!
 no! (he has not)
 aykǝkáyǝ igá nafálǝd? have you not been fettered? igákámí! no!
 aykǝtja kǝwís nannáy ay túfay? are these spears good?

342. In interrogative sentences frequently the particle *ngin*, perhaps, probably, is employed, with or without *aykě*; particularly with the future: *adumǎlika ngin?* will you probably come? *padđyěntja ngin nan fátug?* will they perhaps kill the pig? *inmǎli ngin si ina?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngin* is always postpositive and employed only in interrogative sentences.

343. The affirmative answer "yes" is: *đy!* or: *uěn!* [*ʔuěn*]. Usually the verb of the interrogative sentence is repeated as answer, without and sometimes with "öy!":

aykím iníla síya? did you see him? (*öy!*) *inílak!* yes, I saw (him)!
aykíyæ kintek sa? did you understand this? (*öy*) *kintěkmi!* yes, we understood!

(As these examples show, the object is not repeated in the answer.)

The adverb of reply: *uěn* (probably an Ilocano loan-word) is used repeatedly by a person listening to another's words, to indicate the listener's attention; as Ger. so? ja? ja! etc.

The negative adverbs of reply have been treated before [319-324]. Some have been recapitulated in the examples given above. —

SINU

344. Word-Questions with *sínu* [*sínæ*]? who? *Sínu* takes the personal endings in questions like: who am I? who are you? etc. We may consider our copula to be inherent to *sínu*. If the subject of the question is a noun, *sínu* remains unchanged; the noun follows.

sínuak? who am I? *sinúka?* who art thou? *sínu síya?* who is he?
sinúkāmí? who are we? *sinúkáyě?* who are you? *sinútji?*
 who is that? (*tji*: there)

sínu si Angay? who is Angay? *sínu si Abakíd?* who is Abakid?

sínu nan mamǎgkid ay nay? who is this girl?

sínu nan mamamǎgkid ay nay? who are the girls here?

sínu nan đpom? who is your master?

sínu nan plesiděnte? who is the village-chief? (president)

sínu nan ămáyě? who is your father?

345. *Sínu*, who?, as subject of a question, requires participial constructions. It is followed by the "Participle" of personal verbs (and of

passive verbs, as they belong to the category of personal verbs) and by the Nomen agentis of possessive verbs. The article precedes always the "Participle" or Nom. agentis.

- s'nu nan umáli isna?* who comes there? (who is the one coming)
s'nu nan inmáli? who has come? who came?
s'nu nan adumáli? who will come? *s'nu nan wöddá'sna?* who is here?
s'nu nan nëntsúno istjǐ? who was working yonder?
s'nu nan úmüy ad Maníla? who is going to Manila?
s'nu nan mifúeg ken síkǎ? who comes with you?
s'nu nan nifúeg kén tǒdǐ? who came with him?
s'nu nan napadóy is nan fúsǎl? who has been slain by the enemy?
s'nu nan mafáǎd kén tjaǎtja? who is being bound by them?
s'nu nan tinmóli? who has returned?
s'nu nan mamásúyep is nan áfong? who is sleeping in the house?
s'nu nan lumáyax? who is running away?
s'nu nan mangwǎni is nannáy? who says so (that)? (who is the sayer of that?)
s'nu nan nangwǎni is nannáy? who said so?
s'nu nan mangánab kén sak/én? who seeks me?
s'nu nan mang/ngö [mang/ngöy; mang/nöy] is nan ayáyam? who hears the bird?
s'nu nan mamǎngon kén tǒdǐ? who wakes him up?
s'nu nan nangáeb is nan áfong? who made the house?
s'nu nan mǎngtek kén tǒdǐ? who knows him?
s'nu nan nangólad is nan kampílam? who has taken (forcibly) your sword ("bolo")?
s'nu nan nangála is nan tolféǵko? who has taken my key?
s'nu nan tsa mangyái is nan ístja? who brings the meat usually?
s'nu nan nangíla's nan laláki? who has seen the man?
s'nu nan nangítjan is nan singsíngua? who has found his ring?
s'nu nan nangidjúa is nan patatjím ken síka? who has given you the iron?
s'nu nan nangwǎni si sa ken tjakáyǎ? who has told you this?
s'nu nan mangáyak ken sak/én? who is calling me?
s'nu nan nangíbx? who cut down the tree?
s'nu nan mangyái is nan sabátoshko? who is bringing my shoes?
s'nu nan nangipúy is nan fǎdsok is nan áfong? who put my coat into the house?
s'nu nan mǎngan is nan mákan? who eats the rice?

346. *Sĭnu* as direct object, whom? stands at the beginning of the question; it is followed by the Nomen actionis with possessive endings if the subject is a personal pronoun in English; the article precedes the Nom. actionis. If the subject is a noun, the Nomen actionis has no endings; if it ends in a vowel, the "Genitive Indicator" or Ligature *-n* is suffixed.

sĭnu nan kĕkkĕm? whom do you know?

sĭnu nan finukăwvam? whom did you call?

sĭnu nan ĩlaĕm? whom do you see? (who is the seeing-aim-yours)

sĭnu nan tjetjĕng/ngĕm ay tsa mangayăwveng? whom do you hear singing?

sĭnu nan tĕmmĕm? whom do you press?

sĭnu nan ayăkantja? whom do they call?

sĭnu nan ayăkan (or: *ayăkantja*) *nan lalalăki?* whom do the men call?

sĭnu nan lĕytjĕnyĕ? whom do you like?

sĭnu nan ĩġton nan mamăgkid? whom does the girl hold? (*ĩġton*: with Gen. Ind. *-n*)

sĭnu nan adpadĕyĕnyĕ? whom will you kill?

sĭnu nan intăfona? whom did he hide?

sĭnu nan inĭlatăko? whom did we see?

If "whom" shall be more emphasized, the Nom. agentis with locative suffix *-an* and possessive endings is employed; such cases seem to be very rare, as:

sĭnu nan mangayakănyĕ? (usually: *sĭnu nan ayăkanyĕ*) whom do you call?

sĭnu nan mamalădsănyĕ? (*s* inserted) who is it that you bind?

sĭnu nan mangĭbfălănyĕ? (usually: *ĭbfălyĕ*) who is it that you make wet?

Personal verbs are not used in this construction; only one (doubtful) example has been obtained: *sĭnu nan tĕmkălănyĕ?* whom did you stop?; also in this case the suffix *-an* is attached to the verb: *tĕmkăyăk* (intercalic *l* inserted). (The possessive verb from the same root is: *pa-tkăĕlek*, with causative prefix *pa* [also: *patkăĕlek*]).

347. *Sĭnu* followed by a noun with prefix *nin-* [62], forms a phrase by which our possessive genitive "whose" is circumscribed:

sĭnu nan ninăfong? who is the house-owner? whose house is it?

sĭnu nan ninăsev'shtji? whose dog is that? (*'shtji* = *ĭstji*)

sĭnu nan ninongŏnga ay nay? whose child is this?

sĭnu nan ninăfong is nan inăyam? into whose house did you go (have you been)?

- sfnu nan ninsōklong is nan inālanyē?* whose hat did you take? (who is the hat-owner, for your taking—the hat)
- sfnu nan ninongōnga ay namadōy is nan monōkko?* whose boy killed my chicken?
- sfnu nan nināfong ay kāpēn nan lalāki?* whose house does the man build? (nināfong, or: nan ninkōa nan āfong; ninkōa is said only of material property)
- sfnu nan ninfālfeg ay kinaēpna?* whose spear has he made? (The particle ay refers in this and similar constructions to the preceding noun separated from its prefix nin—: *ninfalfeg ay...*, ay refers to *falfeg*, not to *ninfalfeg*.)

348. The dative “to whom?” is expressed by *sfnu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

- sfnu nan nangipaflam is nan sēgfi?* to whom did you show the rain hat?
- sfnu nan mangipaflaānyē is nan sūlad?* to whom do you show the letter?
- sfnu nan nangitsaotsaoāntja is nan kalūpit?* to whom did they give the dinner-basket?
- sfnu nan mangitsaotsāoan nan lalāki is nan bīlak?* to whom does the man give the money? (who is the man’s giving-place for the money?)
- sfnu nan mangiyalfam is nan kāyo?* to whom do you bring the wood? (*l* inserted)
- sfnu nan nangiyalfantja’sh nan pākūy?* to whom did they bring the rice?
- sfnu nan admangitsaotsāoan nan lālālāki is nan āsīn?* to whom will the men give the salt?

349. Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

- sfnu nan iyābfam is nan wānis?* for whom do you weave the breech cloth? (*iyābfak*: I weave for someone)
- sfnu nan ikapānyē is nan kūtlā?* for whom are you making the night-cap? (*ikapānyē*, or: *ikaēbānyē*)
- sfnu nan ēntsūnoam* (plur. *nan ēntsunōanyē*)? for whom do you work?
- sfnu nan nang/angnēn/ānyē si sa?* for whom did you do it?

- sĭnu nan nifuegkănyĕ is ĭli?* with whom did you go to town? (who were your companions, those going with, to town)
- sĭnu nan kaduăna ay nangĭstja is nan ĭstja?* with whom did he eat the meat? (who was his companion? said of but two persons; *nan k'aduak, kaduam, kaduăna*; so: *katlĕmi* our companion of three persons; *kapătmi* of four persons)
- sĭnu nan ĭb/am ay inmăli adĕgka?* with whom did you come yesterday? (who was your companion, *ĭb/a*, who came yesterday?)
- sĭnu nan ĭb/atăko ay mangăĕb is nan katyăfong?* with whom do we build the hut?
- sĭnu nan ĭb/ăna ay masăyep?* with whom does he sleep?
- sĭnu nan ĭb/an nan lalăki ay ĕntsăno?* with whom does the man work?
- sĭnu nan ĭb/ăyĕ ay manălan?* with whom do you walk?
- sĭnu nan minlagăam is nan păkăy?* from whom do you buy the rice?
- sĭnu nan ninlagăantja is nanăsĭn?* from whom did they buy the salt?
- sĭnu nan mangalănyĕ is nan kătjing?* from whom do you get the brass?
- sĭnu nan tsăyĕ mangălaan is nan făyash?* from whom do you usually get your sugar cane-brandy?
- sĭnu nan napadăyan is nan fătug?* by whom was the pig killed?
- sĭnu nan nilagăan is nan năang?* by whom was the buffalo sold?

(The active construction is preferable to the passive.)

NGAG

350. The rules established for *sĭnu* hold also for *ngăg*? what? We may assume also that our copula is inherent to *ngăg*.

Examples of constructions in which *ngăg* is subject or direct object, or where it is governed by our prepositions:

- ngăg sa?* what is this? *ngăg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heiszen?)
- ngăg nan ngătjăna?* what is his name?
- ngăg nan kotăkko ay insălad?* of what advantage is it for me to write? what is the use of my writing?
- ngăg nan umăli istji?* what comes there?
- ngăg nan inmăli istji?* what came there?
- ngăg nan ũmad; nan ĭnmad?* what happens; happened?
- ngăg nan ũmad ken sĭka?* what happens to you? how are you? how do you do?
- ngăg nan ũmad is nan tjăpănmo?* how is your foot?

ngäg nan ñmad is nan ðlom? what "has happened" to your head? what is the matter with your head?

ngäg nan tumäyæ istjĩ? what flies there?

ngäg nan nangäëb is nan domõngek? what made the noise?

ngägka man ken Bëgti? what are you to Bugti?, i. e. how are you related to him?

ngäg nan ñlaëm? what do you see?

ngäg nan ñmñmëm? what do you think?

ngäg nan ñsublin Antëro? what does Antero change?

ngäg nan ñgton nan lalaläki? what do the men hold?

ngäg nan ñbfakätja ämñn? what do all ask?

ngäg nan ñdjun Olóshan is nan äfongna? what is Oloshan showing in his house?

ngäg nan leytjéna [leytjõna]? what does he want?

ngäg nan kändäm si sa? what do you say to this? what do you call this?

ngäg nan lineyädýë? what did you want?

ngäg nan ängnèn nan fafäyi? what is the woman doing?

ngäg nan angnéna? what is she doing?

ngäg nan otóényë ay lalaläki? what are you cooking, you men?

ngäg nan ñnfäkäm kën tödi? what did you ask of him?

ngäg nan kinwänin ämam? what did your father say?

ngäg nan äfusna ñnfäka? what had he asked?

ngäg nan ñkanyë? what are you doing?

ngäg nan mangõtóanyë is nan ññäyë? in what do you cook the rice? (what is your-cooking-place for the rice?)

ngäg nan ñfakäkmo is nan käyo? with what do you cut the wood? (what is your cutting-tool for the wood?)

ngäg nan ñtangñbko'd is nan ägæb? with what am I to cover the box?

ngäg nan ñnkälim kën sñya? of what did you speak to him? (*ikälik*: I speak of...)

ngäg nan ñnfäig nan ongónga ken sika? with what did the boy strike you?

ngäg nan ñpäd/ong nan lalaläki is nan gängsa? with what do the men strike the gong?

Observe the idiom: *aykõ ngäg ta...* "why should I..." (indignantly)

aykõ ngäg ta ñmüyak? why should I go?

aykõ ngäg ta ñsaotsäomi nan bñlakmi ken sñya? why should we give our money to him?

aykõ ngäg ta aläëm nan ñsa ay kätjõu? why should you get a single fish?

[P. 3]

aykǝ ngǎg ta alǎem nan kǝweng nan tjǎlid? why should you get the "ear"
of a fish: *tjalid*? [P. 5]

aykǝ ngǎg ta ofǎtjek sǝka? why should I untie you? [P. 10]

aykǝ ngag ta alǎem nan gǎngsa? why should you obtain the gong? [P. 12]

aykǝ ngǎg ta ǐlǎgǝyǝ nan kafǎyo? why should you sell the horse?

Nān = what? is never an element of a sentence; it is an interjection expressing curiosity, surprise, indignation; uttered with rising intonation.

351. *Sǝnu ay...* and *ngǎg ay...* which...?, used attributively with substantives, require the same constructions as *sǝnu* and *ngǎg*. *Sǝnu ay...* is used with persons; *ngǎg ay...* with animals and things, but also sometimes with persons.—*Ngǎg ay...* has also the meaning: what kind of?..

sǝnu ay ongǝnga nan nǎdǝy? which boy has died?

ngǎg ay kanǝyab nan kǝam? which shield is yours?

sǝnu ay lalǎki nan finmǎla? which man went out? (or: *ngǎg ay lalǎki...*)

sǝnu ay fafǎyi nan nangiyǎli's nan fushǎngan? which woman has brought
the large jar? (or: *ngǎg ay fafayi...*)

sǝnu ay ongǝnga nan ǔmǔy is iskuǎla? which boy goes to school?

sǝnu ay ǐntna nan nangwǎni si nannay? which old woman has said this?

sǝnu ay mamǎgkid nan nǎmǎkash is nan ǝgan? which girl has broken
the pot?

sǝnu ay lalǎki nan ayǎkanyǝ? which man do you call?

ngǎg ay bǎyok nan ishugǝtmo? which kettle do you put on the fire?

ngǎg ay nǝang nan ǐlǎgoyǝ? which buffalo do you sell?

ngǎg ay kǎyǝ nan sinibǝyǝ? which tree did you cut down?

ngǎg ay ǐli nan ǐntedǝeǎntja nan Igǝlot? in which country do the Igórot
live?

ngǎg ay pǝnang nan lǝytjǝm? which ax do you like?

ngǎg ay lalǎki nan ǐnayǎkan Fǔmnak? which man did Fumnak call?

ngǎg ay fobǎnga nan lǝytjǝn nan fobfǎllo? which pipe does the young man
like?

ngǎg ay ayǎyam nannǎy? what kind of a bird is this?

More frequently the Igórot employ the construction with a "relative cause," instead of the "*sǝnu ay...* construction; it is more idiomatic to say: who is the man who came? instead of: which man came?

A few examples will suffice, as these constructions with relative and interrogative pronouns have been treated before and illustrated by many examples.

- s̄nu nan ongóna ay ūm̄iy is iskuŕla?* which boy (who is the boy who...) goes to school?
- ngäg nan tūfay ay kinađpmo?* which spear did you make? (which is the spear that you made?)
- s̄nu nan fafāyi ay inmāli?* which woman came? (who is the woman who came?)
- ngäg nan fānga ay nafā́kash?* which pot is broken? (which is the pot that is broken?)
- ngäg nan kāyang ay p̄l̄ēm?* which spear do you choose? (which is the spear that you choose?)
- s̄nu nan al̄widmo ay mangā́ktam is nan sāong si ās̄u ay?* to which of your friends do you give (some of) the dogs teeth?
- s̄nu nan lalāki ay entsūnoānȳ?* for which man do you work?
- ngäg nan ūli ay nalpānȳ [nalp̄ānȳ]? from which town did you start? (which was the town as your starting-place?)*

NGAGEN

352. "Why" is expressed by *ngāgen* (probably a compound of *ngäg* and the "auxiliary" *ek* [307]), which takes to itself the endings of the verb and appears in these forms:

Personal:	Possessive:
1. <i>ngāgēnak</i> [ngagōnak]	<i>ngāgek</i> [ngāgēk]
2. <i>ngāgēngka</i> [ngagōngka]	<i>ngāgēm</i>
3. <i>ngāgēn</i> [ngagēng; ngagōn]	<i>ngāgēna</i> [ngagōna]
I. incl. <i>ngāgentāko</i>	<i>ngāgentāko</i>
I. excl. <i>ngāgēngkāmī</i>	<i>ngāgēnmī</i>
II. <i>ngāgēngkāȳ</i>	<i>ngāgēnȳ</i>
III. <i>ngāgēntja</i>	<i>ngāgēntja</i>

The "endings" *ek*, *en*, etc., without *ngag-*, are used sometimes for "why;" they are followed in many cases by the emphasizing particle *man*. The particle *ay?* stands usually at the end of interrogative sentences of this kind.

ngāgēngka man maā̄niā̄ni ay fumāngon? why do you get up ("awake") so late? (*ngāgēngka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)

ngāgēm yāi sa'y [sa ay]? why do you bring that?

ngāgēngkāȳ man tinmōli ay? why, pray, did you come back?

ngäg man ēntja nēngkalī ay? why did they speak? (*man* separates *ngāgēntja*)

éntja man adí umáli'sna? why do they not come here?
ngágéntja man adí éntsūno ay? why — say! — do they not work?
ngágén ayákan nan laláki síka ay? why does the man call you?
ngágengkáyě inmáli'd Samóki ay? why did you come to Samóki?
ngágényě igá insūno nan káyē'y nay ay? why did you not burn this wood?
ngágéntja 'nasikógong nan lalaláki ay? why do the men strike each other?

(*'nasikógong*: [301])

ngág man ém tinángfan nan ágēb ay? why did you cover the box?
ngágōn man inmáli'sna? why has he come here?
ngág en mabōy [mabō] nan fádsok ay? why is my coat wet?
ngágōna finácash nan ágěpkō ay? why did he break my box?
ōn adí ay? why not? [ēn]; *ōna adí ay?* why (does he) not?
ngágényě inōto nan mákan ay? why did you cook the rice, why?
ngágéngka man ináka ay? why are you crying?
ngágēm padōyēn nan áse ay? why do you kill the dog?
ngágéntja napēan nan áfong ay? why were the houses burnt?
ngágéngka man wōdā'shna ay? say! why are you here? (*'shna: ísna*)
ngágéntáko man maáēniáēni ay umíleng ay? why, pray, do we rest so long?
ngágōn man píliēn nan fobfafáyi nan síleng ay? why do the women select the beads?
ngágōn aláēn Isding nan wúe ay? why does Isding take the rattan?
ngágéngka fákōn is nangáēb is nan kólong ay? why did you not make the chicken coop?
ngágén mapadōy nan nōang ay? why is the buffalo killed?
ngágéntja maāngo nan āmīn ay fobfafáyi ay? why are all women laughing?
ényē man totōyēn síya ay? why do you speak to him? why do you address him?
ngágéngkáyě tsa ináka ay? why do you keep crying?
ōn ma/íd ay? why is there nothing?
en ma/íd kalásayna ay? why has he no shield?
ngágéntáko adí ūmüy ay? why do we not go?
ngágēm adí kánān ay? why do you not tell (it)?
ngágéngka adí kumáēb is túfay ay? why do you not make any spears?
ngág man éngkáyě adí manūbla ay? why do you not smoke?
ngágéntja adí totōyēn sítōdī ay? why do they not speak to that one?
ngágēm igá yái nan baldūgmo ay? why did you never bring your gun?
ngág man éngka adí éntsūno ay? why are you not working?

ngägěn igǎ inayákan nan ongóngá sak/én ay? why did the boy not call me?

ngägǐm adǐ ǐdju nan áfongmo kěn tǒnǎ ay? why do you not show him your house?

ngägǒn adǐ ǐǐgton Tǎynan nan ásx̄ ay? why does Taynan not hold the dog?

ngägǒn igǎ nafǎlx̄d nan mangǎkǒu ay? why has the thief not been bound?
ém igǎ payǎn na nan sokǒngmo? why did you not fill there your bowl?

[R. 24]

éngkǎyǎ man lumǎyax̄ ay? why do you flee? [B. 50]

INTO

353. *Intǒ* [énto] where, whither and whence, requires the locative suffix -*an*- affixed to the Nomen actionis. It takes endings only if the subject of the question is a personal pronoun with the copula, as: where are you? (The copula may be thought to be inherent to *intǒ*; thus we can probably more readily understand the various examples: *Intǒ* = where is, are, was, were, etc.) *intǒak?* where am I? *intǒka?* where are you? *intǒ sǐya?* where is he? *intǒkamǐ?* where are we? *intǒkǎyǎ?* where are you? *intǒtja?* where are they?

intǒ si Lang/ǎgan? where is Langǎgan? *intǒ sh'ǎma?* where is father?
 [sh' = si]

intǒ nan kǎx̄wǒdna [kǎx̄wǎdna]? where is his place? where is he?

intǒ man ákis nan kipángko? where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)

intǒ pay nan alǐwidko? where is my friend? (*pay*: emphasizing particle)

intǒ nan ǐmüyǎnyǎ? where do you go? Or: *intǒ nan ayǎnyǎ?* [ayan-see: 333]

intǒ nan intedǎántja? where do they remain? (live)

intǒ nan intedǎcan nan lalalǎki? where do the men stay?

intǒ nan ǐmüyam? *intǒ nan áyam?* where do you go?

intǒ nan nasüyepǎnyǎ? where did you sleep? (where was your sleeping-place?)

intǒ nan inlipǎyan nan áññak? where do the children play?

intǒ nan nantjasǎnyx̄ is nannay ay kǐyǎd? where did you find this gourd?

intǒ nan admanganǎna? where will he eat?

intǒ nan nangipǎyam is nan sokǒngko ay? where did you put my hat?

intǒ nan nangitafǒnan nan mamǎgkid is nan kǎdpas? where did the girl hide the blanket?

- intǒ nan nangitjǎnana si sa?* where did he find this?
intǒ nan nangitsaotsǎoam is nan blak kěn tǒdǐ? where did you give him
the money?
intǒ nan namadǎyan nan fǎlfeg is nan lalǎki? where did the spear hit the
man?
intǒ nan nakǒgongǎnyǎ? where have you been hurt, struck?
intǒ nan nakedfǎnam? where have you been bitten?
intǒ pay nan nangipaǎlǎnyǎ is nan sǎlad kěn tǒdǐ? where did you show
him the letter?
intǒ nan nangwanǎn nan lalalǎki is nannay? where did the men say that?
intǒ nan namadǎyantja is nan lǎman? where did they kill the wild pig?
intǒ nan mangisublǎntja is nan bilǎktja nan gadsǎngyén? where do the
rich men change their money?
intǒ nan mangapǎna [mangaǎbǎna] is nan ǎfongna? where does he build
his house?
intǒ nan tsǎyǎ mangigtǒan is nan ǎsǎ? where do you usually keep the
dog?
intǒ nan nangwaniǎnyǎ is nannay ay kǎlǐ? where did you say this word?
intǒ nan mangǒlǎnyǎ is nan ayǎyam? where do you hear the bird?
intǒ nan inǎyan nan ǎmam? where did your father go?
intǒ nan nangika/ǎfǎnyǎ is nan awǎkna? where did you bury his body?
intǒ nan iptjǎsma nǎpǎdan? where had you been squeezed?
intǒ nan mangotǒanyǎ is nan fǎnǎnyǎ? where do they cook the rice?
intǒ nan nangǎban nan yǎn/am is nan ǎlangna? where did your brother
build his granary? [*nangaban; nangapan; nangaǎpan; nangaǎban*]
intǒ nan napadǎyan nan ayǎwan? where has the buffalo been killed?
intǒ nan admapadǎyan nan ǎsǎ? where will the dog be killed?
intǒ nan nangaptǎnyǎ ken tjǎtǎja? where did you meet them?
intǒ nan kǎǎwad nan nǎntsǎnoǎnyǎ? where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo*, to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively) and has the same endings as the present: *malpǒak*, or the future: *admalspǒak*) thus:

	Personal:	Possessive attached to suffix <i>-an-</i> :
1.	<i>nalpǒak</i> I came from, (I was at a place)	<i>nalpǒak</i> [<i>nǎlpak</i>]
2.	<i>nalpǒka</i>	<i>nalpǒam</i> [<i>nǎlpam</i>]
3.	<i>nalpǒ</i>	<i>nalpǒana</i> [<i>nǎlpǎna</i>]

D.	<i>nalpōta</i>	<i>nalpōanta</i> [nalpānta]
I. incl.	<i>nalpotāko</i>	<i>nalpōantāko</i> [nalpantāko]
I. excl.	<i>nalpōkamī</i>	<i>nalpōanmī</i> [nalpanmī]
II.	<i>nalpōkāyē</i>	<i>nalpōanyē</i> [nalpanyē]
III.	<i>nalpōtja</i>	<i>nalpōantja</i> [nalpāntja]

intō nan nalpōam, nan nalpōanyē? where did you come from? where have you been? "where did you start coming?" where are you from?

intō nan nalpōan nan lalāki? whence did the man come?

intō nan nalpōan nan fobfāfallo? whence did the young men come?

intō nan malpōam? where are you starting from?

intō nan admalpāntja? whence will they start?

(*nalpōak id Fēntok* I come, I came from Bontoc.)

KAD

354. *Kād* means: when? and: how much, how many? Temporal *kād* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kād* is followed by the Nom. actionis with possessive endings without *-an*.

Temporal *kād*:

kad nan manganāna? when does he eat?

kad nan ēntsūnōāna? when does he work? (also: how long does he work?)

kad nan ēntsūnōan nan lalalāki? when do the men work?

kad nan adumalāna? when will he come? (also: *ādkad nan umalāna*)

kad nan umāyantāko? when shall we go?

kad nan inmalāna? when did he come?

kad nan intedēcānyē id Manīla? when will you stay at Manila? or: how long will you stay....; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fūan nan intedēcānyē?* how many months will you stay? cf. [357]

kad nan nangīlam ken sīya? when did you see him?

kad nan mangōtōanyē is nan fīnāyē? when will you cook the rice?

kad nan nalpōanyē id Tūkūkan? when did you come from Tucucan?

kad nan nalikoātantja? when did they start?

kad nan nangapānyē is nan āfong? when did you build the house?

kad nan napadōyāna? when was he killed?

kad nan nangwānīan nan alīwidmo si sa? when did your friend say that?

kad nan nangīlan nan fafāyi ken sīka? when did the woman see you?

kad nan mafadsāngantāko? when shall we be assisted?

- kad nan nafákashan nan fǎnga?* when has the pot been broken?
kad nan nakápan nan sóklong? when has the cap been made? [*nakáéban*]
kad nan mangilabóantja ay éngkǎlí? when will they begin to speak?
kad nan tinmuktjuantáko ísna? when did we sit here?
kad nan kǝmaánam ad Fǝntok? when do you leave Bontoc?
kad nan namakáshana is nan fǎnga? when did he break the pot? (I break:
fakáshék; Nomen agentis, in present: *mamákásh*, pret. *namákash*;
 with adverbial suffix *-an*: *namákashan*, and possessive *-na*, his:
namakáshana)
kad nan finmangónána? when did he awake?
kad nan nǝngkǎliána? when did he speak?
kad nan fumaláántja nan ánanak? when do the children go out?

355. Q u a n t i t a t i v e *kǎd*:

- kadtáko? kakkámí? kakkǎyǝ?* *kadtjá?* how many are we; you; they?
kakkǎyǝ ay inmǎy? "how many were you going?"
kádtjá'y manáǧfad is nan bátó? how many are they who carry the stone?
kad nan tjapán nan kafáyo? how many feet has a horse? (how many are
 the feet of a horse?)
kad nan bilákmo? how much is your money? how much money have you?
 (or: *kad nan kóam ay bílak?* or: *kad nan bílak ay wódá kǝn síka?*)

Kǎd used with nouns: "how many trees"—is constructed like attributive *sǝnu* or *ngǎg*; we may say: how many trees did you cut down *kad ay kǎyo nan sinǝboyǝ?* or: how many are the trees which you cut down: *kad nan kǎyo ay sinǝboyǝ?* These constructions are found in the following examples:

- kad ay laláláki nan ílaém?* how many men do you see?
kad ay bílak nan ifáyadyǝ? how much money do you pay?
kad nan ógsa ay inǝlan nan ongóna? how many deer did the boy see?
kad ay fǝán nan umǎyantáko? how many months shall we travel?
kad nan kafáyo ay mangǎyud is nan kalomáto? how many horses pulled
 the vehicle? (*mangǎyud* from *kuyǎtjek*; Nom. ag. as "the horses"
 is the subject)
kad nan laláláki ay nangyáí is nan awáktja? how many men have brought
 their bodies?
kad nan fǝsǝel ay napadóy? how many enemies were killed?
kad nan ólo ay napotóan? how many heads were cut off?
kad nan laláláki ay wódá 'sna? how many men are here?

And in the idioms: *kad nannáy?* how much does this cost? or:
kad nan lāgon nan sóklong? what is the price of the hat?

kad nan kǎnǎm is nannay? how much do you want ("say") for this?

kad nan ǎnǎnǎkmo? how many children have you?

The following sentences illustrate the difference between the construction of temporal and of quantitative *kad*:

kad nan admangapǎnyǎ is nan túfay? when will you make the spears?

kad ay túfay nan ádkǎpǎm? (*kad nan túfay ay...*) how many spears will you make?

kad nan nangilagóan nan fafǎyi is nan sǎngsing? when did the woman sell the rings?

kad ay sǎngsing nan inlāgon nan fafǎyi? (*kad nan singsing ay...*) how many rings did the woman sell?

kad nan nangǎlanyǎ is nan lalaláki? when did you see the men?

kad ay lalaláki nan inǎlayǎ? (*kad nan lalaláki ay...*) how many men did you see?

kad nan mamadǎyanyǎ is nan ášǎ? when will you kill the dog?

kad ay ášǎ nan padǎyenyǎ? (*kad nan ášǎ ay...*) how many dogs do you kill?

kad nan inmalǎnyǎ? when did you come?

kǎdkǎyǎ ay inmǎli? how many are you that came?

HOW MANY TIMES?

356. "How many times" is expressed by *kad* and *tsa* [310] preceding the frequentative form of the verb with the suffix *-an*:

kad nan tsam inmalialǎn ǎsna? how many times have you come here?

kad nan tsǎyǎ manalitalǎbnan [*manalitalǎfǎnan*]? how many times do you dance?

kad nan tsǎna namotóan is ólo? how many times did he cut off heads?

kad nan tsǎm inmǎyan ad Mǎlika? how many times did you go to America?

kad nan tsǎm nangǎlailǎan ken síya? how many times have you seen him?
[*nangǎla/ilǎn*]

Without *tsam*: *kad nan nangǎlaǎlam ken síya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangǎdka ay mangǎngnǎn sí sa?* how many times are you doing that? (and in the preterite: *nangǎngnǎn sí sa?* how many times did you do that?)

TADDO

357. *Taddo*, often accompanied by a negative, means: "how long will it take until....?" or: "when finally..?"; it introduces an impatient question; the negative denotes unfulfilled expectation and is to be omitted in translation:

taddo man adítja umáli? how long will it take until they come? when will they finally come?

taddo man adína kápén nan áfong? when will he finally build the house?

taddo adíta úmtjan? when will we two finally arrive? [K. 5]

taddo nan mangapányě is nan áfong? how long will you still be building the house?

(Without negative and with Article and Nomen actionis with *-an*)

taddo man adína páad yáí nan ístja? when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

taddo man adí páad umáli sítodi? how long will it take until he comes?

kanána en "taddo adítja umáli?" (Lumāwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

taddo adím páad tjpápén nan kóam? how long will it take until you catch your (pig)? [L. 61]

taddo nan mangilabóantja? when will they finally begin?

HOW?

358. "How?" in connection with a verb, as: how do they throw the spear? is circumscribed by the phrase: what are they doing (verbs: *ángnek, íkak*) to throw the spear? (or: they who throw).

ngă nan ángnēm ay mangăéb is nan fobănga? how do you make the pipes? (what are you doing as maker of pipes?)

ngă nan angnēna ay insúlad? how does he write? [or Nom. ag.: *minsúlad*]

ngă nan inangnēna ay nanálan? how did he walk?

ngă nan angnētja ay minláfa is nan fádso? how do they wash the coats?

ngă nan inágnēm ay nangăéb is nannay? how did you do this?

ngă nan ángnēn nan fobfafáyi ay mangóto is nan fínáyě? how do the women cook the rice?

ngă nan angnētja ay mámkash is nan fálfeğ? how do they throw the spears?

ngă nan ángnēn nan laláláki ay mamád/ong is nan găngsa? how do the men strike the gong? (*pad/óngek*)

359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kăd?* how much?

kăd nan kaăntjon nan kăyo? how high is the tree? ("how much" is the height of the tree?)

kăd nan kaadsăyim nan tjěnəm? how deep is the water? ("how much" is the depth of the water?)

kăd nan kaadsəwəŋ nan ɛli? how far is the town?

kăd nan kaasdĭk nan lólo? how short is the stick?

kăd nan kaasedjĭl nan kăyo? [*kaasdjôn*] how thick is the tree?

kăd nan təwəŋ nan mamăgkid? how old is the girl? (how many are the years of the girl?)

kăd ay ăkyu nan inteděcănmi 'sna? how long (how many days) will we remain here?

INDIRECT QUESTIONS

360. Indirect Questions are introduced by the particle *mo*. In many cases (especially if the question begins with "what") the Nomen actionis is used as the direct object of the main verb, as the first example given here illustrates.—*Mo*, meaning "if" and "whether," precedes interrogative pronouns and adverbs.

adĭk kěkkən mo ngăg nan leytjěna I do not know, what he wants

Or:

adĭk kěkkən nan leytjěna "I do not know his wanting"

aykĭyě kěkkən mo ngăg nan kinwănin nan lalăki? do you know what the man said? (*aykĭyě kěkkən nan kinwănin lalăki?*)

kinwăniŋna mo intŏ nan kaəwădna [*kaəwŏdna*] he said where he was (where "his place")

kanănyě mo kad nan alăana tell (me), when he will come

ibfakăna ken sak/ěn mo ngag nan wŏdă kěn sak/ěn he asks me what I have

nalitjŏngak mo ngag nan kinwănim adŭgka I have forgotten what you said yesterday

kěkkek mo ngag nan maangŏăna I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

adĭmi kěkkən mo ngag nan kanăntja we do not know what they say

kanăm mo intŏ nan ayănyě tell me, where you go

- kanám mo umálika* tell me whether you will come
kékkék mo ngágéngka umáli I understand why you come
nan amáma kanána ken sak/én mo kad nan umüyányé the old man tells me when you will go
ídjum mo intó nan nangipáyan nan alíwidko is nan fákat show (me), where my friend has put the nails
nan fáfáyi ibfákána ken sak/én mo kad nan finayádjak the woman asks me how much I have paid
kanányé ken amáyé mo makisák ed is áfongyé tell (i. e. ask) your father if I shall go with you to your house [L. 39]
ibfakámi ken tjakáyé mo imsényé nan awákyé we ask you if you wash your bodies
íbfákam ken síya mo intó nan inayána ask him where he went
ibfakátja mo ngág nan ínmad they ask what has happened
aykém kékkén mo sinu nan ínmáli do you know who has come
ibfakána mo intó nan nalpóanyé he asks where you came from (where you have been)
adík kékkén nan kanána I do not understand "his saying," what he says
ifaágmó ken sak/én nan iyáina tell me what he brings (or: *mo ngag nan iyáina*)
ibfakámi mo ngág nan nalpóana id Sagádsa we ask why he came from Sagáda
kanám mo ngag nan íbfákána tell (me) what he asks
kanám nan ínmat ken síka tell (us) what has happened to you, what is the matter with you
ifaágyé ken tjakamí mo ngag nan angnényé tell us what you are doing
ibfakána mo sinúkayé he asks who you are; *mo intó nan íliyé* where you live; *mo kad nan adumáliányé* when you will come
adík kékkén mo intó nan kawádna adúgka I do not know where he was yesterday
aykíyé tjéng/ngén nan kanán nan fáfáyi? do you hear what the woman says?
aykém kékkén nan kápén nan ongóngá or: *mo ngag nan kápén nan ongóngá?* do you know what the boy makes?
ta iláénmi síka mo ket adí pinpaabókén nan kanyón nan ólom! let us see you, if not the cannon cracks your head! [B. 51]
íbfakam ken tjakamí mo wodáy léytjém tell us if there is anything you want
kanám ken sak/én nan kinwánin Mátyé! tell me what Matyu said!
 Idiom: *tak/én mo nafákash nan fánga* "I do not care" whether the pot is broken

tak/én mo adña iyái nan káyæ I do not care (“nevermind”) if
 he does not bring the wood
éläi mo tomóli nevermind if he returns
éläi mo umáytja I do not care whether they go.

TO BE

361. There is no auxiliary verb “to be” in Bontoc Igórot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If “to be” means: to exist, to be present, to be at a place (Fr. *il y a*; Ger. *vorhanden sein*; *sich befinden*), it has an equivalent in: *wóddǎ* [*wóddǎy*]; but *wóddǎ* cannot be used in certain cases stated below.

If “to be” serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

a certain order of words: the predicative element precedes the subject without ligature; or

the personal suffixes attached to words of nearly all categories (Igórot grammatical categories are, of course, different from ours); or

the ligature *ya*, placed between the preceding subject and the subsequent predicative element.

fǎnǐg nan ongǒnga or: *nan ongǒnga ya fǎnǐg* the child is small; *fǎnǐgak*
 I am small.

362. *Wóddǎ* or *wodǎy*, an idiomatic verb, denotes existence, presence at a place; as: there is, are, was, were etc.; I am somewhere; I am present.

bǐlay nan átangtja.—*nan átangtja wóddǎ 'd Papǎt/tay*; *san tákidtja ay wǎka wóddǎ 'd Papǎt/tay* a trunk of a tree is their carrying-beam (to carry corpses of slain men). Their beam is (still in existence) at Papatay; their rope made of a liana (*wǎka*) is at Papatay. [L. 94]

Wödď can be used only in affirmative sentences which can be either declarative or interrogative. It can not be used in negative sentences; nor as copula between subject and predicative elements; nor in questions, beginning with *intǒ*; nor in commands (imperative).

WODA

363. *Wödď* or *wödďy* takes none but personal endings:

1.	<i>wödďak</i> [<i>wödďak</i>]	<i>wödďyak</i>	I am present; I am at a place.
2.	<i>wödďaka</i>	<i>wödďyka</i>	
3.	<i>wödď</i>	<i>wödďy</i>	
D.	<i>wödďata</i>	<i>wödďyta</i>	
I. incl.	<i>wödďatǎko</i>	<i>wödďytǎko</i>	
I. excl.	<i>wödďakǎmǐ</i>	<i>wödďykǎmǐ</i>	
II.	<i>wödďakǎyě</i>	<i>wödďykǎyě</i>	
III.	<i>wödďatja</i>	<i>wödďytja</i>	

Dialectic forms of *wödď* are: *ǒďda*; *uǒda*; *wǎda*; *wǎdsa*, *wǎdsaǎ*; *wǎta*; also a sound similar to an English r was pronounced by some Igorot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wödď*.

The Future is expressed by *wödď* and adverbs or adverbial phrases denoting time: *aswǎkas*, to-morrow, *ǎwǎni*, soon etc. cf. [413]. Also the form: *adwödď* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adǔgka*, yesterday; *adsǎngǎdum*, some time ago etc. Or the Preterite "I was" is circumscribed by other verbs, especially *nalpǒ*, I have come from, I am here from, hence = I was there; I have been there. [353] Or by *inmǎliak*, I came; *ninteděcak*, I stayed, remained, sojourned at a place.

nan fafǎyi ya nǎlpǒ'd Fěntok the woman was in Bontoc
nalpǒkǎmǐ is nan flimǐ we were in our country (town)
intǒ nan nalpǒam [nǎlpam]? where have you been?
intǒ nan ninteděcam adǔgka? where have you been yesterday?

Wödď is also found in a frequentative form: *wodwodǎkǎmǐ*, we were (there) often, many times. This reduplication expresses also sometimes the comparative "more," as:

wodwodďymo there is morethan
adwödďwödďymo there will be morethan [185].

Instead of *wōdǎ* the substantive: *nan kaxwǎdna*, the place where he is (his place); *nan kaxwǎdko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kǎwǎwad* or *kǎwǎwod* is probably the abstract noun derived from root *wod*.)

Wōdǎ and *aykě?* are sometimes combined into: *aykěwǎy?* *aykěwǎy?* *ǎkěwǎy?* is there? is....present?

wōdǎ, there is, there are, corresponds sometimes to our "some," "several" "any."

Wōdǎ (in singular!) at the beginning of tales (also with "*adsǎngadum*, some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

Wodǎ—*wōdǎ* can be translated: some—others; at some times—at other times.

Nay! "here is" (but rarely "*wōdǎ!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no..., there does not exist, it is not present, is: *mǎid*; see [322].

wodǎ nan kǎyǎ there is a tree; *ma/ǎd kǎyǎ* there is no tree

wodǎyak is nan ǎfong I am in the house

sǎya ya wodǎy ǎsna he is here (*wodǎ'sna sǎya*)

wodǎkǎyǎ is nan ǎlimi you are in our country, town

nan ǎlǎwidko (ya) wodǎ is nan ǎfongna my friend is in his house

nan fǎfǎyi ya wodǎ is Sagǎdsa the woman is in Sagāda

nan lǎlǎlǎki wodǎtja id Tukǎkan the men are in Tucucan

wodǎ'sna s'ǎna mother is here (*si ǎna ya wodǎy ǎsna*)

wodǎy nan kǎwǎs ay tǎkǎ ya wōdǎy nan ngǎg ay tǎkǎ is nan ǎmǎn ay fǎtǎwǎwa there are good and bad people "in the whole world," everywhere

wodǎy nan fǎnǎlyǎn ya wōdǎy nan fobfǎllo some are married men, some are unmarried young men

wodǎkǎmǎ is nan ǎli'd Fǎntok adǎgkǎ we were in the town of Bontoc yesterday

adwōdǎykamǎ is nan djǎlan we shall be on the road

adwōdǎtja'sna they will be here

awǎy nget wōdǎ is ka/iskuelǎan he may be at the schoolhouse

awǎy nget nintedǎe sǎya ad Manǎla he was probably at Manila ("he stayed")

awǎy nget wodǎ'stjǎ he may be there

sǎnu nan wodǎ'sna? who is here?

sǎnu nan wodǎ'sh ǎfong? who is at home? who is in the house?

- intó nan kaewódna?* where is he? (*intó síya?*); *ma/íd sína s'tódf* he is not here (not: *wóddá!*)
- wodáak istj' adsángädum* I was there some time ago; *ma/idák istj'* I was not there
- adwóddákám' id Dsagúpan is áeni* we shall soon be at Dagupán; *adma/ídkami* we shall not be...
- nan páküy ya wóddá is nan álang* the rice is in the granary
nan fákat ya wóddátja is nan ágæb the nails are in the box
- intó nan ináyam?* where have you been? (where did you go?)
- intó nan kaewádmó adúgka?* where were you yesterday? *wodáak ísna* I was here
- adík kékkén nan kaewádtja* I do not know where they are ("their abode")
ngäg ay íli nan nalpóanyæ? in which town have you been? [*nalpányæ*]
nalpó síya 'd Fwántok he was at Bontoc
- nalpóak is nan áfongko* I was in my house; *adiák nalpo* I was not (did not come from it)
- adíkami nálpó is nan págpag* we were not in the forest
intó nan nálpam? [*nalpóam*]; *intó nan nalpányæ?* [*nalpóanyæ*] where have you been? (*nan nalpóak* means also: my birth place)
- nan fobfáfáyí nalpótja is nan páyo* the women were in the rice fields
adunáykami is nan pagpag we shall be ("go") in the forest
aykéka adumáli'sna? will you be ("come") here?
- léytjek ay intedé is nan íliyæ* I like to be ("stay") in your country
aykíway inílam is nan áswæ? have you seen any dog? [*aykíway inílam*: is, or: was there your seeing of a dog]
- aykíway mamangwáni en ngæmádsan anákko is tlin?* would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]
- aykíway adík itánoy..?* did I ever refuse anything...? ("was there my not granting") [T. 8]
- aykóway asáæwam?...míd pay asáæwak!* are you married?...I am certainly not! (it there any wife-yours? there is no wife-mine, indeed) [L. 85]
- wóddá nan mamúkaæ ken síka!* somebody calls you! (there is one calling you)
- wodá nan ínsákít ken sak/én* something hurts ("sickens") me
aykéway kékkém ad Fállig? do you know anybody at Barlig?
mo wóddáy admangwáni ken Tóngay if anyone will tell it to Tongay
mo way mangíbfáka ken Falónglong if anybody asks Falonglong
aykíway ílam? do you see anyone?
aykó wodá ay kintékmo? is there anything that you knew? did you know anything?

- wodǎ sh' [si] Mólèng!* here is Molèng!
wödǎ' sh lalǎki ay inkǎéb is nan áfong there is a man who builds houses
 ('sh: preposit. is or si)
wodǎ nan kafáyo; inǎlak there are some horses; I saw them, or: I saw
 horses
wodǎ kǎg nannǎy! there were some (cannon balls) like this! [B. 38]
wodǎ nan madǎy ay inim, wodǎ nan líma; wodǎ nan nabaldúkan is nan
inaǎdpa.... there were dead (killed) at one time six, at an other
 five; some were shot in their hands.... [B. 32]
wodǎ nan djǎa'y fobfǎllo there were two young men [K. 1]
wodǎ nan sinǎki ay mánganǎb there were two brothers who went hunt-
 ing [L. 1]
wodǎ nan sinǎki ay fafafáyi there were two sisters [L. 26]
wodǎ nan sinǎki ay natǎkǎ ad Pókis there was a brother and his sister
 living on mountain Pokis [L. 4]
wodǎ nan sinǎki ay infólǎ is tǎlin there were two brothers who watched
 the rice birds [M. 1]
wodǎ nan ónash id Falǎdfid there was a sugar cane plantation at Falidfid
 [S. 1]
wodǎ nan ísa'y ongóna ay fafáyi there was one girl [T. 1]

364. EXAMPLES OF EQUIVALENTS FOR OUR COPULA "TO BE."

(Many similar examples have been given in various preceding sections; they are recapitulated here and augmented by other examples.)

P r e d i c a t i v e S u b s t a n t i v e s :

- alǎwidko si Anawǎsal* Anauwasal is a friend of mine; or: *si Anawǎsal*
ya nan alǎwidko
fěsǎlak I am an enemy *alǎwidak* I am a friend *sak/én nan alǎwidmo*
 I am your friend
si Mólèngak I am Molèng *si Fǎngedak* I am Fanged *si Antéloak* I
 am Antero
lalǎkǎk I am a man *iFěntokak* I am from Bontoc *iyAǎbak* I am
 from Alab
Igólatak I am an Igórot *aykě Igólót síya?* is he an Igórot?
ongóngǎǎk I am a child, I am young *amǎmǎǎk* I am an old man, I am
 old
fakónak si Olóshan I am not Oloshan *aykěka sh' Mátya?* are you
 Matyu?

sīnu nan katakēn tōshā? who is that person ("the personality of this")?
sīnu nan katakēntjā tōnā? who are these persons? (*ka-takē*: abstract
 noun: the personality)

tjāŋtja nan soldadsotāko they are our soldiers

tjatāko nan fēiswētja or: *fēiswētja tjātāko* we are their enemies [*fēiswētja*]
isāced madōy si Palpalāking; nan sangadjilna falīda, nan toktjūana gāngsa,
nan tākīdna kātjing then died Palpalaking; his death-chair was
 (made of) iron posts, his seat were gongs, "his rope was a brass
 chain" i. e. he had a chain instead of a rope. [P. 8]

ya! patofēēm man nan tjēnum....mo Lumāwigka! well then! so create
 ("make grow") the water, if you are Lumāwig! [L. 70]

Predicative Adjectives (and "Participles"):

antjōak I am tall *nablēyak* I am tired (passive of *felēyek*)

karwīska you are good *kāwīs sīya* he is good

sīa sa! that is right! (all right!) *ngāag sa!* this is bad! (pron. *ngāg;*
ā drawn)

nan tjēnwem ya ātong or: *ātong nan tjēnwem* the water is warm

nan fobfāfāyi ya kāwīs or: *karwīstja nan fobfāfāyi* the women are good
insākēt nan lalāki paymō ya nablēy the man is sick or tired

nan asāwəwāna ya inmāy his wife has gone, is absent or: *inmāy nan*
asāwəwāna

nan lāngtay ya nafākash or: *nafākash nan lāngtay* the bridge is broken
adī kāwīs nan mamamāgkid or: *nan mamamāgkid ya adītja kāwīs* (but
 not: *adītja* at the beginning of the sentence!) The girls are not
 good

kāwīs nannāy this is good *karwīs nantjūy* that is good

āntjo nan āfongna his house is high *āntjo nan kōak* mine is high or:
nan kōak ya āntjo

karwīska'y lalāki! be a good man!

amīnkāmi ay Igōlot we are all Igorot *akītkami* we are few

lāteng adwāni! it is cold to-day *ātong adūgka* (*nan tālon*: the weather)
 it was warm yesterday

tjaktjākiak mo sīka I am taller than you

Predicative Pronouns:

Possessive: *nan pīnang ya kōak* the headax is mine; *fakēnko*
kōa: is not mine

Personal: *moshāya sak/ēn ya sīka* if I were you
moshāya tjakāmī ya kagkāmī ken tjakāyē if we were you ("like unto
 you")

sak/én nan nangwáni is sa it is I who said so ("it")
fakónak ken sýa I am not he
sinúkkayé? who are you?
aykó sak/én? is it I?

Numerals:

djuákami we are two; *tólókáyé* you are three; *limátja* they are five;
mamnsangak I am the first; (*mangudjđjiak* I am the last)
mangánimak I am the sixth

Adverbs (and Prepositional Terms):

kadkayé how many are you? *isnáak* I am here *isnáka* you are here,
 you stay here! *istjýak* I am there, I remain there (usually:
wóđđak istj)
intókami? where are we? *intó sýa?* where is he?
aykóka tlin? are you a rice bird? Cf. *aykéak*, *adiak*, *má/idak*, *igáak*,
fakénak etc., in the preceding sections!

Observe the ironical questions:

asún tóná'sh?! what? this shall be a dog?!
tjenúm tóná'sh?! you say that this is water?! (—far from it, it's mud—)
kipán tóná'sh?! and that you call a knife?!
kaniyáb tóná'sh?! that thing you call a shield?
lafín tóná'sh?! is that indeed midnight? [M. 17]

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *angkay*, or: *yangkay*, only, just:

finmálaak angkay, ya ket wodá nan fafáyi I was on the point of going
 out, when the woman came ("and, lo! there was the woman!")
sinúmkébak angkay is áfong ya ket inpángakédfan nan áseu I was on the
 point of entering the house, when the dog bit me ("and then quickly,
 suddenly: *-pang-*, the dog bit me"). Also with the present:
súmkébak angkay...

finkáshua yangkay nan sókod ya ket wóđđ nan fató ay mamáok ken sýa
 he was on the point of throwing the spear when there "came flying"
 a stone which hit him; ("and then there was a stone..."); *mamáok*
 from *fáókek* I hit with a stone

The preterite of the copula in sentences such as given above is usually indicated by adverbs of time. Sometimes, if a word has been verbalized

by the personal endings (and by prefixes as stated in [167-177]), the verbal "augment" is employed to express past.

Certain adverbs of time indicate the future, in sentences in which we use the future of the copula; and in some cases the prefix *ad-* is used. (Also the prefix, respectively infix *-um-* is employed to denote transition from one condition into another and to express future, as has been explained in [173, 174].)

The "Infinitive": to be a soldier, to be strong etc. is usually expressed by forms with verbal prefixes or infixes, as these examples show:

soldādsoak I am a soldier; *lěytjek ay insoldādso* I like to be a soldier
lěytjek ay inIgólot I like to be an Igorot
inongōnga [*énongónga*] to be a child
kūmāwīs to be good; *īnsākīt* to be sick; *leytjēna ay fumtkas* he likes
to be, to become strong
adītja mabfālīn ay kumāwīs they can not be good

TO BECOME

365. "To Become," transition from a state or condition into another, is expressed regularly by the prefix or infix *-um-*. Sometimes the future (with prefix *ad-*, or indicated by an adverb of time) conveys the idea of "becoming." [173f]

fumtkasak I am getting strong I become strong
gumadsāngyen sītōdī he becomes rich
lumāteng it is turning cold *fumulīngēt* it grows dark
nan yūn/ak ya insoldādso is āni my brother will be (soon) a soldier
tjumaktjāki nan ongōnga the boy is getting big
fatō a stone; *fumātōak* I am transformed into a stone [*bumātoak*]
ngātjan a name *ngəmətjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)
kāak a monkey; *kumāakak* I become a monkey
umātong non tālon the weather is turning warm
pumōkaak, ngumītita, kumīladak I am getting white, black, red
fumānigak I am getting little preter. *finmānigak*
umalīwīdak I am becoming a friend

TO HAVE

366. "To Have" is expressed by these constructions:

Wodǎ [ʷodǎy]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kěn*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodǎ* [ʷodǎy] is followed by the object of our "have," with possessive suffixes: *wǒdǎ áfongko*: there is a house of mine. If a substantive is the subject of "have" it is placed at the beginning of the sentence, as nominative pendens, and the phrase with *wodǎ* follows; the object has the suffixes *-na* or *-tja*. Ex. there is a house-mine; the man, there is a house-his. Sometimes the verbs: *ígtok* I hold, keep; *ígnak* I hold; *alǎek* I take (in the preterite: *inǎlak* I took, i. e. I have); *padǎnek* I receive etc. are substituted for "to have."

Phrases with *kǒa*, denoting property (*kǒak*: my own;), or with substantives that have the prefix *min-* or *nin-* [62] are frequently employed to express our "to have."

Personal pronouns as our subject of "to have:"

wodǎy ken sak/én nan áfong or: *wodǎy nan áfongko* I have a house
wodǎy ken síka nan sóklong or: *wodǎy nan soklǒngmo* you have a hat
wodǎy kěn tǒdǐ nan áswa or: *wodǎy nan áswǎna* he has a dog
wodǎ ken tǎǎtja nan kǐpan or: *wodǎ nan kǐpǎntja* they have (the) knives
wǒdǎy nan anǎkko I have a son *wodǎy nan anǎkko ay fafǎyi* I have a daughter
wodǎ nan ǎnǎǎkna he (or she) has children
wǒdǎy nan tǒlǒ'y nǒangmi we have three carabaos
wodǎy ken tǎkǎyǎ nan kalásaymi you have our shields
adwodǎy nan bilǎkna he will have money (or: *adalǎèna nan bilǎkna*)
léytjek ay kǒa nannay ay áfong I should like to have this house
léytjek ay minkǒa nan kafǎyo or: *léytjek ay wǒdǎy kafǎyok* I like to have a horse
adǐka mabfǎlǐn ay kǒa nan kafǎyok you can not have my horse
ígtom [ígtom] *nan fǎlfǎgko* you have (keep) my spear
wodǎy ken sak/én nannay ay fǎlfǎg I have this spear
nannay ay fǎlfǎg ya kǒak (this spear is mine) I have this spear
sak/én nan ninkǒa nannay ay fǎlfǎg or: *sak/én nan ninfǎlfǎg ay nay* I have this spear (I am the "spear-owner")

- wodǎ nan falfégko* I have a spear *íígtok nan fǎlfeg* I keep the spear
inǎlak nan fǎlfeg I took the spear (and I have it)
léytjém ay aláèn sa you want to have this
maadǎdsa nan kóak mo nan kóam I have more than you (more my prop-
erty than yours)
wodwödǎy nan bilǎkmo mo nan bilǎkko you have more money than I
léytjényè ay maadǎdsa nan kóayæ mo nan kóána you want to have more
than he
wodǎ ken sak/én nan sóklong adsǎngǎdum I had a hat (some time ago)
wodǎy kén tónǎ nan bílak adíðúna he had some money day-before-yester-
day
wodǎ nan tufǎyko adúgka I had a spear yesterday
wodǎ nan kafǎyok ya nan ásvæk I have a horse and a dog
wodǎy nan ísa ay kafǎyóna he has one horse
ípát nan kóak I have four *ípát nan kóátja* they have four
adalǎényè nan pínang ya nan kálǎsay you will have (get) the ax and the
shield
líma nan aláek I shall have five; I get five
mosháya wodǎy ángsan nan bilǎktja if they had much money
nan wodǎy ken síka that which you have; cf. *nan kóam* [107]
Substantive as our subject of 'to have':
nan laláki wodǎ nan líma ay ánáńkna the man has five children or:
nan lalaki líma nan ananǎkna
nan laláki ya nan fafǎyi wodǎ nan anǎktja ay djúa ay lalaláki a man and
a woman had two sons (observe the negligent use of plural forms!)
nannay ay laláki wodǎ nan tufǎyna this man has a spear
nannay ay laláki adwodǎy nan tufǎyna this man will have a spear
(*adalǎéna*)
wodǎ adsǎngǎdum nan laláki ay wodǎ nan djúa'y anǎkna there has been
a man (or: Once upon a time there was a man) who had two children
nannay ay fobfǎllo inǎlana nan tinóðdko this boy has (taken) my hat
nan mamǎgkid leytjéna ay aláèn sa the girl wants to have this
nan alwídko ya wodǎy tékken ay kǎpén (ay kapéna) my friend has other
things to do
wodǎy kafǎyo si nan laláki the man has a horse (or: *lalaki wodǎ nan*
kafǎyóna)
wodǎy nan fákat is nan ongónga the boy has a nail

Negative sentences: I have not; I have no; I have not any; are constructed with *ma/íd*. It is preferable to use the possessive suffixes with the substantive:.

ma/íd káyøk I have no wood (there is no wood-mine)
ma/íd biláktja they have not any money
ma/íd āfōng tōdī he has no house (there is no house of his)
nan fafāyi ma/íd anákna the woman has no child

Interrogative sentences:

aykě wodāy āmīn wanistáko? has everyone of us his breech-cloth?
aykě wodāy nan bilákmo? have you any money?
aykě ma/íd āfongna? has he not any house?
aykěna ināla nan tjokáøko? has he (did he take) my bag?
sīnu nan wodā āfongna ken tjakayǎ? who of you has a house? (*kěn:* of)
sīnu nan nangāla is nan singsīngko? who has (taken) my ring?
sīnu nan mangígtō is nan kayǎngko? who has (is the keeper) my spear?
ngǎg nan wōdā ken sīka? what have you?
ngǎg nan wodāy ken sīya? what has he?
ngag nan wodā is nan fafāyi? what has the woman?
kad nan ananákkyǎ? how many children have you?
kad nan bilákna? how much money has he? (*kad nan inālāna is bilákna?*)
kad nan adalǎm? how much will you have? (take, obtain)

NUMERALS

367. As the Igórot use the finger count, their numeral system is decimal. If ever a different system has been employed, no trace of it has been ascertained from the several groups of Igórot that were consulted.

The Numerals are used in counting all imaginable objects, such as persons, animals, things etc. There are no "numeral affixes" (such as: person, head, seed, tail, piece, stem, fruit etc.) in Bontoc Igórot.

The Numerals are adjectives or abstract nouns, as our "unity," "trinity." The fact that they are frequently preceded by the article *nan*, and that those ending in a vowel take the "genitive indicator," the ligature *-n*, seems to point to their quality of being nouns.

Numerals usually precede, rarely follow, the substantive; they are connected with it by *ay*, sometimes by *-n*. This suffix *-n* is only used if the

numerals end in a vowel; but *ay* is often employed instead of *-n*. If, however, several tens or hundreds are counted by units ending in a vowel, *-n* is employed exclusively: *līmǎn pǒlo* "five tens" or 50; *tǒlǒn lǎshǒt* "three hundreds" or 300; thousands prefer *ay*: *tǒlo'y lífo* (or: *tǒlǒn lífo*).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

Cardinals:	Ordinals, preceded by <i>nan</i> :
1 <i>isǎ</i> (as unit of measure: <i>sǎn</i>)	the first <i>mamǐnsang</i> [<i>mamǐngsang</i>] (means also: once)
2 <i>djúa</i> [<i>dúa</i> ; <i>djúa</i> ; <i>djúwa</i>]	the second <i>mamidúa</i> [<i>maygadúa</i>]
3 <i>tǒlo</i> [<i>tǒlǒ</i> ; <i>t'ǒ</i> ; <i>tǒtlo</i>]	the third <i>mamit'lo</i> [<i>maygat'ǒ</i>]
4 <i>ǐpǎt</i> [<i>ǎpǎt</i>]	the fourth <i>mangipǎt</i> [<i>migapǎt</i>]
5 <i>líma</i> [<i>líma</i>]	the 5th <i>mangalíma</i> [<i>maygalíma</i>]
6 <i>énem</i> [<i>ínim</i> ; <i>énim</i>]	the 6th <i>mangánim</i> [<i>maygánim</i>]
7 <i>pǐtǒ</i>	the 7th <i>mangapitǒ</i> [<i>maygapitǒ</i>]
8 <i>wálo</i> [<i>wǎlo</i>]	the 8th <i>mangawálo</i> [<i>maygarwálo</i>]
9 <i>sǎm</i> [<i>sǎyam</i>]	the 9th <i>mangasǎm</i> [<i>maigasǎm</i>]
10 <i>pǒlo</i> [<i>pǒ'o</i> ; <i>pǒ!o</i> ;! stands for a vocalic <i>l</i> , nearly: <i>r</i>] or: <i>sin pǒ'o</i> : "one decade"	the 10th <i>mangapǒ'o</i> [<i>maigapǒ'o</i>]
11 <i>sin pǒlo ya isa</i>	the 11th <i>mangapǒo ya isa</i>
12 <i>sin pǒlo ya djúa</i>	the 12th <i>mangapǒo ya djúa</i>
13 <i>sin pǒ'o ya tǒlǒ</i>	the 13th <i>mangapǒ'o ya tǒlǒ</i>
14 <i>sin pǒ'o ya ǐpǎt</i>	
15 <i>sin pǒ'o ya líma</i>	
20 <i>djuǎn pǒ'o</i>	the 20th <i>mamidjúa'y pǒ'o</i> (lig. <i>ay</i> !)
30 <i>tǒlǒn pǒ'o</i>	the 30th <i>mamit'ǒ'y pǒ'o</i>
40 <i>ǐpǎt pǒ'o</i>	
50 <i>līmǎn pǒ'o</i>	
60 <i>ínim pǒ'o</i>	
70 <i>pǐtǒn pǒ'o</i>	
80 <i>wǎlǒn pǒ'o</i>	
90 <i>sǎm ay pǒ'o</i>	
100 <i>lǎshǒt</i> [<i>sǎn lǎshǒt</i> ; <i>lasǒt</i> ; <i>kǎshǒt</i>]	the 100th <i>mangapǒ'o ay pǒ'o</i>
200 <i>djuǎn lǎshǒt</i>	the 200th <i>mamidjúa'y lǎshǒt</i>
300 <i>tǒlǒn lǎshǒt</i>	
400 <i>ǐpǎt lǎshǒt</i>	

500	<i>limán lăshót</i>	Observation:
900	<i>sām ay lăshót</i>	
1000	<i>lĭfo</i> [<i>sin lĭfo</i> ; <i>lĭbo</i>]	Ordinals with the prefix <i>mayga</i>
2000	<i>djŭa ay lĭfo</i> [<i>djŭa'y lĭfo</i>]	[<i>meika</i>] are not used in Bontoc Igorot
3000	<i>tōlo'y lĭfo</i>	to denote "the first, second, third etc.
4000	<i>ipăt ay lĭfo</i>	decade" (as in Tagalog and in Pam-
9000	<i>sām ay lĭfo</i>	panga).
10000	<i>sin pō'o'y lĭfo</i>	
		the last <i>mangædjĭdjĭ</i>

nan tōlo'y lalalāki three men; *djŭan fafāyi* or: *djŭa'y fafāyi* two women
nan lĭma'y kafāyo 5 horses; *nan ĩsa'y lalāki* one man; *nan wālo'y pēsosh* 8 pesos

nan mamānsang ay ākyu the first day; *nan maygalĭma'y fŭan* the 5th month

nan tōlo'y ay ānānāk ay fāntĭg three little children

nan āntjo ay kāyæ ay ipăt four high trees

tjakāmĭ ay lĭma we five (men); *tjāĭtja'y sām* they, nine persons

nan sinpō'o ken tjakāyæ ten of you; *nan tōlō ĩs nan mamamāgkid* ten of the girls

sĭn tjipā one "tjipā," i. e. the distance between the tips of the middle fingers of the outstretched arms; about five feet

sĭn tsāngan [*tjāngan*] one span, the distance between the tips of the middle finger and that of the thumb, both extended

sin fēngĕ ay pākūy one handful of unthrashed rice

sin ĩting one measure containing 5 handfuls; *sin kŭtad* 25 handfuls; *sin pĕak* 50 handfuls; *sin fŭtek* 100 handfuls; *sin ōpo* 1000 handfuls

sin bāngæ one glass; *sin lĭbla* one "libra" Span. pound

(Cf. *sin-* as prefix: *sinpāngāfong* one family, one household [59, 60])

ēntsŭnota ay djŭa we are working, two of us

ēntsunōkami ay tolō we are working, three of us, three men; we three

nay nan djŭa'y fānga; *pāyam si tjĕnæm nan ĩsa ya pāyam nan ĩsa'sh fĭnāyu!* here are two pots; fill the one with water and the other with rice

umŭytāko ay tolō, ay ipăt, paymō ay lĭma let us go, 3, 4 or 5 men

nannay ipăt ay ānānāk these 4 children; *nannay lĭma'y fafāyi* these 5 women

nan falfĕgmi ay pitō our 7 spears; *nan ananāktja 'y tolō* their 3 children

am/ĭn nan djŭa'y māta both eyes; *am/ĭn nan djŭa'y sĭki* both legs (lit. "all two legs")

am/ĭn nan djŭa'y lĭma both hands (hand: *lĭma*; *lĭma*: five "fingers")

tjinpãptja nan ñnim ay fãtug they caught six pigs [H. 16]
ya ñna ayãkan san tolõ'y fobfãllo he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

Cardinals:

ipãtkãmĩ we are four; *tolõtja* they are (were) three; *aykõkayẽ lĩma ay?*
 are you five men?

nentsũnõkami ay ñnim or: *inĩmkãmĩ ay nentsũno* we, 6 men, were working

umũytãko ay tolõ or: *tolõkami ay ñmũy* we, 3 men, are going
issan kinmaãnanmi ad Manĩla limanpõ'õkami when we left Manila, we were fifty

limãkamĩ ay iFẽntok, walõkãmĩ ay iSamõki we were 5 Bontoc-men, 8 Samoki-men

tolõkamĩ ñsna we are three men here

kasintãko umĩla ta marwãlo let us see again, that there be 8 (pigs) [H. 16]

Ordinals with personal endings:

mamĩnsagak ay umãli I come first, I am the first to come

mamitlõtja ay mãmkash is nan fãlfẽgtja they were the third (group)
 throwing their spears

mangædjĩdjĩkamĩ ay inmãli we came last

nan lalãki ay mangædjĩdjĩ ay linmãyaæ the man was the last who fled

368. Distributive Numerals have the prefix *sin-*:

nan sinĩsa ay pẽsosh one dollar to each

nan sintsidãa two to each

nan sintõlo [*sintõtlo*] three to each

nan sinipãt four to each

itsaotsaotãko nan sintõtlo ay pẽsosh ken tjãtja let us give \$3 to each

(Also without distributive form: *djũã'y pẽsosh nan itsaotsãoko is nan ñsa'y tãkæ* I gave \$2 to each single man)

nay nan tolõ'y lalalãki; sin ñsa ken tjãtja wodã nan kalãsayna ya nan djũã'y fãlfegna here are three men, they have each a shield and two spears

amĩn ken tjatãko wodã'y sõklong or: *amintãko ay lalalãki woday soklong-tãko* each of us has a hat

ãktam tjãtja is sinipãt ay fẽngẽ present them each with four handfuls (of rice)

369. Multiplicatives.

is mamñsang, is mamidjúa, is mamít'lo, is mǎngipǎd once; twice; three, four times (preterite: *is namñsang, namidjúa* etc.)

inñlak sítödí is namñsang I saw him once

inayákanmí nan fafáyí is namít'lo we called the woman three times

mamít'lo nan kóak, mamñsang nan kóam I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwodǎ ken sak/én mo nan kóam* I have more [Redupl. for comparative!] than your property; or: *adádsa nan kóak mo nan kóam*)

The following multiplicative verbs illustrate the formation of derivatives similar to our "to double," "to treble:"

mamiduáek (preter. *namiduáek*) I double; *mamit'lóek* I treble; *mamipátek* I make it four times as large; *mamilimáek* etc.

370. Fractional Numerals. *djuwána [tjǐwan]* one half; *tjǐwan si mǒnok* half a chicken; *tjǐwan si fútug* half a pig. *kat'ló* a third; *kat'lón si fútug* a third of a pig; *kapát (ka-ipát)* the fourth part; *kalmán (ka-lima) si nõang* the fifth part of a buffalo.

ísa'y fútug isáed nan tjǐwána one pig and half (*isáed*: and then)

djúa ay fútug isáed nan tjǐwan nan ísa'y fútug two pigs and a half

These verbs denote "dividing into 2, 3, 4 etc. parts:"

kaduáek I divide into 2 parts; *kat'lóek* into 3; *kapátek* into 4; *kal'máek* into 5; *kanímek* into 6; *kapitóek* into 7; *kawálǎek* into 8; *kasiámek* into 9; *kapóock* into 10 parts.—I divide into many parts: *tjatákek [tsadákek]* is ángsǎn or: *angsánek ay manádak*

371. Ordinal Adverbs. *lablabóna* for the first time

lablabóna 'sh mangangnénak or: *ángnek sa is nan lablabóna* I do it for the first time *lablabóna sa!* this is for the first time!

piduána [biduána] for the second time *piduána is mangangnǎnyet* you do it for the second time; or: *kapiduáek*

pit'lóna for the third time *pit'lóna is umalǎna* he comes for the third time; *kumapit'lóak* I shall do it for the third time

íkapátna for the fourth time *íkapátna's mangñlak ken sýa* I see him for the fourth time

372. *Companionship*. Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

nan kadŭak my other companion, my partner

nan kat'lŏmi our third companion

nan kapătmi, kalmămi, kanŭnĕmmi [*kănĕmmi*] our 4th, 5th, 6th companion

tŏlŏkami ŭsna ya nan kapătmi ya umăli is đĕni we three are here, and our fourth comrade will soon come

373. *Miscellaneous numeral Phrases*.

The number of persons or things forming a group is expressed by:

sintjĭdua [*sintsĭdua*] a pair; *sintŏtlŏ* a group of three; *sin-* denotes in this combination: united.

finađlăna tjaĭtja ay sintsĭdua he sent them out in groups of two; two by two

sinisŭsatăko we move one behind the other (The reduplication, *is isa*, denotes plurality, several single persons)

sintsĭtsĭduăkami we go in groups of two

sintotŏt'lotja ay măifădfad we march three abreast (*ifadfădko* I arrange in a line or column)

sinipipătja ay măifădfad they are placed (or: move, walk etc.) four abreast

sinlilimăkami we are in several groups, five men in each group

Similar terms are formed by prefixing *ma-*, preter. *na-* (passive prefixes, with the force of a "middle" here!):

măŭsaisătja they "come" one by one

naduaduăkămi we came two by two

admatolotolŏtja they will come three by three

Transitive verbs are derived from these forms:

sinisăck I "treat" one by one; *sinisăĕnyĕ tjaĭtja ay mangĭap* you count them one by one

sintsiduăck nan lalalăki ay mangăyak I call the men two by two

The adverb "first" is *ŭna*: *mangantăko'd ŭna!*, *isatăko'd ĕntsŭno* let us first eat, then work!

mangĕnĕnăkămi ay manălifeng we will first dance

nan āman nan lalāki kinmapīdūa; kapiduāēna nan īnan nan fafāyi the father of the son married for the second time; he married the mother of the girl [M. 1]

kapiduāēk [*kabiduāēk*] I marry for the second time, *kapit'lōēk* for the third time; or with person. vbs.: *kumabiduāēk* I am going to marry for the second, *kumapit'lōak* for the third time

ēnduadūaek I doubt, is derived from *dua*, two (as in many other languages, cf. *dubitare*, *endoiazō*, *zweifeln* etc.)

In the game *līpay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

naka/īsaak I got one; *nakadjūaak* I got two; *nakat'lōak*; *naka/īpatak*; *nakalīmaak*; *nakaānimak* I got 3, 4, 5, 6.

maisāak or *isāngak* I am alone; *isāngak ay ūmūy* I go alone
nan fafāyi mayīsa ay malpō is nan pāgpag the woman comes alone from the forest. (*mayisāak* or: *ma/isāak* "I am isolated," passive prefix *ma-*)

nan āsētja'y djūa the dog of the two (men)
nan lāgon nan tūfay ya nan tolō'y pēsosh the spear costs three pesos; (the price of the spear is 3 pesos)

Examples of the four species:

nan ipāt ya nan līma: sīam 4 and 5 are 9
sinpō'o makāan pitō: tolō 10 minus 7 are 3 (*kāānek* I take off, diminish); or: *tolo nan makāyad: 3* are left (*kayātjek* I leave)
ipāt ay līma: djuān pō'o 4 times 5 are 20
sīam makāt'lo is nan tolō: tōlō 9 divided by 3 are 3

PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kěn* must be used with words that take in nominative the personal article.

and:

b.) Words with the qualities of nouns or verbal nouns (Nom. acti-onis), often preceded by the preposition *is* and sometimes by the article *nan*. These words form "compound prepositions;" they take the possessive suffixes, and, if treated as verbs, the personal respectively the possessive endings.

The examples will show the different meanings of these "compound prepositions."

(In English "in, at, from, by" etc. correspond to the "true" or "simple" prepositions mentioned above; while "on account of, at the top of, by means of" would be classified here among the "compound prepositions.")

375. The substantive governed by the "compound prepositions" may be thought to be in the genitive (if it be permitted to transfer our conception of cases or declension to the Bontoc vernacular, for convenience sake!); the prepositional noun ("top," "account," means" in the examples given below) takes the suffixed "genitive indicator" or ligature *-n*, if it ends in a vowel.

Personal pronouns governed by "compound prepositions" are represented by the possessive suffixes, as in English: "on my account" (on account of me), "for their sake" (for the sake of them). Prepositional nouns ending in *-én* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the verbs of the *-én* class: 1. *-ek* 2. *-ém* (not "*enko, enmo*"); it is most likely that they are verbal nouns.

376. There are no compounds of prepositions combined with words of other categories (such as: invade, undergo, perforate, translucent, contradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamōki*, *iFěntok*, *iTukůkan*) represents the preposition *is*; as also the prefix of the *i-* verbs, which gives directive force to the verb.

Bontoc Igórot possesses a considerable number of (uncompounded) verbs conveying a prepositional notion, as our transitive verbs (uncompounded): climb [upon]; follow [after]; enter [into]. If such verbs have the possessive endings, i. e. if they are used transitively, they do not require any preposition. Nor do the verbal forms explained in [258-264] require prepositions to govern the indirect object, place, instrument, cause etc. depending upon the "special" verbal form.

(It has been observed that the Igórot preferred the simple verbs to these complicated forms; they say rather: *kăpck nan tůfay is nan mantůlyo*, than: *ikaěpko nan mantůlyo is nan tůfay* I make the spear with the hammer.)

In the following sections the preposition *is* (*ken*) will be treated first; then "compound prepositions" will be discussed, and finally a list of our prepositions with their Igórot equivalents will be given.

IS

377. The locative Preposition *is* appears in these various forms: *is*; *id*; *as*; *ad*; *si*; *'s*; *'sh*; *'d*. There are no definite rules for the use of these forms. The change between *i* and *a* seems to be rather dialectic than phonetic (affected by the first vowel of the following word). *Is* stands before vowels, *id* (or *is*) before consonants; *'s* or *'sh* is used after the preceding final vowel. *Is* and its metathetic form *si* are always interchanged without hesitation; their use depends merely upon euphony. There is no difference in the signification of the various forms. *Ken* appears occasionally shortened to *'n*, in negligent pronunciation.

378. The basal signification of *is* conveys a locative notion: rest, sojourn at a place; motion toward or to a place; motion from a place. In the last case the place is thought as the starting point of the motion.

All other meanings of *is* are tropical, derived from its locative signification.

The governing verb or the context determine the meaning of *is*; in most cases one of these prepositions can be used in translating an Igórot phrase in which *is* occurs:

in; into; at; to; toward; of; from; out of; among; for; with; upon; against; by; near; concerning; on account of; until; through; about etc.

An example which illustrates the principal signification of *is* referring to place at, to, or from which..., and in which the verb determines the meaning of this universal preposition, is:

kayãtjèm nan kĭpan is nan katuktjãan leave the knife on the chair!

ipuńmo nan kĭpan is nan katuktjãan place the knife upon the chair!

alãèm nan kĭpan is nan katuktjãan take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbals nouns and verbal adjectives etc. But *ken* must be used instead of *is* with personal pronouns, proper names of persons and terms of kinship requiring the personal article *si* in the nominative. This article *si* is dropped after the "personal preposition" *ken*. (In this book *ken* is not viewed as "Dative" of the personal article.)

379. *Is*: rest at (in, on) a place.

nan lalalãki èntsũnotja is nan pãyo the men work in the rice patch

(or: *nan pãyo nan èntsũnoan nan lalalãki* [287])

insẽgna nan kãyo'sh nan ũma he planted the tree in the garden

wodãykãmi is nan ĩlimi we are in our country (town)

si Domĩngo intedẽe ad Alab Domingo stays at Alab [Alap]

tunuktjũkãyæ is nan fãnko sit down on the bench

Names of towns, and some terms such as *ĩli*, town, country; *ãfong*, house, home; *fobfũy*, region where one lives, etc. are usually preceded by *nan*, if the speaker is there; if he is absent from the place which he mentions, *nan* is omitted:

umũytãko'd Fũntok! let us go to Bontoc! *wodãkãmi's nan Fũntok* we are in Bontoc

umũyka'sh ãfong! go home! go into the house!

intedẽetako is nan ãfong we are in the house

wodãkami is ken tja Mõlẽng we are at Moleng's house

ũmũyak ad ĩli I go to town; *wodãak is nan ĩli* I am in the town

si Anawãsal intedẽe id Tukũkan Anauwasal lives in Tucucan

intedẽekami is nan Chicago we stay in Chicago

is nan ĩkid at the left side; *is nan ikĩdko* at my left side

is nan ãwãn at the right side; *is nan awãngko* at my right side;

is nan ãwãnan nan djãlan at the right side of the road

nan fafáyi wodaá awáay nget is nan tēkken ay áfong the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan íl'í'd Fě́ntok*, the town of Bontoc; *nan áto'd Laewíngän*, the town section Lauwingän; *nan kapáywan ad Kádsæg* the rice fields at Kadsug; *nan fflig ad Pókis* the mountain Pokis; *nan fflig ad Káman Iléng* etc.

naamoamóngtsa ad Servantes nan amín kákaíkáíli in Cervantes all the countrymen were assembled [B. 7]

umilíwílíwíis nan músico ken tjakamí id Kandsón the music band marched around with us in (the streets of) Candon [B. 8]

umtsángkámí ad Santo Tomas we arrived at St. Tomas [B. 49]

ketjéng kanán nan Ilóko ad Fángal then said the Ilocanos at Fangal [B. 50]

éntsa mamaládong ad Lánaæ they went to get beans at Lanau [L. 26]

et admágenta is nan fanfánig ay áfong and we live in the little hut [M. 14]

is áfong nan managníam, ketjéng manágni's áfong in the house is your dancing place; then she danced in the house [L. 86]

ika/éptja tjáítja ad Fě́ntok ad Tsípesih they bury them at Bontoc at Tsipesh [L. 94]

isáadtja nan ólo ay finákatja [finákgagtja] is nan kanínítjúan is nan áto they put down the heads they had chopped off at the fire place in the "ato" (council-house) [H. 4]

nay kay léytjém ngin ay maísa is nannay fakílulúta? you like perhaps to be left alone in this world? [S. 11]

isáed makáyad nan anákna is áfongtja then her daughter was left in their house [T. 3]

san ílitjá'sh Tjúlyá-a their town in the region "Tjúlyá", i. e. Bontoc [Love Song]

pashuyepényæ'd is nan íföyk you ought to make them sleep on the board [H. 24]

380. *Is*: motion to a place.

umüytáko is (nan) págpag! let us go to the forest!

inmáli síya'd Samóki he came to Samóki

umáted ta tinmolíkayæ is nan ílitáko we are glad that you have returned into our country [B. 61]

isáttja'd tomóli is nan ápótja then they return to their commander [B. 31]

- ketjěng sinótěna 'sh asáwřwřna is nan křalǒngăn; ketjěng alđěna san đsœ
ya ipayđna's katjapřna; ketjěng alřna san kawřwřtan ya ipayđna is
kađlǒna* then he places his wife ('sh: person. art.) into the coffin;
then he takes the dog and puts it at her feet, then he takes the cock
and puts it at her head [L. 81]
- itřktja nan sakđlang is nan bđshř; ipuřtja nan đlo is nan kasakđlang*
they tie the receptacle for heads to the pole (boshř); they put the
head into the receptacle [H. 4]
- mřđ ũmřy is nan přyo, tay lřglřg* nobody goes to the fields, because it is
"head-burying-festival" [H. 10]
- ta'd sumřatja nan fapřyi is nan đto* that the women come to the council
house [H. 18-]
- ta umalřkřyœ is nan řlimi ad Kensřtjan* come ye into our town in the
region "Kensřtjan," i. e. Bontoc [H. 21]
- subđkak řřka is nan řřyag nan đkyu!* I blow you (pains!) away into the
Sun's morning rays [Conjuration of headache]
- inřktjapřktjang is nan řđdang* he jumped from tree to tree [M. 13]
- umřřlika kěn sak/ěn!* come to me! *umřřyka ken řřya!* go to him!

381. Motion to a place, expressed by *is*, may be the reason for constructing Personal Verbs, Nom. agentis and Phrases in which our objective genitive occurs, with *is* governing the object.

- mřnganak is nan mřkan* I eat the rice; I eat rice; "I am eating at, from,
aiming at the rice;" my action passes over to the object through *is!*
- adtsřdlo řumřngřnak, mo řumangřngka ken sak/ěn* I shall certainly
awake, if you wake me up [S. 12]
- inřka's mřting, řna* give me some pounded rice, mother! [T. 1]
- těngkřmi mangřyœ si řřpat!* let us go to gather dry branches! [K. 2]
- ěngkřyě umřřla is řřyash!* go and bring rice-whisky [H. 23]
- nan đman nan lalřki mangřnub si đgsa ya nan řřmřn* the boy's father
hunted deer and wild pigs [M. 2]
- ěngkřřřk is nan křřř si Iğólot* I speak the Iğórot-Language (*si I.:* [76])
- ěnta'd ěnlřpis is umřřta tay adřtja umřřktan is přki!* let us two clear the
ground for a garden, because they do not give us any corn! [R. 1]
- adřkřyě pumadřy ken sak/ěn!* do not kill me! [R. 12]
- řřnu nan mřngtek is nan fapřyi?* who knows the woman!

382. The idea of motion prevails also in the construction of these verbs:

ngæmātsanta ay sinākī is kōlling we two brothers transform ourselves into eagles [K. 11]

shumāa san nginmātjan si kōlling is āfongtja the one changed into an eagle comes home into their house [K. 14]

san anākna ay nginmātsan is kāak his son transformed into a monkey [M. 18]

isāna'd itāpek nan fākkong ya ket nginmātjan is mākan then he put the spoon into (the boiling water) and it changed to rice [R. 27]

kāsīn shumākong san nginmātjan si tīlin (the girl) transformed into a ricebird came again home [T. 9]

ngäg nan kanām si sa? what do you call this? (what do you say to this?)

pasemsēmkek sīka is nan tūfay I remind you of the spear

inḡashmēkna sak/ēn ken tjaītja he reminded me of them

kāpek nan pātātjīm is tūfay I make spear blades of iron (I make the iron into spear blades)

ma/īd makāēb īsna is tūfay there is nothing here to make spears of Cf. [276]

ēngkāyē'd umāla ay iSamōki is bīdā ta kapēnyæ is fānga! go, ye Samokians, get clay that you make pots of it! [L. 23]

tsāæshēm is āfongmo; tsāæshek is āfongko go directly into your house; I go into mine [R. 20]

ketjēng tsæætsææsentja is āfongtja then they go quickly into their houses

ketjēng tsææsenmī [tsææshēnmi] ad Afōu then we go directly to Afōu [B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our dative relation (indirect object):

itsaotsāoko nan sōklong is nan fobfālo I give the hat to the boy

ipaīlam nannay kēn sīya! show this to him!

īdjum nan kānīyab is nan lalāki show the man the shield

nan tākæ intōlitja nan bīlak is nan alrēwidtja the people had returned the money to their friends

idjūam sa ken sak/ēn! give it to me!

kinwānik kēn tōdī I told him; *kinwānik ken āma* I told father

ipaīlāna nan kalāsayna ken Mātyæ he shows Matyu his shield

isāna'd kanān is nan āsæna ya nan ōgsa then he says to his dog and his deer [L. 8]

- isáam nan wánis, nan kátjing...ken ináta* take the breech cloth, the brass chain to our mother (of us two) [K. 10]
- isáed kanán Palpaláma ken Palpaláking* then said Palpalama to Palpalaking [P. 4]
- nan nafángösh ay mákan yóina is nan laláki; nan káwís ay mákan yóina is nan anákna 'y fafáyi* the rotten rice she brings to the boy, the good to her daughter [M. 3]
- tay nay tjámi ísmek ay mángapuy ken tjakáyě ísna'd Wakálan* because we often think of sacrificing to you here at Wakalan [Labad Ceremony]
- amöngèna is san ánakna'y fafáyi* she takes it all for her daughter [M. 2]
- nan tjénwum ya káwís ken síka* water is good for you
- kanána ken anótjina* he says to his younger brother [K. 7]
- kanám ken ináta'n "álam nannay ta inanákmó!"* tell our mother: "Take this that it be your child!" [K. 10] *ináta'n: 'n = en* introduces the discourse
- itsaotsáoko'n Antero* I give (it) to Antero ('n: ken)
- tjakáyě ay Igólot mífuegkáyě'n sak/én* you Igórot, accompany me! [B. 1] ('n: ken)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

- íbfákak ken síka nan kipánmo* I ask you for your knife
- kának ken síya nan tinápay* I ask him for bread
- nan fafáyi kinwánina's nan laláki nan bílak* the woman asked the man for money
- kanántja ken sak/én nan mónok* they ask me for chickens
- fayátjak nan lalaláki is nan fálldog* I pay the gold to the men; I pay the men with gold
- finayátjantja nan lalaláki is nan sinpó'o ay pésosh* they paid ten dollars to the men
- áktak nan ongónga is nan mákan* I give the child some rice
- aktána sak/én is nan tinápay* he gives me bread (Recipient in "Accus.," thing with *is*)

Compare also the constructions with the idiomatic verbal forms in [258 ff], where the indirect object, place, instrument, time, cause etc. depend directly upon the verb, while the other elements are governed by *is*.

384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo*, I come from, I start coming from. [353]

- nalpōak id Fě̃ntok* I came from Bontoc
fumālaak is nan āfongko I go out from my house
nalpōak is nan īli I came from the town
nalpōkāmī ad Alab we came from Alab (we were in Alab)
nalpōtja id Fě̃ntok ya inmāytja id Dakūpān they went from Bontoc to Dagūpān
inālak nan sūlad ay nalpō'd Tukūkān I received a letter from Tucucan (that came from Tucucan)
nalpōkāmī's nan fīlig we came from the mountain (*ngāg ay īli nan nalpānyē?* from which town did you come?)
 (*intō nan nalpōan nan alīwidko?* from where is your friend?)
kumāanak is nan īli I return from, I leave the town (but: *tēmōliak is nan īli* I return to the town)
kinmāanak id Fě̃ntok I left Bontoc
nalpōak istjī I came from there
tōlō'y ōlas nan mālpo'd Fě̃ntok ya ūmūy ad Tukūkān it is three hours' walk from Bontoc to Tucucan
lagōak nan wūc ken Agpāwwan I buy the rattan from Agpauwan
alaēntāko nan bīlak ken Likāldso we get the money from Ricardo
kāānēm sa ken sak/ēn take this away from me
inālāna nan sīngsing is nan fafāyi he took the ring from the woman
inpādangko nan sūlad ay nalpō is nan tsaktsākī ay lalāki I received the letter from the big man
nan ongōnga inālāna nan ngātjāna ken ikīdna the child got its name from its grandfather
iyāpok nan ālid ad Fāllig I bring the wax from Barlig
tsoawādek nan kāpis is nan lalāki I get the cotton from the man
linagōanmi nan patatjīm is nannay ay lalāki we bought the iron from this man
kad nan kaadsōwin nan ad Fě̃ntok ya ad Manīla? "what is the distance from B. to M.?" how far is it from B. to M.?
īssan adītja adsāwī is nan āfongtja when they were not far from their house
sīnu nan nangyāi is nannay ay fādso ay inālāna ad Fě̃ntok? who brought this coat from Bontoc? (...coat which he took from B.)
mābu'd Kānōu he came from Kanōu (*mābu'd* dialect for *malpo ad..*)

malpóak id Sagádsa ya úmüyak id Máyinid [Mámit] I go from Sagada to Mayinit
iláènni nan ápuay ay intatáyayæ ay mápo'sh [malpo is] póshong [pósong]
 we see the fire (the exploding shells) flying from the sea [B. 23]
san anákna ay inyápona'd Féntok her children whom she had brought from Bontoc [L. 88]
uminúnkami is nan bángaæ we drink from the glass
mangánkami is nan kíyag we eat from a plate
éngka 'ntékõu is ken alitáom go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yöiyõina is ken alitáona* he often takes it to his uncle's [is ken pronounce: ísken]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

kékkek nan líma'sh nan lalaláki I know five of the men
kad nan insakít ken tjaítja how many of them are sick?
símu nan woda' falidõgna ken tjakáyẽ? who of you has gold?
nan kágãwís ay lalaláki is nan ámín ay Igólot the best men among all Igorot
djúa nan nadõy is nan fobfafáyi two of the women have died
djúa nan nabaldúkan is nan soldádsõ si Filipíno two were shot among (of) the Filipino-soldiers [B. 28]; *is*: among (from the context only)
wodaý ken tjaítja si Abákíd there is Abakid among them, one of them
nay nan ísa ken tjaítja here is one of them

386. "Partitive *is*" may be found also in these phrases:
nay si ásdn! here is salt! (the call of the salt vendors from Mayinit) [asdn for ásdn]
anántja! nay si fánga ma! lumagókáyẽ is fánga! ye people! here are pots! buy pots! (partitive: *si fanga*)
tay nay si fílad ay kinépnan ay minlálaymi ken tjakáyẽ because here is thick bacon for which we call you (invite you) [H. 21]
sána kay si lípad ay nalángolángo! there comes now "some" very dry wood! [K. 8]
aykð sa na is pánga? is this wood? [K. 9]
sána kay si nalángolángo 'y fanánig ay pánga! there come now "some" dry small branches! [K. 9]

mōshāya wōdā āngsan is bilākkō if I had much money (partit. probably after: *wōdā*; *āngsan* would require: *ay*)

387. *Ma/īd*—*is*. If *mā/īd* is connected with a verb which governs a direct object, this object is preceded by *is*, respectively by *ken*. If *mā/īd* is connected with a personal verb, the subject of this verb is preceded by *is*, respectively by *ken*. (*Ma/īd* not at all, not any, no; see [322]).

ma/īd kānek is tināpay I do not eat any bread
ma/īd yāina'sh patatjīm he does not bring any iron
ma/īd intjānammī is sīngsing we did not find any ring
aykō mīd iīlaēm is ayāyam ay? do you not observe any bird?
ma/īd inīlak si tākø I did not see any persons
ma/īd inīlak is āsø or: *ma/īd āsø is inīlak* I did not see any dog
ma/īd inūmēm is tjēnøm you do not drink any water
mīd intedēe is tafāgo is nan fobāngak there is no more tobacco in my pipe
 (in this example *is*, with the subject, follows an intransitive verb, a personal vb.!)
si pay Palpalāking ma/īd ināāna [ināāna] is kātjøn Palpalaking did not catch any fish [P. 2]
mīd kankānēnā's akfōb he does not eat any fruit [P. 7] (trochaic verse)
takēn mo mīd kānek is ākfob I do not care if I have no fruit to eat [P. 7]
ma/īd intjānanmi is fūtug we did not find any pigs [B. 15]
ma/īd inīlami is nan anākmo we have not seen your daughter [T. 5]
ma/īd finayādjantja ken tjaītja they did not pay them at all

388. *Is*, in constructions with the negatives: *fakēn* and *ketjēng* (probably in a partitive sense), occurs in phrases like these:

na! nangkō fakēn tji's fafāyi! well! why, this is no woman!
fakēn sa 's kīpan this is no knife
fakēn sa is tjalikānan this is not the fire place (in the house)
fakōnak is nasūyep it was not I who slept
fakēntja is mangwāni it is not they who say...
fakēnkami is inmāy is Mēlika it was not we who went to America
fakōn sa 'sh tsalādōy this is no tree trunk [L. 54]
fakōnkayū 'sh umāli do not you come (but others) [L. 59]
ketjēng sīya is manūbla none but he is smoking

ketjěngak is inkăēb si tūfay it is just myself who make spears
ngăgen, aykō ketjěng na 'sh monōkyæ? why, is that all you have of
 chickens?

ketjěng pay sa 'sh pasiksīkpēnmi this is all we raise ("we make go into
 the chicken basket")

amīn ay fobfafāyi ya wodātja 'sna, ketjěng si Akūnay is ma/id sina all
 women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adī* was obtained:
t'adī alāēn si āsæ nan ōlo: lest any dogs take the head [H. 6]

389. *Is* with adverbs (frequently pronounced like a prefix to the
 adverb) is found in these terms: *is na*, or *īsna*; *is sa*; *istjī* (for: *is tjīy*)
 here, there, yonder. *iswākas* or *aswākas*: to-morrow; *idūgka* or *adūgka*
 yesterday; *is kasīn wākas* day after tomorrow (also: *kasīn aswākas*); *is*
āēni soon; *idkāoni* or *ad kāēni* a little while ago; *is kāsīn* again, an
 other time; *is ikid*, *is āēwan* at the left, right side; *is nan aēwānko*
 at my right side; *adwāni* (also: *idwāni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing
 nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposi-
 tion "on" does in the "compound preposition:" on account of).

390. *Is* (*kēn*) corresponds to our "by" preceding the agent of
 passive verbs:

naayākantja nan ānanak is nan amātja (or: *kēn amātja*) the sons were
 called by their father

nannay ay āfong ya nakăēb ken Jūlio this house was built by Julio

nan lalālāki ya mafayātjan is nan apōtja the men are being paid by their
 master

nan ayāwan ya napadōy ken sak/ēn the buffalo was killed by me

maayākanak ken sīya I am called by him

nan fafāyi ya nafadsāngan is nan lalālāki the woman was helped by the
 man

nan āsæ ya naīgto ken tjaītja the dog was kept by them

nan bīlak ya naitāfon is nan tākæ the money was hidden by the persons

admafadsangānkāyē ken tjakāmī you will be assisted by us

391. ‘‘By means of’’ or instrumental ‘‘with’’ is expressed by *is*, unless the instrumental form of the verb is employed. [262; 286]

kápek nan túfay is nan mantílyo I make the spear with the hammer
(Or with the instr. verbal form: *ikáèbko [ikáèpko] nan mantílyo is nan túfay*)

padóyék nan ápuy is nan tjénum I extinguish (‘‘kill’’) the fire by water
ígtok nan patatjím ay mamátong is nan síbíd hold the hot iron with the tongs

nan ongóngá pinadóyna nan káak is nan fátó the boy killed a monkey with a stone

síya tiktikóna nan patatjím is nan mantílyo is nan ka/opóópan he strikes the iron with the hammer in the forge; (or: *mantílyo nan ítikítkna is nan patatjím*)

nan láláki ya nafálaré is nan kágod the man was bound with the rope

nan fánnga ya nápnó is tjénum the pot is filled with water

páyak nan bángaæ is tjénum I fill the glass with water

(Or: *tjénum nan páyék is nan bángaæ*)

payányæ ’d san kákwan is ángó ta ek talúan fill the pail with camote-vines that I go to feed (the pigs) [L. 46]

392. *Is* before Adjectives denotes the manner in which an action takes place (adverbial *is*):

éntsunótja is kawís nan fufímshak the smiths are working well

síya éngkálí’s kágawís is nan kálími he speaks our language well

ikána’s kawís he acts well, honestly

kápém is kawís do it well! *kinaépna is ngāg* he did it badly

tjaktjaktjáki’s akít somewhat large

fanfaníg si ákít a little small, rather small

393. *Is*, like our ‘‘in,’’ ‘‘at’’ etc. is used with expressions of time:

is kasín téngaæ on the next holiday; *si wííd* in the morning (at dawn)

is nan láfí in the evening; *is nan mastjím* in the night; *is sinakítan* in a short while, for a short while

ígak iníla si Fúmnag is nan sinpólo’y ákyu I have not seen Fumnag for 10 days

is nan magákyu inkána’s sidsidsímna from noon till evening

is nan sin ākyu a whole day
is nan maygāt'lo [maikātlo] *ay ākyu* on the third day
intedeēkāmi is nan tjaktjāki ay āfong is nan līma ay ākyu we remain in
 the large house five days [B. 9]
mangāngkāmi is nan mastjīm we eat during the night [B. 23]
ketjēng sumāđ s'amāna is nan lāfī ad fobfāy then his father went home,
 to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

intedeēcak īsna kēn tōđī I remain here with this one
wodāka kēn sak/ēn you are with me (in my home) [*wodāka 'n sak/ēn*;
 'n = ken]
ēnkaslānggek nan kāpi is nan sinūsho I mix coffee with milk
nan lalāki ya nadōy is nan payīgpiug the man died of fever (*is nan kiwātsay*
 of poison; *is nan fākak* of a wound, a cut)
ta lumālaytāko way—lalaki 's wagsīllayan—fabfayi 's dinīpay-ay.... let us
 call a man of strength—a woman with strong thighs [Wedding
 Song]
matotoyākami is nan falōgnid we are speaking about the battle (or:
falōgnid nan tsāmi matotoyāan, battle is our topic)
totōyēnmi si Anglōy is nan fīnāyæ we speak to Angloy concerning the rice
en (for: *ngāg en*) *man kēkkēn tōđī nan ad Manīla ay?* why does this one
 know "so much about" Manila? (the affairs at Manila)
maāngo is nan ēngkaliāna he laughs while speaking (during his speaking)
 (or: *maāngo ay ēngkalī*)
angnēna is nan kinwānina ken tjakayū he does according to his saying, as
 he told you
ēngkālīkālī is nan iitāona he talks while dreaming (in his dreaming)
ēngkālī is ngāg ken sak/ēn he speaks insultingly about me; slanders me
inlagfōak is nan limānpōlo 'y pēsosh is nan īsa 'y fūan I work for \$50 per
 month
inlāgok nan tūfay is sālāpi I sold the spear for 50 cents (or: *salapi nan*
nangilagōak is nan tūfay)
lagōak nan wūe kēn Agpāwwan I buy the rattan from Agpauwan
nan ongōnga inālana nan ngātjāna is nan ikīdna (kēn ikīdna) the boy
 got his name from his grandfather

is nan nalpásan nan nëngkalíana at the end of his speech, after he had spoken

mabfíkod si lagfóa getting thin, emaciated on account of working for wages [Song]

tay nan kafibfák ya ifálødtja is nan adík kagalían because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]

et akít yáŋkay ay énasipadðykámí ay Igólot is nan mangwanían nan plesidénte ad Malónosh and we Igórot almost had killed each other on account of the talk of the "presidente" at Malolos [B. 47]

ngāg si alíwid: he is a bad friend (pretending friendship: "as if he were;" "essential" is)

kapěmni síya is plesidénte we make him president

395. Sometimes *is* introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

si ína aktána nan ának is inúměna, is kaněna the mother gives the child to drink, to eat

(*aktak* governs the "Accusative" of the recipient, but the gift takes prepos. *is*; as: I present him with a knife.)

faláŋka sa is mangipáyam put this anywhere! (*faláŋka*: everywhere; this sentence is strictly idiomatic!)

manákas si máŋgan mo nan úminum it is better to eat than to drink

manákaš si intedéek isna it is better for me to remain here

manákas si ngømátjanta ay sinákí is kólling it is better to transform ourselves into eagles [K. 11]

wodá is nan nimnímmo it is as you think; "you ought to know it"

nan pay inóti 's inasáewak the younger sister shall be my wife [L. 47]

sak/én ya is inumála 'sh tsaládöy indeed, I must bring the beams [L. 54]

sak/én nan is íkad I am to care for it (to procure it) [L. 58]

nantjáy tsaktsáki 's tjipápem this big one you ought to catch [L. 60]

adíyø wántšin nan nalilèngánan; nan naakífu is wántšinyø do not follow the clear water; the muddy you must follow [L. 89]

ta kikádak is kanéntáko let me care for (prepare) our eating [R. 15]

ta kay sak/én ya is mánpab I indeed am to catch it [L. 61]

ta nan tákø 's úminum the people shall drink!

396. *Is*, repeated, replacing *ay*. If *is* precedes a word that would be connected with a following word by the ligature *ay*, the ligature *ay* is changed often into *is*. (Especially if *nan* does not precede the first!)

So with ligature *ay*: *ilāgoyœ angšan ay tūfay* you sell many spears; but: *ma/īd ilāgoyœ is āngšan si (is) tūfay* you do not at all sell many spears.

mānganak is djūa 'sh fālad I am eating two bananas (Or: *mānganak is nan djūa ay fālad*; with *nan* before the first)
ta ēngka umāla 'sh tōlo 'sh tayāan that you go to bring three baskets [L. 32]; *umālaak is tōlo 'sh tayāan* I get three baskets [L. 32-]
ināka is īsa 'sh kātjōu give me one fish [P. 3]

COMPOUND PREPOSITIONS

397. There are in Bontoc Igórot some words—nouns, or adverbs, or verbal roots—which are applied to express more definitely certain prepositional relations, than the primitive preposition *is*. As the examples will show, the form in which these “prepositional terms” appear is either their simple root, or the root with personal or possessive endings, sometimes appearing to us as “verbs,” sometimes as nouns with possessive suffixes. In many cases they are governed by *is*; such combinations of preposition and “prepositional terms” are called “compound prepositions.”

The most important are treated in the following sections, to illustrate similar application of similar terms which are given among the Igórot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang*, *shakang*, redupl. *sasākang*, denotes “in front;” “before” (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-ēn*, with which the possessive suffixes are combined: *sasakāngēk*; *sasakāngēm*; *sasakāngēna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

is nan sasakāngēk before me

is nan sashakāngēm before you

is nan sashakāngēna before him, in front of him

is nan sashakǎngénmi in front of us
is nan sashakǎngén nan lalǎki in front of the man
wodǎka is nan sashakǎngék you are in front of me
nan ongóna tumǎktju is nan sasakǎngényæ the child sits before you
nan fafáyi ya tinmǎktjik is nan sashakǎngén nan mamǎgkid the woman
 stood in front of the girl
wodǎkami is nan sasakǎngén nan kǎyo we are in front of the tree
nalpótja is nan sasakǎngén nan áfong they came from "before" the house;
 from their place in front of the house
umǎyka is nan sasakǎngén nan pabaféngan! go to the front of the coun-
 cil-house!

As personal verb :

sumashǎkangak ken síka I am before you, I stand before you
sumashakǎngka ken sak/én you are in front of me
síya ya sumashǎkang ken tódí he is in front of that one
 Also: *insǎkangak ken síya* I am in front of him
insǎkangta we two are in front of each other: we are opposite, facing each
 other

As possessive verb :

sasakǎngék síka I am before you, I face you
sashakǎngém sak/én you are in front of me (or: *wodǎka is nan
 sasakǎngék*)
sasakǎngénmi tjaítja we are in front of them
sinasǎkangko sítodi I was in front of him
sasakǎngék síka ay manǎlan I walk before you (or: *manǎlanak is nan
 sasakǎngém*)
sakǎngém sak/én! walk before me! precede me!

399. Root: *saköng, shaköng, sasakön, sasaköng*, denotes "vicinity," "near."

wodǎ síya is nan sakǎn he is near (or: *insǎkǎn síya*)
nan sakǎngko my neighbor
ipuímó nan tjénæm is nan sakǎn nan ápuy put the water near the fire
intedéetǎko is nan sakǎn nan wǎnga we stay (live) near the river
is nan sasakǎnek; is nan sasakǎnëm; is nan sasakǎnëna near me; you; him
malpókami is nan sasakǎntja we come from near them, from their vicinity

As personal verb :

sumashākōnak [*sumashākōngak*] I am near
sumashakōngkāmi is nan fliḡ we are near the mountain (we are "getting"
 near)
insākōntja nan ānānak ken inātja the children are near their mother
sinmashākōnak si nan ālang I was near the granary

As possessive verb :

sashakōnek sika I approach you
sinashākōna sak/ēn he approached me

Observe the combination of "compound prepositions" :

sumashākangak is nan sakōnyæ I am near you and in front of you
sumashakāngka is nan sakōnko you are near in front of me
tjaītja sumashākangtja is nan sakōnmi they are near in front of us
sīya sumashākang is nan sakōntāko he is near before us

400. Root: *tsōgok*, denotes "the rear," "the place behind."

wodāak is nan tsōgok nan kāyo I am behind the tree
nan fafāyi tinmūktju is nan tsōgok nan lalāki the woman sat behind the
 man
nan tsogōkko [*tsogōkko*] the place behind me
wodāak is nan tsogōkmo I am behind you
wodāka is nan tsogōgko you are behind me
nan āklang wodā 'sh nan tsogōgna the coat is behind him
nan djāa ay lalalāki wodātja is nan tsōgok two men are in the rear
tjakāmī wodākāmī is nan tsogōkyæ we are behind you
īntjāsak nan fākat is nan tsōgok nan āfong I found the rail behind the
 house
nan lalalāki ēntsūnotja is nan tsōgok nan ālang the men are working
 behind the granary
umūykayē is nan tsōgok nan tākæ! go behind the people!
īllak nan fēsæ! *is nan tsōgok nan tsaktsāki ay bātō* I watch (observe)
 the enemy behind the big rock
nan soklōngmo ya mīsabfūd is nan tsogōkmo your hat is hanging behind
 you
ēngka's nan tsōgok! go behind, to the rear!

As personal verb (only two examples are at hand):

intsogókăyě ken tjăkămĭ you are behind us
intsogókămĭ ken sĭka we are behind you

As possessive verb:

tsogókek sĭka ay manālan I walk behind you
tsogókěnyě tjăkămĭ! keep behind us! be behind us!
tsogókōna nan djūan ongānga he walks behind the two children

401. Root: *fūeg*, denotes accompaniment; "with," and forms usually the verbs: *ifuěgko* I take as my companion; *mifūegak* I am with, I accompany (the passive form of *ifuěgko*: *ma-ifueg-ak*.) Rarely used as simple root: *nan fūeg*: the companion:

tjăjtja nan fūeg Antéro they are the companions of Antero, with Antero
ma/ĭd fuěgko, isisāngak āngkay nobody is with me, I am quite alone

As personal verb:

infūegak ken tjăjtja I am with them
ninfūegtja ken tjăkamĭ they were with us
mifūegak ken tjăjtja I am, go with them
nĭfūegtja ken tjăkamĭ they were, went with us
lěytjek ay mifūeg ken sĭka I like to be, to go with you
nan ongōnga ya maifūeg [mifūeg] is nan amāna (or: ken amāna) the child is taken along by its father
sĭnu nan nifūeg kĕn tōdĭ? who was with him?
si Anaewāsal nifūeg is nan Igólot ad Chicago Anauwāsal went with the Igórot to Chicago
maifūėgka ken sak/ĕn! come with me! go with me!
mifūėgkămĭ is nan alĕwidmi is ĭli we go to town with our friends
nan yŭn/ak nifūeg is nan yŭn/ak ay fafāyi ay inmāy is nan pāyo my older brother went with my older sister to the rice-field
sĭtōnă ay lalăki nan fuěgko ay inmāy ad Manĭla this man went with me to Manila
inmăli sĭtōdĭ nifūeg ken sak/ĕn this one came with me
sĭnu nan nifūėgkam is ĭli? with whom did you go to town? [*nibfuėgkam*]
si Antero mifūeg ken Bėgti id Făntok Antero is going with Bugti to Bontoc
nan alĕwid ya nifūeg ken sak/ĕn my friend went with me

As possessive verb :

ifuĕgko sĭka is āfong I take you with me to the house; you are my companion....

ifuĕgmo nan ongóngā! take the child with you!

infuĕgna nan mamāgkid she took the girl with her

ifuĕgyæ sak/ĕn is nan ĩliyæ! take me with you into your country!

si āma ifuĕgna nan anākna is pāgpag the father took his boy with him to the forest

si āma infuĕgna si ĩna ay inmāytja'd Dagūpan Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

Promiscuous examples :

āfusak nifūĕg kĕn tōnā I had already gone with this man

intedĕeak ĩsna kĕn tōdĭ I stay here with him (not: *nifūĕg*; this "verb" expresses present, past or future motion, not rest at a place)

sĭnu nan nifūĕg kĕn tōdĭ? who was with him? who went with him?

inālak ay nangifūĕg I took with me

alāĕm nan ongóngā ay mangifūĕg! take the child with you!

lēytjek ay mangifūĕk I like to have with me (*is nan ongóngā* the child)

Accompaniment expressed by the prefix: *maki-* see [300]; "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:" see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsāim* or *tsāimna* [*tjāim dāim*] "inside, within," always with *is*:

is tsāimna nan aswākko within my body

is tjāim nan lūta within the earth

wodātja is tsāim nan tjĕnæm they are within the water, under the water

(*inkyātja is nan katjĕnæm* they swim on the water, on the surface)

ngāg nan wōdāy is tsāimna? what is inside?

403. *Ampōn*, u n t i l (with or without *is*):

ĕntsĭnoak is āmpōn aswākas I work until to-morrow

intedĕeak ĩsna āmpōn is sidsidsĭmna I remain here until evening

ämpön läfí, ämpön fívikát, ämpön domíngko, ämpön is kasín tarwín until
midnight, morning, Sunday, next year

404. Root: *kæwa, káæwa*, "the space between."

wödä is nan kakæénta it is between you and me (two persons)

is nan kakáæényé between you

inkáæwak is nan fílig ya nan wánga I am between the mountain and the
river

sak/én nan kakáæwényé I am between you

kæwáæk: I go through the centre, the middle; *kæwáæk nan íli* I cross
the town

405. *Tsáo* under, *nan kǎǎpna* the space beneath

is nan tsáo nan bātǎ under the stone

ígnak nan kispólo is tsáo nan káyæ I hold the match under the wood

intaktákkámí is tsáo nan fádang we run under the big tree

isabfúdmó nannay ay litaláto is nan kǎǎpna [is nan kokoafóna] nantjáy ay
litaláto! hang this picture beneath that picture!

patsáœk [patsáæwek] I place under, put beneath; *patsáæwek nan ágæb*
is nan átep I put the box under the roof

406. *Oshon, óson, ǎsæn* "the top of," "the surface of" (only
found in the status constructus with ligat. -n).

is nan ǎsæn nan ólom upon your head, on top of your head

is nan óshon nan káyæ upon the tree, on the top of the tree

is nan óson nan tæktjúan upon the chair

is nan ǎshon nan líta upon the ground

407. Root: *Tǎngtju* "the space above."

is tongtjána nan tjáyá above the sky

totongtjæn nan ólok above my head

fekáshém nan fálfeg is tǎngtsu! throw the spear high up!

IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About — *Is. matotoyákami is nan falǒgnid* or: *falǒgnid nan tsámi matotoyáan* [matototyāan] we are speaking about the battle [394] *kekǔntja nan úmad si nan fafáyi* they know about the woman; (“the matter, the happenings to the woman”)

on Account of — [394] Frequently the conjunction *tay*, because, is employed: *adiák inmáli tay falǒgnid* I did not come on account of the fight; *tay (mo kǔ tay) nan bilákna* on account of his money

Across — Cf. Vocabulary sub “across;” expressed by verbs, such as: *kitjáńgek nan pǔshong* I cross the sea; *kuntjáńgak is nan wáńga* I cross a river; *patjáńgek nan batǔ is nan wáńga* I throw a stone across...Verbs: *kaǔwádek* I go through the middle; *pitsiǔwek* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *mafǔash* and *nafǔash* (of: *faǔshek* I finish): *nafǔash nan falǒgnid ketjǔng sumáákǔmǔ*, “the fight having been ended, “then” we return home” or: after the fight we return home

mafǔash nan talǔfeng isatáko’t mangáyeng “the dance being finished then we sing” or: after the dance we sing

mafǔash nan tsúno isákami’t umíleng after the work we rest

nafǔash nan áni inlislistáko after the harvest we play (celebrate “*lisis*,” in the Rio Chico)

Or with “*náńgkay*” “there being no more, no longer” (*angkáyek*: I bring to an end, finish, I use up everything etc.)

náńgkay nan falǒgnid pumusitáko after the war we are getting poor

Or: *inmalitáko ’sna is nan nabfaǔáshan nan falǒgnid* we came here “upon the ending of the war” (is with Nomen actionis); after the war we came here

Or by a temporal clause: *mo nangǎngkǎmǐ issǎkami masáyeḡ*
when (if) we have eaten, we shall sleep

Or by verbal forms with prefix *naka-*: *nakakapiǎak et nǎnganak*
I finished praying, then I ate: after my prayer I ate [299]

And by phrases with *ǎna* at first: *nangǎnǎna ay inmǎli nan*
lalǎki isǎ't finmǎngon nan fǎfǎyi first the man came, then the
woman awoke; after the man's arrival the woman awoke

sumkǎḡka ǎna isǎak sumkǎḡ I enter after you; lit.: you enter first,
then I enter

binmǎnad nan tǎkken ay tǎkǎ nangǎnǎna mo sak/ǎn an other
man went down earlier than I; i. e. before me, or: I went down after
him

ikǎdmi ay umǎleng is nan nalipǎsan nan tsǎno it is our custom
(*ǎkad*; *ǎkad*) to rest "upon having been finished our work;" after
our work (*lipǎshek* I finish)

Or by *is san (nan) anǎngosh [anǎngǎs]*: at the end of...

is san anǎngosh nan fǎlǎgnid after the battle

is san anǎngosh nan tǎlo 'y ǎkyu after three days

is nan anǎngǎsh san ǎpǎt ay ǎkyu after four days; four days later

Against — *Is. fekǎshǎnmi nan fǎlfegmi is nan fǎsǎl* we throw our spears
against the enemy

Ago — The expression of time past is followed by "*ay inmǎy*" or "*ay*
nǎlosh" (*lǎ/ǎshak*: I pass by):

sǎam ay ǎkyu ay inmǎy (or: *nan inmǎy*) nine days ago

tǎlon fǎan ay nǎlosh three months ago

ayǎka 'y taǎwǎn ay nǎlosh many years ago

Alongside — *is nan ǎlid*: on the edge, boundary line, shore etc.

manǎlantǎko is nan ǎlid wǎnga let us walk alongside the river

is nan ǎlid nan kakǎyǎǎn on the edge of the grove

ilǎdek nan ǎli I pass on the boundary line of the country

wǎntjek [ǎǎntjek] nan wǎnga I follow the river, I walk alongside
the river

kǎtǎng manadǎlǎngkǎmǐ is nan ǎlid nan kǎlsa then we walk along
the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngăg nan katėkken nannay ay fobănga is nan tinak-tăkœ ay fobănga?* what is the difference between this pipe and the pipe ornamented with a human figure?

Before — Locative: [398]. Temporal: usually circumscribed by a temporal clause. Expressed by *mangœnœna* "earlier" *mo:* than; *innăli nan lalăki (ay) mangœnœna mo nan fobfafăllo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *issan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "tsa" [310] *issan (or: is san) tsătsa infalognădan wodăak id Făntok* during their battle I was at Bontoc
issan tjătja 'ntsănăan during their working

(Constructions with *issan* will be treated in the chapter on Conjunctions.)

Except — *ketjěng. amăn wodătja isna ketjěng si Fămnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

potlôngem ta inkăak nan potlôngna cut off a piece for me! ("that I have")

nay nan bălak ay kăan Băgti here is the money for Bugti (*ay kăan:* as the property of)

yăina nan istja ay kăan nan Igălot he brings meat for the Igorot
nay nan fălfeg ay kăan nan tolă 'y lalalăki here are the spears for the three men

nannay ay fălfeg fakăna kăa this spear is not for him (not-his property)

nay fălfeg ya kăayœ the spear is for you; *fakănyœ kăa* is not for you

iyăik nan patatjăm ay kăan nan lalăki I bring the spear for the man
nay nan bălak ay kăami here is the money for us

wădăy ken sak/ăn ay idjăak ken tjătja I have something (to give) for them

nay nan pīnang ay kōam or: *nay nan pināngmo* here is an ax for you

aykē nan tolfēgko ay? is there a key for me?

nannay kāvīs ken sīya this is good for him

kad nan kanām is sa? how much do you want for this?

ībfākak (or: *kānak*) *ken sīka nan kīpan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumāanak is nan īli* I return from the town;
but: *tēmōliak is nan īli (is īli)* I return to the town

īssan adītja adsāwēwi is nan āfongtja when they were not far from their home

alāētāko nan bīlak ken Likāldso we receive the money from Richard

tsawwādek nan kātjing is nan lalāki I receive the brass from the man

adadsāwēwi nan nalpōantja they come from afar

From—To: *malpōak ad Chicago ya ūmūyak ad Fēntok* I go from Chicago to Bontoc

ilabotāko ay ēntsūno is nan sinpō'o ay ōlas inkāna's nan magākyu
we work from 10 o'clock till noon ("we begin to work...")

tōlo'y ōlas nan malpō'd Tukūkan ya ūmūy ad Fēntok it is three hours (walk) from Tucucan to Bontoc

nasūyepak is nan magākyu inkāna's sidsidsīmna I slept from noon till evening *māilābo adwāni* from now on; "begun now"

iFēntokak I am from Bontoc ("a Bontoc man"); *intō nan īlim?*
where are you from? (where is your town)

inkānas san ka/ongōngana from his boyhood on, since his boyhood

In midst — *is nan tēnga* (in the centre)

is nan tēngan nan katuktjūan in the middle of the chair

is tēngāna in its centre; *is nan tēngan nan īli* in the middle of the country

Also with *kāwēwa* [404] "between": *is nan kāwēwāentja* in their midst

is nan kāwēwāna nan pōshong in midst the sea

Instead — *itsaotsāona kēn tōdī fakōn tināpay, bātō nan intsaotsāona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

inmáli nan laláki, fakén fafáyi the man came instead of a woman
[323]

In; Into — [379, 380, 381, 389, 393,] [286, 287, 288].

Near by — [399] Also: *ngan/ngáni ad Fěntok* near Bontoc

Of — [71, 381, 385, 394] [41]

On — [379, 393, 406]

Opposite — [398]

Out of — See: from. The prepositional notion is inherent to the verb:
fumálaak I go out; *fáđlek* I send out; *káđnek* I take out etc.

At the side — *tsápat, tsípat*

manálanak is nan tsapátmo I walk at your side

intsitsípatáko we are (go) side by side

sak/én wodáak is apídna 's na I am on this side

síka wodáka 's apídna 's sa you are on that side

is apídna 'stjūy ay fílig, is apídna 'sna ay fílig on this, that side
of the mountain

íssan ináfettja istji is apíd nan pōshong when they met on the other
side of the sea

Since — [393]

Through — “Through” is expressed by verbs, such as the intransitive *lum-
fútak*, in combination with the locative *is*: *lumfútak ay intáktak is
nan íli* I run through the town (or: *intáktākak ay lūmfut is nan
íli*)

palfútek nan bató is nan álad I throw the stone through the fence

teténgək I go through the center; *sílkek nan pagpag* I go through
the forest

nan lōshfúdmí our “getting through,” place of exit

To — *Is*: [380, 381; 393]

Toward — [380] Into the vicinity of: [399].

umáykāmī is nan má/yöy ad Tukúkan we go in the direction of,
toward Tucucan

“The direct way toward” is expressed by the word: *ála*, with posses-
sive suffixes: *umáyka ad San Fransisco, ketjéng álam ya 'd Chicago* you
go to San Francisco and (from there) you go in straight direction toward
Chicago

(*đlak ya lđyao*: “my straight direction is running: I run forthwith)
ketjěng đlan san anđkna ya kđlab si nan fđđang then his son
 climbed directly upon the big trees [M. 12]

ketjěng đlami ya nan pagpag then we go directly toward (and into)
 the woods

ketjěng nan engmđ ya 'd Fđđdong then we go directly toward
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkđna* is: *inkđna's nan đsa 'y tawwđn*
 till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:
 [300]

Idiom: *ngđg nan mangipđyam is sa?* what are you doing with this?
 for what do you use it?

ngđg nan inđngnđm is nan bilđkko? what have you done with my
 money?

ngđg nan ifađgmo is nan đsđ? with what do you strike the dog?
 [262] (what is your “striking-tool” for the dog)

The inclusive Dual and Plural forms of verbs are employed often to
 express companionship; e. g. go with me: *umđytđko* let us go, you and I,
 you and we. *umđyta*: let us (two only) go; go with me.

Instead of “with” the conjunction *ya*, and, is used most frequently, or
 the “Collective Article” *tja*, followed by *ken* [39]: *tja đma ken đna*
 Father with (and) mother; *tja Anawđsal ken Fđđnak inmđlitja 'sna*
 Anauwasal came here with Funnak. Or: *si Fđđnak ya nikiđđli ken*
Anawđsal

The substantive: *ib/đ*, companion, is found instead of the preposition
 “with” in many phrases, as: *sđnu nan ib/đm ay inmđy?* who was your
 companion in going, i. e. who went with you? (Or: *sđnu nan nifđđeg ken*
sđka?—*sđnu nan fuđgmo?*—*sđnu nan kadđam?* [372])

sđnu nan ib/đm ay nangđđb is nan đfong? with whom did you build the
 house?

nannay nan ib/atđko ay manđbđ is nan kđyo with these men we cut the
 tree

Idioms: *nan sinđma, nan sinđna*: the father with his child, the mother
 with her child.

sđnu nan lalđki ay đntjo nan fđđkna? who is the man with the long
 hair?

nan fafáyi ay tjaktjáki nan ólóna the woman with the big head
nan ongóna ay tjaktjáki nan ūpóna the boy with the big thigh
léytjéntáko ay totóyén nan laláki ay nākólud nan fōókna we want
 to speak to the man with the curly hair (i. e. to the "Negrito")
intō nan laláki ay antjoántjo nan kowéngna? where is the man
 with the big ears

nan fobfálo ay abafíkash nan límāna the young man with the
 strong arms

nan fafáyi ay nalímno nan kāmīsna the woman with the round face

Ken signifies "with" in this example: *sumaákami ken Antero is áfongko*: we go with Antero into my house

ma/íd inpaskípna is nifúeg ken síya he let nobody enter with him
mikitedéetja ken sak/én they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/íd*, "there is no--":

inmáliak ay ma/íd soklóngko I came without hat

inmáy síya ma/ídak he went without me

ma/íd bílak ken sak/én I am without money

The constructions of Prepositions governing Interrogatives or Relatives have been explained in [348-351; 331-335].

ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substantives with prepositions, of adjectives with prepositions etc.

Adverbial phrases are sometimes formed by means of auxiliary verbs [308-317], or of verbs conveying an adverbial notion [317-], or of verbs to which the adverbial notion is inherent (*təmóliak*: I come back; *bumáñadak*: I come down; *kəmáñnak*: I go away etc.). In many instances a prefix conveys an adverbial notion [296-303], or reduplication is used instead of certain adverbs [291-294].

The adverbs of negation have been treated as "Negatives" in [319-327]; Numerical adverbs in [369, 371, 373].

410. Some simple adverbs take verbal endings as the "auxiliary verbs" (which are indeed verbalized "adverbs").

Compound adverbs, consisting of the preposition *is* and substantives, appear most commonly with the possessive suffix *-na*, his, her, its; as: *is tsáim* or: *is tsáimna*, inside, or: "in its interior."

411. There are no forms for adverbs formed of adjectives. The adjective with *is* follows the verb; or the adjective (without preposition) precedes the Nomen actionis.

ikána is káwís he acts well [392]; or: *káwís nan ikána* "good is his acting"

síya éngkálí's káwís he speaks well; or: *káwís nan éngkálíana*

síya nëngkálí's kagáwís he spoke very well; (*mo...better than*)

itsaotsáotja is akít; or: *akít nan itsaotsáotja* they give but little

akít nan nimnímtja they think little

ngāg nan kapéntja ay sókod they work badly making spear shafts

éntsúno síya is (or: *ay*) *káwís* he works well

kápém is káwís! do it well! *kakáwísém ay mangáéb!* do it better!

kapényæ is káwís! do it well! *kakáwísényæ ay mangáéb!* do it better!

Cf. verbs conveying the adverbial notions: with energy, quickly, slowly, gladly, etc. in [317].

ADVERBS OF PLACE

412. The locative particles *na*, *sa*, *tjáy* [*tjáy*, *tjít*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *ísna* [*isná*, *siná*, *'sna*, *'shna*]: here (near the speaker), hither.

is sa: there (near the person addressed), thither

istjít [*is tjáy*, *sidi*, *is tjáy*] yonder, thither, at or to the place yonder

na here is.,. *tjáy* there is

nalpóak istjít I came from yonder, thence

sínu tji? *ngāg tji?* who, what is that?

isnáka! stay here! [L. 76ff.]; *isnáka* I am here, I stay here; *istjáyak*

I am yonder

- is amñ ay fatáwra* everywhere (lit. in the whole world)
is kabfatáfatáwra everywhere; or: *is nan láwák, kalawaláwák is nan fatáwra* everywhere in the world
falangka any where you please; *wäläy intó na* "any where here"
adsawwí [*adsówi, adsówiyan, adsówiyan; adadsówi*] afar; *adsawwí is nan áfong* far from the house; *adadsówiyanak* I am far away.—
nan käädsówina: the distance
umadsówiak I go far away Ger. *ich entferne mich*
kad nan kaadsowén nan ad Fěntok ya ad Maníla? how far is Bontoc from Manila?
adsawwí nan tjegántja they are far apart ("far their interval, space between")
adsawwí nan tjegangtáko we are far apart
kinmáan or: *kabkafála* he is away, gone out; from: *kamáanak* I go out, away; and *fumálaak* I go away
is tóngtjæ, ad tóngtjæ, is tongtjána upwards, aloft; *is tongtjána* above
nan ayáyam tumáyaw ad tóngtsæ the bird flies high
is tjáya, ad tjáya skywards
is kóápná down, below
ngan/ngáni, as sasakón near (*sumákonak* I go near)
is enéñána forward, to the front; *umüytáko!* "let us go" forward!
is tsógok back, behind, in the rear; vb.: *sakóngek* I turn, Person. *sumákongak; sakóngek ay ílaèn* I look back
sumákongak ay intáktak I run back; *pashakóngek* I throw back
 Cf. [400]
is udjđji at the rear (the last of a column)
amñ together (or: all); *mađmong:* assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjítáko* we are close together
is íkid, is áwran at the left, at the right side; *is ikídko* at my left side;
is áwran nan áfong at the right side of the house
inlíkid around vb.: *inlíkidak* I go around; or: *inlówisak; lówis* around
is óshóna "on its surface;" on the outside (of a box etc.); *is tjíla* outside of a house, "in the yard"
is tsa/ímna inside [*istjáim, adsáyim*]; *inlédobak adsáim* I dive into the water [402]
is ténga, is tengána; is káwra, is kawána in midst; *is nan kakawáentja* in their midst

is apídna'sna, is apídna's sa on this, that side; *is nan tsapátko* on my side. Cf. *ála*, in straight direction [318]

The interrogative adverbs: where? whence? whither? cf. [353].

ADVERBS OF TIME

413. Most "Adverbs of Time" are compound phrases: Substantives with the preposition *is*; others are probably adjectives preceded by *is*, or adverbs with *is*. Several of the "adverbs" and their constructions have been treated before, such as: *íssak* [308], *áfus* and *íptjas* [309], *tsa* [310], *kankani* [311], *kasín* [312], *sána* [313], *tjitjítja* [314], *tjákkasko* [315], etc.

Also reduplication expresses sometimes a temporal relation: frequently, repeatedly etc.

And various temporal adverbs are contained in the prefixes: *pin-* and *pang-* [296] *ka-* [297], *ma-* *an-* [302].

adwáni, idwáni now, to-day

adsángádum formerly, some time ago, then

tsa mamíngsan ay... sometimes Ger. oft einmal. *tsa:* [310]

tsák mamíngsan [mamíngsang] ay umáli I come sometimes

tsákámí manábla is sinpamíngsan we smoke now and then

sináákyu — sináákyu one day — the other day

idkáwani some time ago; *idkawkáwani* a short while ago; *adsángádum*
a long time ago

idtaawín a year ago *ayáka'y taawín ay inmáy* great many years ago

áfus, íptjas [349] "already," "before"

is kawákkawákas very often, every day, or: always; *ininkána:* for
all future

sissisíssya always; *sissisíssya ay inaltwidta* we two will be friends for
ever

is kataawítawín for ever, for many years

is nan sin ákyu all day long; *iyakakyáko* I continue working all day

is lablabóna [is laplapéna] for the first time

is mamíngsan once [371]; *tsa:* many times, often: [310]

ólik up to a certain time, after some time; afterwards; see conjunction:
until

is áwani, is awáwani soon; *íssak* henceforth [308]; immediately: *tjákkasko*
[315]; very soon, in a moment: *sána* [313]; very soon: *kankani*
[311]; suddenly: *ma — an —* [302]; quickly, soon: *pin-* [296]

aeni kāyā! in a moment! *sāna!* yes, sir; immediately! Ger. ja gleich!

āenin kay si akīt ya! "wait a little!"

is sinakītan in a very short while; forthwith

tsāan pay not yet [324]; *tjitjītja* yet, still: [314]

āngkay....ya ket.. on the point of:

finmālāāk āngkay ya ket wodā nan fafāyi I was on the point of going out, when the woman stood there (*ya ket:* to my surprise)

ēna, onōna; vb. *mangēnēnāak* first, at first

mangantāko 'd ēna, isatāko'd ēntsuno let us first eat, then work!

mangudjīdjiak I am the last (*ay....* to...)

misōngkopak, sumōngkopak I am the next (*ay... to...)*

pāad with negative: never [326]

kasīn again; cf. [312]; *is kasīn ya is kasīn* again and again, repeatedly

is kasīn an other time, or: *is kasīn ākyu* on an other (following) day

nan lablabōna manalifēngkayē, isākayē 'd mangāyeng, isā et

manganānggosh nan patpadōy at first you dance, then you sing,

"finally comes" the spear throwing [pron.: *mang an a nō ngosh;*

see voc.: "end"]

ma/āeniāeniak I am late; *ma/aeniāenika ay ēntsūno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

inmalitāko is īli djūa 'y fūan ay inmāy ya adintedēetāko isnā is djūa 'sh

fūan we came to town two months ago and we shall stay two months

longer [396]

sanguyān pan! how quickly! *sanguyān nan inmalīam!* how quickly you came!

sanguyān pan nan ningyāam si sa! how soon you brought it!

sanguyān pan si naotōan nan kanētāko! how soon, how quickly was our food cooked! [R16]

sanguyān pan is mangāēpam is nan tūfay! how quickly you made the spears!

adwāni, idwāni

to-day (or: now)

adūgka, idūgka

yesterday

adkāsīn ūgka, aditōna [adidūna]

day before yesterday

aswākas, iswākas

to-morrow

kāsīn aswākas, is kasīn wākas

day after to-morrow

is kasīn ākyu

the following, next day

is san tjāy ay ākyu

on the same day

is nan djūa, tōlo..ay ākyu

in two three...days

is nan wīwīd

very early in the morning

<i>is nan w'lid</i>	early in the morning
<i>is nan fibif'ibik'at</i>	early in the morning
<i>is nan f'ibikat</i>	early in the morning
<i>is lablabon si f'adlan si ak'yu</i>	at (the beginning of) sunrise
<i>is maak'yu</i>	early in forenoon (8-11 o'clock)
<i>is nan magak'yu</i>	at about 11-2 o'clock
<i>is nan t'engan si magak'yu</i>	at noon
<i>is nan maksip</i>	in the afternoon (2-4 o'clock)
<i>is nan mis'uyax</i>	late in afternoon (4-6 o'clock)
<i>is nan sidsids'imna</i>	at the time of sunset (sunset: <i>nalokm'ed</i>)
<i>is nan mastjim</i>	in the night
<i>is nan lafi</i>	in the night (11-2 o'clock)
<i>is nan t'engan si lafi</i>	at midnight
<i>is tal'no</i>	at about 2-4 A. M. (<i>enkok'ok nan kaw'itan ya mapat/a</i> : the cock crows and it dawns)
<i>ma'w'akas</i>	"it is getting to-morrow," "it is getting an other day"
<i>malafi</i>	it is getting midnight
<i>is nan mastjim si a'win</i>	to-night
<i>asw'akas si mastjim</i>	to-morrow night
<i>idk'efab, idka/ofab, adkak'ufab</i>	last night (or: <i>nan mastjim ay nalosh, ay inm'ay</i>)
<i>asw'akas si f'ibik'at, si lafi</i>	to-morrow morning, night
<i>nan fibik'at ay nay</i>	this morning (or: <i>is nan f'ibik'at</i>)
<i>nan f'ibik'at ay nalosh</i>	yesterday morning
<i>nan t'engax ay nalosh, ay inm'ay</i>	last holiday
<i>nan ta'w'in ay nalosh</i>	last year (or: <i>tinma'w'in</i> ; preterite of "t-um-a'w'in;" or: <i>idta'w'in</i>)
<i>nan ta'w'in ay um'ali</i>	next year
<i>nan f'uan, nan dom'ngko ay nalosh</i>	last month, week (Domingo: Sunday)
<i>nan f'uan, nan dom'ngko ay um'ali</i>	next month, week
<i>ad isan ta'w'in</i>	year before last
<i>is kas'in t'engax</i>	next holiday ("holiday again")
<i>is kas'in ak'yu</i>	on the following day
<i>asw'akas is nan nis'uyax</i>	to-morrow afternoon
<i>lab'ona adw'ani</i>	from to-day on, henceforth; <i>lab'ona adw'ani is inka'epant'ako is t'ufay y'angkay</i> from now on we make only spears; <i>lab'ona 'dw'ani manalant'ako</i> from now on let us walk
	Or: <i>ma'ild'bo adw'ani</i> from now on.

<i>adĭ kasĭn</i>	not any more; <i>adĭ kasĭn insăktĭ</i> he is no longer ill
<i>ăfoăfong adsăngădum</i>	"the house is old;" lit.: it was a house long ago, for a long time
<i>mangənėna mo</i>	earlier than.... <i>binmănad nan tėkken ay tăkə nangənėna mo sak/ėn</i> an other person came down earlier than I
<i>adumăliak is maigadăa ay ăkyu</i>	I shall come in two days from now ("on the second day")
<i>is maigăt'lo ay ăkyu</i>	in three days from now ("on the third day")
<i>admamĭngsanak, admangudjĭdjiak ay umăy</i>	I shall go first, last
<i>maəwĭid nan tălon</i>	it is getting morning; <i>tălon</i> : time, weather etc.

Observe these verbs, formed by prefixing *mang-* or *ma-* to the reduplicated substantive signifying time:

<i>mamibifĭbikătak</i>	I come, go, work etc. in the morning;	<i>mamibifĭbikatak ay umăli</i>	I come in the morning, early
<i>mastjimmastjĭmak</i>	I come in night, during the night;	<i>nastjimmastimăkamĭ ay nentsăno</i>	we were working during the night
<i>magamagăkyuak</i>	"I do.... at noon"—	<i>magamagăkyuak ay təməli</i>	I return at noon
<i>malafĭlafĭtak</i>	I come at "midnight;"	<i>ėngka man malafĭlafĭ ay?</i>	why do you come so late at night? [M. 16]

The interrogative adverb: when? how long? see [354, 356, 357]. Consult the Vocabulary s. v. "Seasons" and "Moon." —

ADVERBS OF QUALITY AND MANNER

414. Verbal prefixes express frequently adverbial notions for which we employ adverbs, as: *pin-*, "quickly" [296]; *ka-* "completely" and *ka-* "under pretense" [297]; *naka-* "completely" [299]; *inasi* "mutually" [301]. Cf. the "auxiliaries:" *tsa*, "customarily, usually" [310]; *kankanĭ* "almost" [311]; *sumyăak yăngkay* etc. "only" [316]; the substantives *ăla* and *ĭkad* "straight direction" and "custom" [318]; and the verbs enumerated in [317]

<i>kăg; kăăg</i>	as, like, likewise, thus. Cf. [143]
<i>kăăgna</i>	likewise, like it; ("its likeness")
<i>kag Igólot</i>	like an Igorot
<i>kăăgna nan ăkyu</i>	like the sun.

adlka kǎg fajǎyi ay inǎka do not cry like a woman! ("be not like a woman who cries")

ǎngnēm sidě! do it like this!

ǎngnēm is kǎg nannǎy! do it like this! *adl kǎg nannǎy!* not like this!

kǎǎg nan kōam nan kōak your possession is like mine; yours is just as much as mine; you have as much as I

kǎǎgna nan kaněna is nan kǎnck he eats as much as I

kǎg is sometimes equivalent to "it seems to be": *kǎg gulǎya sa* this seems to be steel; this is like steel

nannay ya nantjǎy kǎǎgna this and that are alike; this is like that

akl̄t yǎngkay et kǎǎgna it is similar (lit. "but little, then it were alike")

nannay ay kǎpan kǎǎg nan lǎgon nan fǎnga this knife costs as much as the pot ("this knife, equal the price of the pot")

kǎǎgna nan angněna ay inkǎěb si sa he did it in the same fashion

kǎg kěn sak/ěn sǎya he is like myself; *kǎg kěn sak/ěn sǎya ay ǎlaěn* he looks like me; *kǎg tōnǎ* thus, like that

nan kǎyɛt ya kag nannay nan kaantjōna the tree was as high as that

kǎg sǎna like here, like this

nan kǎǎgko like myself (meinesgleichen); *nan kǎǎgko ay tǎkɛt* a person like me

nan kǎǎgmo like you; *kǎgak kěn tōdǎ* I am like him

kǎg with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near:"

kǎgak madǎkang I almost fell *kǎgkamǎ intǎktak* we almost ran

kagmǎ sagfǎtěn nan fǎtǎ we almost carried the stone

kǎgmo kalǎfěn nan kǎyɛt you almost climbed the tree

kagkǎyě nasǎyɛp you almost slept; *kǎgyɛt inǎla sak/ěn* you almost saw me

kǎgak tinmōli I almost returned

kashǎn like, similar: *lalǎki kashǎn lǎon* a man like a lion (loan word: *lěon, lǎon*)

kasǎngka kǎak you look like a monkey

kashǎn madǎb nan tjǎya as if the sky would break down [B. 38]

tsatsǎma very, in a high degree; too much; *tsatsǎma ay lǎteng* very cold, too cold; *tsatsǎma ay angangǎlǎd* too bad

is kǎwǎs well; *is kagǎwǎs* better; *tsǎdlos* exceedingly; (Iloc.?) with suffixes: *tsǎdlosak umǎgiad* I-fear exceedingly, beyond measure;

tsǎdlosyu ǎngnen sa you do this exceedingly well

- manákas* better (loaned probably from Ilocano)
manákas is mángan mo nan úmíuum it is better to eat than to drink
manákas nan mángan is nan mákau it is better to eat rice
manákaš si (or: nan) umáyka it is better that you go
manákas nan intedéé is nan Fántok it is better to stay at Bontoc
manákas amín nan manálan it is better that all walk
manákaš si totæmgðyka [or: *kagawís nan totæmgðyka*] it is better that
 you keep quiet
manákaš si inpátpadðy mo nan inkáéb si sñgsing it is better to throw
 (spears) than to make rings
manákas si ngæmátsanta is kólling it is better we two change ourselves
 into eagles [K. 11]
is ngág ill, badly; *láæwa* it is wrong, bad, improper: *láæwa nan*
masuyé pantja it is improper, bad that they sleep
láæwa; adí kayæ éngkálf 'sna! it is wrong; do not speak here!
olóläy it is very bad, "a crime"
ngæt, ugin [306, 342] perhaps
tit/íwa certainly, truly, surely, really
is adí káktek secretly (lit. "for not any knowledge")
is nan ababáway "in the light," i. e. openly
umáttet ta it is well that... "we are glad that...;" *umáttet ta inmálika*
 "we are glad that you have come!" ("we thank you for coming")
mo than (with comparisons)
pásig throughout of one substance: *pásig bángaæ sa* this is all glass
pásig papél all paper
pásig mónok nan ístja the meat is all chicken (not mixed with other meat)
pásig falldog it is all gold, purely gold, unmixed gold
éläy [óläy] "it matters not," "nevermind," "whatever you please" "I do
 not care"
éläy kökótjek nan límak! nevermind, if I cut my hand!
óläy umáyka I do not care if you go, it is of no consequence...
aykð éläy éntsūnotáko? do you (we) not care if we work? is it of no
 importance that we work? does it not matter?
éläy! when receiving a gift, means: "this was not expected, you need not
 to reward me"
éläy sñnu: any one you please; *éläy ngág:* whatever; *éläy intð:*
 wherever you like, any place whatsoever
éläy intð nan tinmæktjuána: wherever he sat down; *æläy íntð nan*
tæmoliántja: wherever they return
tak/ðu "it matters not;" *tak/én mo inmálika* "I do not care if you have
 come"
sfa correct, right; *sfa sa* this is correct, "all right"

sĭa ma ngin [*man ngin*] this might be all right, but... [L. 12]
siĭmĕĕdjĭsa [*sĭa ma adjĭ sa*] this is the right one! *siamaadjĭsa nan fĕlfeg!*
 this is the right kind of a spear!
aykĕ sĭa tji? is that right?
kasĭsya [*kasĭsia*]! this looks well!
kasĭsia nan ĕngkaliĕnyĕ your language is quite good, "all right" [L. 20]

kĕnĕ is a loan-word, used in several Philippine Languages to designate a statement as that of an other; hence *kĕnĕ* is frequently interpolated in indirect discourse, like our "he said, she said, they said," or: "it was said." It is used in the same sense in Bontoc Igórot.

The interrogative adverbs: how? why? see [352, 358, 359].

ADVERBS OF QUANTITY

415. The Adjectives denoting quantity, Indefinite Pronouns, certain classes of Numerals [136-136; 369, 371, 373-] are also used as adverbs, as the first of these examples show:

ĕngsan much; *ĕntsĕnotja is ĕngsan* they work much; *angsanĕk*: see
ayĕka very much, great many [370]
akĭt little; *nasuyĕptĕko is akĭt* we slept little
mĕl/an copious, in great mass; *mĕl/an* seems not to be used attributively:
mĕl/an nan ilĕgok ay fĕnga I sell great many pots
mĕl/an nan kĕtjĕu plenty are the fish
mĕl/an nan tjĕtjon in great mass (come) the grasshoppers, locusts
tsatsĕma 'y kawĭs very, too good (or: *kĕgarwĭs*); but *ĕngsan* and *ayĕka*
 can not be applied adverbially with adjectives.—*tsatsamĕkami ay fanĕng*
 we are too small
adĕdsa more; *wodĕ ken sak/ĕn adĕdsa 'y pĕkĕy mo nan kĕam* I have
 more rice than you
mo kekĕntĕko is adadĕdsa, umĕyongtĕko if we know more, we get worse;
 the more we know, the worse we become
mo ĕntsunĕkĕyu is amamĕmid, tsakayĕ mablĕy is amamĕmid the more
 you work, the more tired you get
adĕk lĕytjĕn ay kasĭn mĕngan I do not like to eat more (lit. "again")
adĕdsa nan kĕak mo nan kĕam I have more than you
adĕdsa nan kanĕna mo nan kĕnek he eats more than I
inĕka 's ĕdĕdsĕ! give (me) more!
is akĭt little, a little; *nimnĕmtja is akĭt* they think little
inĕka 's akĭt yĕngkay! give (me) but a little!

akít nan sakítko I am a little sick

akít nan látèng it is a little cold

sumédka is sinakítan! wait a little!

akakít nan látèng adwáni mo adúgka it is less cold to-day than yesterday
nan túfay akakít nan palítna mo nan pínang the spear is less sharp than
 the ax (the spear, less its sharpness...)

tsatsáma ay akít nan éntsúnoam you are working too little

kólang (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

kólang sin pésosh! it lacks one peso; it is one peso too little!

kasín, again, means also: one more, some more:

ináka kasín! give (me) one (some) more! give me an other!

ángkay, yáŋkay only; *sak/én yáŋkay* only I; *djúa yáŋkay* but two, only two

tsám áŋkay mangmangwanían! you are speaking in fun only! you are only talking!

(Cf. *sumyáak yáŋkay, ápidak* or: *ábüdak yáŋkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2nd person sing. was given): (iambic verse)

pitkám ay ínyakyáking you do nothing but loiter

si ínam nán mamáding your mother gathers the wood [H. 11]

áálána "it suffices;" *adú, adú!* enough! (Interjection); *adí emánäy* it is not sufficient

áálána nan katsaktsákna its size is sufficient, it is large enough

áálána nan káántjotáko we are tall enough

ɽödá nan áálána ken sak/én I have enough

áálána nan kináŋko I have eaten sufficiently ("my eating suffices")

áálána nan bilákna he has enough money (his money suffices)

adí emánäy nan bilákmo you have not enough money

adú sa! this is enough!

awáý nget (ngin) about, perhaps; *nan ɽödá ken sak/én awáý nget tólo*
 'y *pésosh* I have about three pesos

awáý nget djúa ay fúan about two months

awáý nget is tólo 'y *ólas* in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]; how many times? [356]

PARTICLES

416. Bontoc Igórot Language makes most extensive use of a number of particles which, together with impressive intonation of sentences, color either an entire sentence or certain parts of a sentence. The application of these particles is highly idiomatic; no more definite rules can be established than in other languages that possess such particles.

Most of them are postpositive, if they refer to a single word; usually they are enclitic and have sometimes an influence upon the accent of the preceding word; this accent is inclined to move toward the final syllable.

The various meanings of these particles can best be seen from examples.

417. *Măn*, sometimes *mān*, is an intensive particle; it is employed particularly in commands and questions.

bumanădka man! come down, then! descends donc! so steige doch herab!
[M. 14]

saăka 'd man! go home now! [M. 11]

engkăyě man lumăyæ ay? why, pray, do you flee? [B. 50]

intō măn lă nan nangalăna 'sh ăstja? where should he get meat? (*la:* ironical, incredulous,) [R. 25] and again:

intō man la nan nangălan ămam is nan ăstja? where would your father get meat, pray? [R. 26]

intō man la mangălanyæ 'sh tji? where did you get (so many beans) that? [L. 33]

intō man la nan umălam si ădnom? where will you take your wedding-feast? [L. 50]

tjăy man si fobălelan ay alăena nan sinlăi there indeed is a handsome young man who takes the pods [L. 33]

tsumnōta man ed! so let us then get married! [L. 52; cf. 49]

intō man la nan kăæwad? where, pray, should the place be?

êngka man! go! go! *alikäyæ man!* come on, forward! (battle cry)

ngăg êngka man ămüy? why is it that you go?

ngăg engkăyě man tinmōli ay? why did you return, indeed?

ngăg man engtja êngkălă ay? why do they speak?

ngăg êngka man maăæniăæni ay fumăngon? why do you get up so late, pray?

éngka man adi éntsúno? why do you not work?
ngág man sa? what is that? (surprise; indignation)
ón man naáæniáæni tji nasáyep ay? why, pray, did he sleep so late?
 (tji: instead of *síya*)
éna man kápén nan áfong is fánǵ ay? why does he make the house so
 small?
entáko man mandýæ! let us gò then to get wood!
intó man si Mátyæ ay? where is Matyu, say? Wo ist denn eigentlich M.?
káǎnkayé man! get away! "packt euch!"
kadkáyé man? how many are you indeed?
tit/íwa man, ya inmúy! it is certainly true, he is gone!
adí man katsákub surely it does not suffice [L. 28]
umúykámi 'd man we ought really to go [B. 48]
ayáka man tji! that (singing) lasts certainly too long! [H. 15]
kóak man, fakónmo kóá! it is mine, not yours!

Also a form *mána* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

tjakámí máná ay mamalátong we who are gathering beans [L. 28]
aykóka éntsúno ay? éntsúnoak máná! are you working? certainly, I do
 work!

418. *Kay* or *Pay* (the latter is said to be the Ilocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

nay kay léytjém ngin ay ma/ísa at this spot you like perchance to be left
 alone [S. 11]

nay pay naóto nan ib/ána there indeed was cooked the other (pig) [L. 66]

nan pay fobólan nan kanyón the projectiles of the guns [B. 53]

ya nan pay fobólan nan báldug [B. 58] and the bullets of the rifles

nan pay inótji the younger brother

sána kay nan tjénæm! here comes the water! [L. 42]

sána kay si lípad ay nalángolángo here! here comes perfectly dry wood
 [K. 8]

adpaywánin now indeed (*ad wáni* with *pay* inserted) [L. 80]

intó pay? intó kay? [R. 24] where, pray? wo denn? wohin denn?

- intõ kay si Bëgti?* where, pray, is Bugti?
si pay Fũkan nan ninãnak ken tjakãml Fukan, she has born us [L. 92]
si pay Palpalãking ma/ĩd inãana is kãtjõu Palpalaking did not catch any
 fish [P. 3] (*inaana*, for: *inalana*, from *alãek*)
aẽnĩ kãyã! very soon! yes, soon!
ketjẽng ngãg pay? what then? (impatient question of a person listening
 to a narration, to urge on the speaker)
ẽlãy pay mo gadsãngyẽn, sĩa tsatsãma na/ĩmẽd however rich he may
 be (though he be rich), he is very stingy
intõ pay ãkis nan mantllyo? where is the hammer, say! "wo ist denn
 wieder der Hammer?"
kãd pay nan lalalãki? how many are the men?
kãnim pay nan tinãpay? do you really eat the bread?
kinmãan pay he has gone, indeed
ma/ĩd pay sĩa! he is surely not here any more!
tjakayẽ pay ay iKãñõu you, people of Kanõu [L. 92]
pãsig pay nafãngõsh nan shengẽdko my food is all rotten (*pãsig*: thor-
 oughly) [M. 9]
ketjẽng kay mastjĩm ãkis and then it turns again night [H. 10]
ketjẽng naõto pay and then it was cooked [H. 18; cf. L. 66]
lĩpad pay ay nalãngolãngo dry wood! [K. g.]
aykõak pay shumãa? shall I really go home? [K. 11]
adĩm pay patãnen nan pãshek, tay nãyak sĩa! do not drive in the wedge,
 because I am here! [L. 84]
mĩd pay asãwãwãk I am surely not married [L. 85]
ãdpay ãkish [akĩs] madõy nan iniñgnan nan ãsu 'y tjãy (the fire) which
 the dog brings there will surely also be extinguished ("die") [L. 10]
ãdpay umãliak I shall certainly come
tay ãdpay angkãyẽm nan fĩnãyã because you will surely eat up all the
 pounded rice [T. 2]

At the end of a sentence *pay* and *kay* appear often as *paya* and *kaya*:

- ketjẽng maẽwĩd paya* then morning came
ĩlaẽm kayã! come and see! "sieh doch einmal!" "just look at this!"
alokayẽ kayã (like one word: *alokayẽkayã!*)! come! "kommt doch
 einmal, rasch!"
ketjẽng sumãobtja pãyã then they arrive (at home); "dann kamen sie
 also heim"
iyãim kayã! so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

itsaotsáomo kay ken s̄ya ya! so give it to him!
aen̄n̄ kay si ak̄t̄ ya! “soon, in a short while!” “in a moment!;” “wait a little!”

Preceded by *ā*, the particle *pay* expresses reproach, as in this question:
āpay ad̄m̄ kinw̄āni is nan tāk̄ø? and why, sir, did you not tell the men?
 [B. 46]

419. *Mam pay*, or *mam pay man*, which is a combination of the particles *man* and *pay*, expresses a strong assertion:

ayk̄ð umāli? *nay umāli mān pay man!* is he coming? there he comes, surely!
s̄ā mam pay! certainly! it is correct, without any doubt! it is evident!
pināyanmi, tay tj̄ny mam pay si lalāki ay fumātjang ken tjakam̄ we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Aun/ō* denotes certainty in these examples:

ann/ō ya umāli adw̄āni he will certainly come to-day
ann/ō linmāyaetja they have undoubtedly run away
ann/ō umāytja they will surely go; I am sure that they will go
nintēngan nan sikāa—entāko 'd man nitsāa—ann/ō patsōng ua shāa the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. *Adji*, usually in combination: *man ādji* or: *ma ādji* expresses sometimes a request; in statements *ādji* has affirmative force: indeed; certainly.

ēngkāl̄k̄äyø man ādji! speak, pray!
ālika man ādji come, please!
īkayø man ādji! come then! (why do you not come; come now!)
intō ma ādji nan ināyam? where did you go, say?
ēntsunōka man ādji! so work then!

Emphatic: *kádtja man ádji?* how many are there indeed?
sá ma adjf sa! this is the right thing, to be sure! [L. 55]
nan ma ádji tsam inpayái ay shengédko 'd ya nafángösh that food which
 you used to send me was rotten [M. 7]
sáata 'd ma ádji ay sináma! so let us go together, father and son! [M. 11]
ya, intö ma ádji nan fínáyě? well, where then is the pounded rice? [L. 57]
nong/nöngem ma ádji nan idnotáko! you arrange our wedding feast,
 please! [L. 58]

422. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

sfnu kan sa? who, pray, is that? Ger. "ja, wer ist denn das?"

With verbal endings: *sfnu kantja sa?* who are these?

sanguyán pan si na/ötöän nan kanéntáko! how quickly our food has been
 cooked [R. 16]

sanguyán pan is nángtjásam is nan tölfeg how quickly you found the key
sanguyán kan nan ningyafam how quickly you brought it!

ngäg kan aykö ketjeng na 'sh monökyæ? why, are these all your chickens?
 [L. 43]

ngäg kan ayköka umoöshsong? say, why do you watch me from above?
 [L. 29]

intö pan, nangkö mamátpab ya adíka páad makátpab; where then? it is
 easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanáy pan*, sometimes with endings, expresses disgust and surprise:

kanáy pan! amfuyáka 'sh si nafíkodka! why, is that so! this is the reason
 why you are so lean! [M. 10]

kanáyka pan si fafáyi! how miserable you are, woman! [M. 17]

kanáyka pan si alfwid! what a bad friend you are!

kanáykayě kan is fumabfalögnid! what poor fighters you are!

kanaftja pan! how bad they are!

kanaftkamí pan! how wretched we are!

423. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

ya ngǎg tǒnǎ? what is that? Ger. ja was ist denn das?
ya intǒ pay si Akúnay? why, where is Akunay? Ger. ja, wo ist denn die
 Akunay?
ayékéd ya! go on! go ahead! Ger. also vorwärts! continue then!
ya ngag nan ínmad is nan tjapánmo? well, what has happened to your foot?
 what is the matter with your foot?
aykǎ sikáya [síka—ya]? “how about you?”
adí man katsákub tay síka 'y yún/a ya éngka inúmiú'mish it is not enough
 (in your bean-basket), because you, the older sister, always go bath-
 ing (instead of working) Ger. weil du ja immer... [L. 28]
ya kad nan fútugyæ 'sna? why, how many pigs have you here? [L. 45]

424. *Yáka* expresses “then at least;” the speaker can not obtain what he wishes and asks for something inferior instead:

yáka ináka ma ádji is nan mákan! well then (..if you do not give me any
 meat...), so give me at least some rice (instead)!
aliká'sna!—adíak.—yáka intedéeka istjǐ! come here!—I shall not!—
 well then, stay there! Ger. nun, so bleibe dort!
itsaotsáomo nan túfay ay nay! adí; iǐgtok sa. yáka man nan kípan ádji!
 give me this spear! No; I keep it. Well, so give me at least the
 knife!
yáka yáim nan kǒweng nan kátjǒu so give me at least the ear of a fish!
 [P. 4]
yáka yáim man nan kǒweng nan tjálǐd! so give me at least the ear of a
 small fish! [P. 5]
yáka yáim man nan apángoy si ákkámǎ! so give me at least the leg of a
 crab. Ger. so gib mir doch wenigstens eine Krebssehre! [P. 6]
yáka yáim man nan ísa 'y falǐda! so give me at least one iron post! [P. 14]

425. *Mo*, an affirmative particle: “certainly,” is also used for emphasis; it must be distinguished from *mo*: if, and from *mo*, than.

umáliká'sna mo you certainly come here
kǒak sa mo [kǒak sámó] this is certainly mine! *kǒam sámó* this is
 yours, surely
intǒ pay sak/én mo? where am I (in a picture of a group of Igórot)?
kǒ si Fǎnged námó! this is Fanged, indeed! this is Fanged, I am sure!
nǒang námǒ! this is indeed a buffalo!

ǒgsa shǎmo! that is a deer, to be sure

In combination with *ya* [423]: *yǎmmo aláem nan tǒlo 'y tayǎan!* certainly get the three baskets [L. 34]!

nangkö ǎpom nǎmo! why, this is your leg! [K. 8]

nangkö límam nǎmo! why, these are your arms! [K. 9]

soklǒngmo nǎmo (na mo) this is surely your hat

Observe the phrase: *mo kö man tay...* "no wonder; because....," certainly because. —

mo kö man tay finléyko ǎna, ǎssam tǎpǎpén no wonder; because I have tired it first, you will catch (the pig) [L. 63]

mo kö man tay inmípa/ǎsig ken sak/ǎn why, certainly; because he made me angry [L. 79]

426. *Kö* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

kö si Angay nǎmǒ! why, this is certainly Angay!

kö síka sa! why, this is you!

kö tǎkǎyǎ man na! why, this is indeed you (here)!

kö tǎǎtǎ sa ay? why, is it they? Ger. die sind es also!

427. *Nǎngkö*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkǒak; nangkǒka; nangkǒ; nangkǒtǎko; nangkǒkamǎ; nangkǒkayǎ;* etc. — *nangkǒk; nǎngköm; nangkǒna* etc.

Nangkö is often followed by: *böd* [*pöd, béd*].

nǎngköm [nǎngkém] aláem nan kǎyo! so it is you who take the wood!

nangkǒak wodǎ'sna! why, here I am! Ger. also da wäre ich!

nangkǒ wodǎ'sna! so he is here! (or: *wodǎ'sná ya!*)

nangkǒ pöd si Mátyǎ sa? ah, is that so, is this Matyu?

nangköm böd inǎa [inǎla] nan soklǒngko! so it was you who took my hat!

nangkǒna böd infla nan fafǎyi! so it was he who saw the woman!

nangkǒka pöd masǎyep? so you are sleeping?

dǎ! ngag nan ǎpǒn tǒdǎ nangkö [manköy] tsaktsakǒa! see! what big legs he has!

nǎngkö pöd ol/ǒley nan ikǎk/an nan kasím in/nǎna how wretched is your stepmother's acting! [M. 10]

- nangkötáko ööshdèn nan shengédtja 's amín nan anáкта* why, have we not procured food for all our children? [M. 17]
- nangkéka mangísu is fajáyi!* why, you are a miserable woman! [M. 17]
- náńgkőy nan pótlong tji?* how did it break off here (a spear-blade)?
- nangkö ma/íd makákan!* why, there is nothing to eat ("eatable")
- náńgkő böt tsátona nan mangangkayáńgkay is nan ónashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]
- náńgkőm kanán en "mo umalitáko is nan fli..."* why, you say: "when we come to the town... (reproaching their leader) [B. 16]
- nangkö—pispisítash áńgkay!* why, only twenty cents! [B. 20]
- nangkö böd, falógnid nan inyáyak tóná!* why, this man called us out for battle! (surprise and indignation of the Igórot called by the leader of the insurgents "to a dance") [B. 26]
- náńgkő tékken ay talífeng!* why, this is a different dance! [B. 26]
- náńgkő ma/íd madđy ken tjatáko ay Igólot; nangkö ketjéńg nan insulíktosh is áńgsan nan madđy* and see! none of us Igórot had fallen; only of the insurrectos many had fallen [B. 42]
- náńgkő sítóná nan ónóónőy* why, this one is a lucky fellow! [R. 29]
- nangkö akiakít!* why, it is very little!
- náńgkő míd nong/nóngna nan kayéńyá!* why, your "getting wood" is worthless! [K. 2]
- nangkö manákas si ngəmətsanta ay sináki is kólling* it is surely better if we two brothers change ourselves into eagles [K. 11]
- nangkóka tsatsáma əmipááshé ay ken sak/én!* why, you make me ashamed [L. 71]
- náńgkőm inlútak san kashúdmó ay?* why have you pushed your brother-in-law into the rock? [L. 79]
- nangkókayé tjəməńgao is fáđlèn is apáy?* why did you tarry bringing fire? [L. 8]

428. *La*, often combined with *man* [see examples in 417], serves to color a sentence, particularly a question, with some irony, incredulity:

intó man la nan nangólam si sa? where did you hear that? Ger. wo willst du das gehört haben?

kad man la nan wodá ken síya? how much does he claim to have?

429. Observe the use of *la* in the scornful phrase:

tsǎka la 'sh sa? what can you do, — nonsense!

tsǎka la 'sh sa, intǒ nan umǎlam si idnom? (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]

ngǎg tji? umonǒngka ken sak/ǎn? tsǎkǎlasǎ! what is that? you want to fight with me? nonsense!

430. *Ēn* ['n], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

ketjǎng kasǎn kanǎn nan Lumǎwig en "inǎka'sh ĩsha 's tayǎan! then Lumawig said again: "give me one basket!" [L. 31]

isǎed kanǎn inǎtja en "nangkǒ mǎd... then says their mother: "why... [K. 2]

ketjǎng kǎnanmi en "lumayǎwkami!" then we say: "we run away!" [B. 21]

nan lalǎki kinwǎnǎna 'n "adǎk lǎytjǎn sa" the man said: "I do not want this"

isǎna'd kinwǎni'n... then he said...

kanǎna ay mangwǎni en "saǎka'd man!" he said: "go home!" ("he said saying")

The particles *ay*, *paad*, have been treated in preceding sections [340: 326]; *ay* emphasizes a question, *paad* a negation.

The particle *et*, forming the conjunctive of verbs: see [188, 191, 242]. (Some words enumerated among "Adverbs" may also be classified among the "Particles.")

CONJUNCTIONS

431. Conjunctions in Bontoc Igórot Language are either "true" conjunctions (as: *ya, ta, mo, tay* etc.) or adverbial conjunctions, which are really adverbs and are treated in this chapter only because they may be considered Conjunctions in that they indicate the logical connection between sentences (as: *ákis, ketjěng, ět* etc.). Sometimes prepositional phrases, i. e. the preposition *is* governing verbal nouns, are employed instead of conjunctions.

Certain conjunctions take the endings from the verb.

After most conjunctions the "inverted order" is observed, i. e. the conjunction is followed by the verb, the verb by its subject, object, adverbial adjuncts etc.

The coördinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

COÖRDINATE CONJUNCTIONS

432. COPULATIVE: *ya*, and, connects single words with each other, and sentences.

nan ápu y ya nan tjěnwəm fire and water; *sak/ěn ya síka* I and you

si áma ya si ína father and mother

nan kafătufătug ya kaáshuáshu the pigs and dogs

si Olóshan ya si Lang/ágan Oloshan and Langagan (or: *tja Olóshan ken Lang/ágan*)

ketjěng umáli ákis nan sinkumpánya ya mabaldúkan ket ákis nan ísa ay soldádso thereupon comes again the company and then again one soldier is shot [B. 29]

sítödí ay laláki ya sítödí ay fafáyí he and she

For the construction: *tja Agpáawan ken Tóngay* A. and T.; *tja áma ken ína* father and mother; see "Collective Article" [39]. Cf. *sináma* the father and his child [60]. For: *sumaákami ken Antero* I and Antero go home: [408 "with"]

(Copulative conjunction *ya* must be distinguished from the copula *ya* ("is, are, was, were") and from the particle *ya* [423])

The negative copulative is seen in these examples [325]:

kag ken sak/én ákis ígak ílaèn nor did I see it

Or even with omission of the negative: *adlak úmñnum is tjénum; kag ken síya ákis* I do not drink any water; nor does he.

Neither — nor is also expressed by *adí — paymó*.

Polysyndetic construction is frequently employed in enumeration; also *isáed*: “and then” is often found as connective in a series. (*Isáed* designates usually temporal succession: “one after an other.”)

isáed féládjín nan yun/ána nan wánisna isáed nan dikámna ya nan sangkitána ya nan soklóngna ya nan fobangána ya nan kátjingna ya nan tjokáena then his older brother took off his breech-cloth, then his shell and his belt and his hat and his pipe and his brass-chain and his bag [K. 6]

íngnam nan tjokáeko ya nan wánisko, nan katjínko, nan soklóngko ya nan fobángak hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

ketjéng ínpafálan nan ótot nan gánsa ya nan ítjush, isáed nan tóðnan, isáed nan fá/kong then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

ayáka nan inálak ay kátjòu, nan tjáld, nan akkamá, isáed nan lílèng I have caught plenty of fish: *k.*, *tj.*, crabs and “*lílèng*.” [P. 7]

433. ADVERSATIVE: *siádnay* but. The conjunction “but” is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siádnay*; or the phrase *nay möd ádji* introduces adversative clauses.—

ínmáy si Móllèng, ínmáli si Olóshan Moleng has gone, but Oloshan has come

wodá nan túfaymi, pinángmi ya nan kalásaymi; ma/íd báldugmi we had spears, axes and shields, but no guns [B. 25]

ípaítmo ken sak/én nan ístja; fakén tinápay! send me some meat, but no bread!

ketjéng áfus naóto nan mákan, siádnay ma/íd ístja then the rice had been cooked, but no meat [B. 11]

ígtok nan ásu ísna, siádnay adákis fumála I keep the dog here, but it will again run out

léytjénmi ay manúbla, siádnay míd [ma/íd] apúy we want to smoke, but there is no light

adl inótjan adwáni, siádnay adinótjan aswákas it does not rain to-day,
but it will rain to-morrow
inānápko nan kīpan, siádnay igáak nakádash I searched for the knife,
but I could not find it
sak/én ongóngáak, siádnay síka amam/áka I am young, but you are old
adína yáí nan ístja, siádnay nan mákan yaína [iyaína] he does not bring
any meat, but he brings rice

Ketjéng "that is all," "except," "thereupon;" see [326, 327, 388, 408
etc.] serves as adversative conjunction:

iláek amín ay fobfafáyi, ketjéng si Akúnay is ma/íd ísna I see all women,
but Akunay is not present

434. DISJUNCTIVE: *paymó*, or:

laláki paymó fafáyi a man or a woman
si Angay paymó si Isding Angay or Isding
síka paymó síya you or he
ináka 's kīpan paymó fakón nan pínang hand (me) a knife or, if there is
none, an ax!
adumáliák aswákas paymó is kasín twákas I shall come to-morrow or day
after to-morrow

435. "Adverbial" Conjunctions are:

ákis [áks] also, too. (*ákis* means also "again")
sak/én ákis I also; *nan fafáyi ákis* the woman too
kág kén sak/én ákis I also (lit. "like me, too")

436. *Ketjéng*, introducing a sentence, serves as temporal conjunction:
thereupon, then. [In negligent pronunciation usually: *k'tjéng*; or scarcely
audibly: *'tjéng*; also "*kítjǎng*" occurs.]—As the original meaning of
ketjeng seems to refer to something accomplished, "that is all," "it is ended,"
it may be nearly equivalent to the Latin connective phrase "quo facto,"
while "therefore" would be a free translation. In narrative the Igórot will
never get tired beginning each new sentence with this *ketjéng*.

The common construction after *ketjeng* is the order: verb—subject.

nan laláki inmáli 's áfongna, ketjěng aláen (nan) asáwănă ay fafăyi nan soklôngna; or: ketjěng si (nan) asáwăna aláena nan soklôngna
the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjěng*)

ketjěng tja maăngsan nan tăkə, ketjěng tjăftja nan umli is nan fatăwă
then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

Ketjěng followed by the ligature *ay*: *ketjěng ay isătja'd infłak*
thereupon they feasted [L. 66] (*Ketjěng ay* means also sometimes: therefore.)

ketjěng ay umnumak is nan tjěnum thereupon I drink the water
ketjěng ay fumăngon thereupon (or: "then finally") he awoke [P. 12]

437. *Et, cd, 't, 'd* is an enclitic conjunction: "then," "then without delay," "immediately then;" it signifies that the succession of deeds or events takes place rapidly, immediately, invariably, regularly. Thus it is used also often at the beginning of the apodosis of conditional clauses, if the protasis precedes. (It must be distinguished from the particle *cd* or *ct* which forms the "conjunctive mood" of verbs!). — It is used as conjunction alone and also in combination with other conjunctions, as always with the following:

438. *Isăed*, thereupon, then, then immediately. This "compound" is considered one word, the first element of which, *isa*, takes the endings from the verb. If the verbal ending attached to *isa* has a final vowel, *e* is elided: *'d*. [For *isăed* or *isa'd* the forms: *'săd*, *'shăed*, *'shăd*, due to negligent pronunciation, are used frequently.]

Isăed is probably a combination of the preposition *is* and the locative adverb *sa*, as "upon there" or "thereupon," followed by *cd* = "then." The forms of this conjunction are:

	Personal:	Possessive:
	1. <i>isăked</i>	<i>isăked</i>
	2. <i>isăka'd</i>	<i>isămed</i>
	3. <i>isăed</i> [<i>isă'd</i>]	<i>isăna'd</i>
	D. <i>isăta'd</i>	<i>isăta'd</i>
I. incl.	<i>isătăko'd</i>	<i>isătăko'd</i>
I. excl.	<i>isăkăm'đ</i>	<i>isămi'd</i>
	II. <i>isăkăyě'd</i>	<i>isăyě'd</i>
	III. <i>isătja'd</i>	<i>isătja'd</i>

The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

- 1) a substantive: *isǎed umǎli nan lalǎki* then the man comes
isǎtja'd umǎli nan lalalǎki then the men come
- 2) a proper name: *isǎed umǎli si Fǎnged* then Fanged comes
- 3) personal pronoun, 3rd person: *isǎed umǎli sǎya* then he comes
isǎtja'd umǎli (tjaǎtja) then they come

The subject is a pronoun of 1st or 2nd pers.:

isǎkamǎ'd umǎli then we come
isakǎyǎ'd umǎli then you come
isǎked umǎli then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

- 1) a substantive *isǎed kanǎn nan lalǎki* then the man says (not: *isǎna'd*)
isǎtja'd kanǎn nan lalalǎki then the men say (also: *isǎed*; but the plural ending suffixed to *isa-* is used regularly with plural nouns)
- 2) a proper name *isǎed kanǎn Fǎnged* then Fanged says
- 3) a pers. pronoun *isǎna'd kanǎn* then he says
isǎtja'd kanǎn then they say

If a substantive as subject shall be emphasized, *isǎna'd* respectively *isǎtja'd* is used, but the substantive is preceded by the ligature *ay*:

isǎna'd kanǎn ay alǎwidko then he says, my friend
isǎtja'd kanǎn ay alǎwidko then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

isǎmed kanǎn then you say
isatǎko'd kanǎn then we say
isǎyǎ'd kanǎn then you say
isǎmi'd kanǎn ay Igǎlot then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

umüytǎko isatǎko'd masǎyep we go and then we sleep
nan lalǎki inmǎli isǎed nentsǎno isǎed nasǎyep the man came, then he worked, then he slept
inmǎy sǎya, isǎna'd fǎnkash nan fǎtǎ he went, then he hurled the stone

- nintáktákak isákid* [for: *isáked*] *tjínpap nan áseu* I ran, then I caught the dog
- inmáyka ya isámed inála nan kipángko* you went and then you took my knife
- isá'd kinwánnin áma* then Father said (*áma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwánni*: "the speaking of Father")
- nan lablabóna manaliféngkáyě, isákáyě'd mangáyeng, isáed mangananón-gosh nan patpadóy* at first you dance, then you sing and finally comes spearthrowing.
- isátja'd úmüy nan soldáadson si Melikáno ad Táféng* then the American soldiers march to Tulubin [B. 64]
- isátja'd mamógnak ay sináki; isátja'd inúmtjan is nan kakáyéan; isáed kanán nan inótjín....* then the two brothers went to work, then they arrived in the forest, then the younger said.... [K. 2]
- isátja'd en póshngen ad Mabúdbodóbud* then they went to inundate (the land) at Mabudbodóbud [L. 2]
- isátja'd mafóteng amín nan inasáéwan ya isátja'd én mintjípap is nan fútug (én: [307])* then all are drunk, all married men, and then they go to catch pigs [H. 15]
- isátja'd falótjen nan fútug, isátja'd sagfátén...* then they bind the pig, then they carry it (on their shoulders) [L. 17]
- isákami'd ön mangan* then we go to eat (*ön*: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:

- isátja'd mangáyáyeng ya kanántsa ay mangwánni* then they sing and say [H. 9]
- isátja'd inumála ya kapéntja...* then they get (clay) and make (pots) [L. 23]
- ishána'd sibóen nan pánga ya kanána'n...* then he cuts the branches and says... [K. 7]

439. *Ketjéng* and *isáed* combined occur in these examples:

- ketjéng isáed kanán san fafáyi..* thereupon "then" the woman says.. [L. 85]
- ketjéng isátja'd insángfu* thereupon they performed the "sangfu" ceremony [L. 67]
- ketjéng isána'd patáféen san asín ad Lakángaw* thereupon Lumawig created the salt at Lakangau [L. 18]

440. *Kět*, *yǎ kět*, "and then" is used similarly to *isǎed*, as these examples illustrate. Sometimes *kět* serves as the simple connective without particular temporal notion.

ninsakĭt ya ket nadđy he was sick and died

kinmāan si ĩna yǎ kět tinmōli the mother had gone away and returned

ya ket fǎfĭy ay tsaktsagóag ya ket nan fǎi ay ōko ay tsaktsǎki and then the boar (is) big and the sow (is) big [L. 46]

ketjĕng ōlik ya ket inmānak and "some time passed" as she bore children [L. 88]

mo madđyak ket mo umǎykǎyæ ĩlaen nan nalpǒak [nǎlpak] when I die, then if you go to see my birth-place [L. 89]

ketjĕng ya ket inangǎngo san inótji thereupon the younger sister laughs [L. 30]

Ket is probably identical in many cases with the following particle:

441. *Kö-* or *köy-* with the endings taken from the following verb, and with subsequent *et* or *ed* (like *isǎked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

Personal:	Possessive:
1. <i>köyǎked</i>	<i>kǒked</i> [<i>kǒyked, kǒket</i>]
2. <i>kǒyka'd</i>	<i>kǒmed</i>
3. <i>kǒ'd</i> [<i>ke'd, ket-</i>]	<i>kǒna'd</i>
D. <i>kǒta'd</i> [<i>kǒyta'd</i>]	<i>kǒta'd</i> [<i>kǒyta'd</i>]
I. incl. <i>kǒtǎko'd</i>	<i>kǒtǎko'd</i> [<i>kǒytǎko'd</i>]
I. excl. <i>kǒykǎmĭ'd</i>	<i>kǒymĭ'd</i>
II. <i>kǒykǎyæ'd</i>	<i>kǒyyæ'd</i>
III. <i>kǒytja'd</i>	<i>kǒytja'd</i>

köyǎked umǎli; inmǎli then I come; came *kǒked kǎpĕn; kinǎĕb* then I make; made

kǒked kinǎĕb nan tufǎyna and then he made his spear

köyǎked [also: *kǒket*, irreg.] *inmǎli is ǎfongna* and then I came into his house

ketjĕng ũmtjan nan ĩsa'y fĭan kǒytsa'd inpapangǎli nan soldǎdson si Melikano and then one month passed, and at once there came the American soldiers [B. 62]

ketjéng migmikáua nan ímpash; kǒytja'd mangmangálak ya kakaæwítan
then he (Lumāwig) fed the little chicken; then, behold! they grew
suddenly to hens and cocks [L. 44]

ketjéng talúauua san amōmok ya kǒytsa'd ákis mashangóyen ay nasíken
nan fútug and he fed the little pigs and then forthwith also they
grew rapidly, the pigs [L. 46]

(*kǒ tjakayǎ sha!* why, you are there! [I. 6] Cf. [426])

isáed úmtjan ya kanána'n "kǒ tjákkǎyǎ sha ay!?" then he arrived and
said: "then you are these women!?" (surprised) [L. 27] (without
ed)

isána'd ikísua nan ítsush is nan fánga ya kǒ'd [ket] ístja; isánad ákis
ikísua nan fák/kong is nan ísa 'y fánga ya kǒ'd [ket] mákan and
then (the rat) stirred with the spoon in the pot and behold! there
was meat; then it stirred with the pestle in the other pot and there
was rice! [R. 21, cf. 28, 27, 30]

kǒ'd nay adwáni ya ma/íd! (you had promised us food:) and now there
is not a thing! [B. 16]

[*Kǒ-* is undoubtedly the same particle as in [426] and probably also
found in the interrogative: *aykǒ*, and in the particle *nangkǒ*, expressing sur-
prise.]

442. The equivalent for our inferential "therefore, for this reason, on
that account" is commonly *síya* followed by the Nom. actionis with suffix
-an; this suffix, which has usually locative force, is decidedly causal in this
construction; *síya*, or *síya tsi* [*tji*] means: this or that. The construction is
illustrated by examples:

síya tji nan umalíantja this is "their coming-reason;" therefore they come
siyádsi [for: *síya tji*] *nan adík úmüyan* therefore I do not go

insakít nan litjéngko; siánan [síya nan] adík éntsánoan I have a sore
finger; therefore I do not work

insákitak; síya nan umínumak is nan tjénæm I am sick; for this reason I
am drinking water

síyadsí nan inakálantja therefore they weep (from: *inákkaak*, with inserted *l*)

síya tji nan igána nangasáæwān therefore he did not marry

antjǒka; síya nan mangawátsam is nan kǎyæ you are tall, therefore you
can reach the wood (beam under a roof)

uabléyak; síyadsí nan adík kumáéban is nan fálfeg I am tired, for this
reason I do not make any spears

siǎdsi nau intafónantja is nan pǎgpag therefore they hide in the forest

This construction is also used for our result clauses, as: it is so heavy that...; the Igórot would say: it is very heavy; therefore...

nan fáttö [fātǒ] ya tsatsǎma ay adadsǎuet; siyǎ nan adík makasagfátan
the stone is very heavy; therefore I can not carry it; or: is so heavy
that I can not carry it (or: I cannot carry the stone, because—*tay*
[451]—it is heavy)

nan kafáyo ya tsatsǎma ay abafíkash; siǎnau manguyǎtjana is nan kalomáto
the horse is so strong that it pulls the wagon [*siǎnau* for: *síya nan..*]
nau djǎlan ya tsatsǎma 'y adadsǎwɔwian; sía nan mabléyam the way is so
far (long), that you are tired

nan tjéwɔm ya tsatsǎma 'y láteng; siǎnan adík nuísan the water is so
cold, that I do not bathe

nan ásu tsatsǎma nau taktákna; síya nan adík makaapayáwɔwan the dog
runs so quickly, that I can not follow it (Lit.: the dog; its running
too fast; this my-not following-reason)

A rather doubtful phrase: “*anfuyǎkash*” followed by *is* may be used, if surprise shall be expressed; as in:

anfuyǎkash si nafíkodka! ah! therefore you are so lean! [M. 10]
anfuyǎkash is ma/ídka 'sna! this was the reason that you were not here!
anfuyǎkash si nafáľud síya! therefore he is bound, imprisoned!
anfuyǎkash si ma/íd is uan áfongna! oh! that is the reason that he is
not at home!

(*Anfuyǎkash* can never be used with 1st person, as: “that is the reason that I,” but only with 2nd and 3rd person: this is the reason that you, he etc.)

Síadsis and *is*: *síadsis' s énta unála is awɔwíďta* therefore let us two go
to get our burden (wood) [K. 4]

Also *ketjéng ay* is used to express “therefore.” [436]

SUBORDINATE CONJUNCTIONS

443. *When*. “When” is expressed by the conditional conjunction: *mǒ*, (“if”) or by *íssǎn*. *Mǒ* requires the finite verb; *mǒ* must be used if the verb is in the future tense; and it may be used if the verb is in the present; *issan* is found with the present and especially with the preterite.

Issan consists of the preposition *is* and the article *san* [32]; *san* precedes the Nomen actionis of the verb. The Igorot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

mo adĭak ěntsĭno, inlĭpayak when (if) I do not work, I play

mo uminuuntĭko is nan kĭpi, aditĭko kapĕn nan tĭfay when (if) we drink coffee, we do not make any spear

ĭssan inmalĭĭana, amĭn ay tĭkĕ nangĭntja when he came, all people were eating

ĭssan inalĭan nan ĭma, nan ĭnanak ya kinmĭantja amĭn when the father came, the children had all gone away

ĭssan nintedĕeak ad Manĭla, wodĭ nan djĭa ay ĭsuk when I lived at Manila, I had two dogs

ĭssan ninfukĭĕwan nan lalĭki, nan ongĭnga (ya) inmĭli or: *mo infĭkĕ nan lalĭki, nan....* when the man called, the boy came

ĭssan nan/ngĭlak is nan okĭkud, naĭngoak when I heard the story, I laughed

ĭssan nanawĭdak is nan sĭlad, finĭsak when I had received the letter, I read it (vb.: *tsawĭdek*)

ĭssan inmaliantĭko 'd Chicogo, kinaĕptĭko nan ĭfongtĭko when (after) we had come to Chicogo, we made our houses (lit. "upon our coming")

ĭssan inmaliĭam adĭgka, ya ninĭdjan when you came yesterday, it was raining

ĭssan inayantĭko is nan pĭshong, ninkiyatĭko is nan katjĕnem when we were (lit.: had gone) at the lake, we swam (in the water)

ĭssan kinmaĭnanmĭ ad Manĭla, limanpo'ĭkĭmĭ when we left Manila, we were fifty persons

ĭssan inĭfedtja istjĭ is apĭd nan pĭshong, ninlaleyĭdtja when they met across the sea, they rejoiced

ĭssan kapĭsik; kaongĭngaak; kaamĭmaak; ninsĭkitak; kagadsangyĕngko; kafikĭshko: when I was poor; little; old; sick; rich; strong (healthy)

ĭssan ninalizwidsĭnta when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

ĭssan mamasuyĕpĭntja, ěntsĭnĭkami while they (continue to) sleep, we work ("during their sleeping")

İssän kãwvad nan alıwıdko id Tukũkan: while my friend was in Tucucan
is tsãk entsũnoan during my working, while I am at work
is tsãtsa 'ntsũnoan while they are working

(The article *san* is sometimes omitted before *tsa*.)

İssan umñnumam is nan tjẽnem, tsãak manũbla while you drink water, I
 smoke

İssan engkalĩam (engkalĩanyẽ) mamasũyep sĩa ay fafãyi while you talk,
 she is sleeping

İssan tsãtja mangãyan while they are eating (better: *is nan*, because *san*
 indicates past action)

İssan engkaliantãko, tsãna kimĩtẽn nan ãklang while we are speaking,
 she is sewing the coat

İssan nangilãantja kẽn tõdĩ: while (when) they saw him

İssan inlagõantja is nan sĩngsing nan fobfafãyi, mangayẽngkamĩ while
 the women sell rings, we are singing (without redupl.)

İssan sinumkepãntja while they came in (when they came in)

İssan kapẽnyẽ nan ãfong, umilẽngkamĩ while you are building the house,
 we rest

İssan tsãtja 'nfalognĩdan, wodãak id Fẽntok while they were fighting, I
 was at Bontoc

İssan kãwvad Fãnged is nan ãfong ya İssan tsãna mangĩlãn ken Mãtyẽ
 while Fanged was in the house and while he saw Matyu

is nan tsãk mangãnan while I am eating

is san tsãna nangãngan while he was eating

İssan tjãtja nẽngkalĩan while they were still speaking

By Circumlocution:

ıufãsaak, tsãka ãkis insũlad I read; "meanwhile" you write: I read while
 you write

masũyepak, tsãka ãkis entsũno I sleep while you work

Participial Construction:

nan lalãki manãlan ay mangayũweng or: *nan lalãki mangayũweng ay tsa*
manãlan the man walks while singing

maãngo is nan engkaliãna he laughs while speaking ("in his speaking")
 or: *maãngo ay engkalĩ*

engkalĩ is nan iitãwena he speaks while dreaming

nan kĩllang inmãli ay inãka the little boy came crying, or: cried while
 coming

nan lalãki umĩleng ay manũbla the man rests while he smokes

445. *A f t e r*. Temporal clauses with "after" are frequently introduced by *Issan*, when [443]; the subsequent main sentence begins sometimes with *ketjěng* (or: *isăed*), whereby it is expressed that the action of the main sentence is not simultaneous with that of the subordinate clause, but follows it. (Notice the present, instead of the preterite, in the main sentence!)

Issan kinwănina na, ketjěng ifukăwəwăna after he had said this, he shouted
Issan tjengngôna na, ketjěng ibfakăna after he had heard this, he asked
Issan nadôyan nan lalăki, ketjěng inka/uptja after the man had died, they buried him

Issan tinnəktjuăna after he had sat down
mo inangnėnyə amın nan nakwăni ken tjakăyě, ketjěng tomolıkăyě'd
 after you have executed all orders ("have done all told you"), you ought to return

Issan inilăéntja nan inmad, ketjěng linmăyăwəttja after they had seen what had happened ("the happening"), they fled

Issan inmalăan nan ápô, isăed onótjən nan lalăki sŷya after the master had come, the man followed him

Issan nanngôlan nan amam si sa after your father had heard this

Issan adsăngădum ay finmăla nan lalalăki, ketjěng iniskěpna si Jŷlio isăfong after the men had gone out, he led Julio into the house

Issan nan/ngôlan nan lalăki si sa, ketjěng ităfôna nan pinăngna after the man had heard this, he hid his battle ax. (*nan/ngôlan*: Nom. act. from the Nom. agentis [257]. Thus in the following example:)

Issan nangŷlana ken tjaŷtjă, təmôli nan fafăyi after seeing them the woman returned

Issan sinunkěpana is nanăfong, alăena nan sôklong nan anótjik after he had entered the house, he took the hat of my younger brother

Issan napadôyana inkă/wəptja nan awăkna after he had been killed, they buried his body.

"After" circumscribed by: *fəăshək*, I finish, accomplish:

finăash nan fobfafăyi ay nangăföy is nan wănis, ketjěng tsinimădtja nan fădsôna after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving..., thereupon they mended...)

nafăash ay nakaimsăngka, ipuămo nan wanăsmo! after you have washed yourself, put on your "wanis!" [*naka*- 299]

Or by the auxiliary *ăfus*: *ăfus nadôy nan amăma, isăttja'd inkă/up sŷya* after the man had died, they buried him

Or by the preposition *is*: *innāliak isna is nan nabfæāsān nan kakāntja* I came here, after they had eaten
is nan finmangōnantja after they had awakened

Or by the prefix *naka-* [299]: *nakakānan nan lalalāki, ketjěng innāytja'sh kapāyæ*, or: *isātja'd innāy'sh kapāyæ* after the men had eaten, they went into the rice-fields

isātja'd nakākan, isātja'd maāmōng nan mamāgkid then they had eaten, then the girls assembled [H. 21] or: after they had eaten, the girls...
intsīmid is bayākna; isāed nakatsimīdan is bayākna; isāna'd itsāotsao nan bayākna she sewed his wings; then she had finished sewing, then she gave... [S. 6]

ketjěng mangāntja; ketjěng nakakanāntja, isātja'd kanān ay sināki then they dined; then they had dined, then said the brothers.. [R. 16f.]

Or: after they had dined...

ketjěng nakatsublāantja; ketjěng kanān nan ōtot... then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]

isātja'd insāngfu; isātja'd nakasangfūwan ya foknākēna; isāed nakafoknākan ya isāed kanān san si Lumāwig then they sacrificed; then they had sacrificed, and he went up, then he had gone up and Lumāwig said.... [L. 67] Cf. [L. 80]

ketjěng mangāntja ya nakakāntja, ketjěng masisīantja then they eat, then they finished eating, then they separated [H. 19] Or: after eating they separated Cf. [H. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with “after” are also circumscribed by *ūna* [*ēna*] first: *mānganak ēna, isāked ēntsūno* I eat first, then I work; after I have eaten I shall work

mangantāko'd ūna, isatāko'd ēntsūno after eating let us work (“let us first eat, then work”)

446. B e f o r e. “Before” is circumscribed by *ēna*, followed by a sentence introduced by *isāed*:

umīskami ēna isākami'd tumūktju we wash ourselves before we sit down
 (lit.: we wash first, then we sit down)

Or, *ēna* being omitted: *admakitotōyak ken sīya, issa umāy* (*issa*: auxiliary of future tense [308]) I shall speak with him, before he goes away; “I shall speak with him; he will go away.”

inīlami nan lalalāki, issātja madōy we saw the men before they died

umĩskāmĩ, issākami māngan we wash ourselves before we eat
insulādka ken sak/ěn, issāka umāli write to me, before you come

447. Until. "Until" is expressed by *đlik* or *inkāna's*; both require a construction with Nom. actionis. Sometimes *đlik* is followed by *ya*, and; it seems that in this case *đlik* means: "some time passed" and...

Ta, "in order that," often precedes *đlik*, if the action governed by *đlik* is expected or intended.

intedēctāko ĩsna đlik mabfēāđshan nan tařwĩn we remain here until the
 year is ended

opōđpak nannay, ta đlik fūmitjāngan nan āpuy I work the bellows until
 the fire burns

nintedēcak istjĩ đlik inalťan nan alťwidko I stayed there, until my friend
 came

ĩgnam nannay ay tūfay đlik alťak hold this spear until I come

ĩgnak đlik alťam ya alāēm I hold it, until you come and take it

ěntsūnoak đlik masūyepam I work until you sleep

adinalťwidta inkāna is adťta madđyan we two shall be friends until we die
 (Observe the negative: *adťta*; "as long as we do not die")

ketjěng đlik ya ākis tomōli si āma then "some time passed" and the father
 returns also

ketjěng đlik ya ket inmānak then "some time passed" and she bore chil-
 dren [L. 88]

ketjěng đlik ya kasĩn ākis umānak san naamasāngan then "some time
 passed" and the widower again became father [L. 88]

intedēcak ĩsna inkāna's umalťam I stay here until you come

ěntsūnōkamĩ inkāna is umalťan nan lalāki we work until the man comes
 (or: *ta đlik*)

nan mamamāgkid masuyěptja inkāna is ěntsunōantja the girls sleep, until
 they work

intedeěkayu 'sna inkāna's sumkepānyu is nan fāwi remain here, until you
 go into the "councilhouse"

adadťak umāy inkāna's kanām I shall not go, until you say (so)

sēssemětka'sna; adtomōliak wait here! I shall return. (asyndetic constr.)

(In song dialect *kĩkad* is used like *đlik*: *ta kĩkad na'sh mařāř ay* let
 it continue until morning [H. 13]; *kĩkad alťan alťwid* until the friend
 comes.)

448. "As often as, whenever:" *ketjěng nan laláki tsána tsaowáděn nan shengědna, tsána iká/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tsa*; [310]).

449. "As long as" is expressed by *íssan*, while, followed by *tsa* [444]; also by *inkána is* with a negative: *inkána is adíta madóyan* as we two do not die; as long as we live.

450. "As soon as:" *mo* or *íssan*; the verb of the main sentence takes the prefix *pin-* (*pang-*); cf. [296]:

mo inílak nan laláki, pinpadóyko as soon as I saw the man, I killed him
(immediately)

mo tjiápěntáko nan ayáyam, pinpadóytáko as soon as we catch the birds,
we kill them

mo maóto nan ístja, pinistjatáko as soon as the meat is cooked, let us eat
íssan inalšana nan laláki, nan ayáwan tsákasna ay lumáyao as soon as the
man came, the buffalo ran away [tjakas-: 315]

íssan tángfam nan pánquan, tjákasna 'y fuməlínget nan ángan as soon
as you close the door, the sleeping chamber becomes dark

451. Because: *tay*, is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo*, *kö*, preceding *tay*, emphasize the causal clause: because indeed, certainly because. [425]

igáak inmáli, tay ninsákitak I did not come, because I was sick

adík mabfálin ay aláèn nan káyel, tay na/ifákat I can not take the wood
because it is nailed on

kasím kanán, tay adík kěntek nan kanám tell it again, because I did not
understand what you said ("your saying")

ígtomí nannáy, tay léytjěmni we keep this, because we like it

aditáko éntsáno, tay intengaeltáko adwáni we do not work, because we
have a holiday to-day

adí inmáli síya, tay antjoántjo nan nasuyěpána he did not come, because
he slept so long

ta mangantáko'd ay tákæl, tay naéwawéwadtáko we people ought to eat,
because we are hungry [R. 30]

CONDITIONAL SENTENCES

452. *Mo*, if, and *mosháya*, suppose that, introduce conditional clauses; *mosháya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

mo ítjäsak nan kípan, et adígtok if I find the knife, I shall keep it
mo adíkayæ èntsáno is kãwís, et adalãènyæ nan síki nan fútug ya nan ásu
 if you do not work well, you will get food for pigs and dogs

mo íntjäsam nan tjokáæko, yáim ken sak/én! if you find ("have found")
 my bag, give it to me!

mosháya ayáyamak, et adtumáyæak if I were a bird, I should fly

mo mabfálinak ay fumála, et adfumáläak if I can go out, I shall go out

mosháya wodáy ken sak/én bílak, et lagóak nan áfong if I had any
 money, I should buy the house

adumáliak, mo mabfalín ay umáliak I shall come, if it is possible that I
 come

ángsan nan inlágok, mo ángsan nan linagóak I should have sold much, if
 I had bought much

ngág nan ángnèm, mosháya gadsangyénka? what would you do, if you
 were rich?

mo umálika, et úmüyak if you come, I go

mo way nan mangwáni si sa if anybody says so (*way* = *woday*)

mosháya umálika, et úmüyak suppose that you would come, I should go

mo sínu nan nangála is nan kipángko, isákongna ken sak/én if any one
 has taken my knife, he shall give it back to me

mosháya káyæ nannay! assume that this were wood!

mosháya kóak nannay, et kãwís if this were mine (if I had this), it would
 be well

mosháya nan laláki ya inótot, et inlóklok is nan líta suppose the man
 were a rat, then he would crawl into the ground

mosháya gumadsángyenak, et lumagóak is ipát ay kafáyo if I should get
 very rich, I should buy four horses

mosháya iláek nan fěsæl, et padóyek if I should see the enemy, I should
 kill him

mo kápæk nan síngsing, ilágok is nan Melikáno if I make the rings, I sell
 them to the Americans

mosháway [for: *mosháya wodáy*] *bilákkko, et lumagóak is áfong* if I had
 any money, I should buy a house

mosháya láteng, et mangiwísak if it were cold, I should wrap myself in a
 blanket

- mo kékkek sítödĭ, et makitötöyá kĕn síya* if I knew this man, I should converse with him
- mosháya nan ongóngá ya kólling, et makatəmáyaæ* if the boy were an eagle, he could fly
- mosháya nan laláki ya láon, et kanĭna nan tákæ* if the man were a lion, he would eat men
- mosháya wödáy djúá 'sh noángo, et itsaotsáoko nan ĭsa ken síka* if I had two buffaloes, I should give you one
- mosháya adĭak insákĭt adwáni, et éntsúnoak* if I were not sick to-day, I should work
- mosháya inanápmo nan tólfeġ, et ĭntjasam* if you had sought the key, you would have found it
- ngág nan ángnĕn nan fobfafálo, mosháya wödáy baldúgtja?* what would the young men do, if they had guns?
- mosháya kintĕkko ay wodáka 'sná, et inmáliak* if I had known that you were here, I should have come
- mosháya wodáy áfongko, et mashúyepak is sa* if I had a house, I should sleep in it
- mosháya anántjo sítödĭ, et mafáline ay isabfút nan fátsöna* if he were taller, he could suspend his coat
- mo kekentáko is adadádsa, unüyongtáko* if we know more, we become worse (the more we know, the worse we become)
- mosháya inálam nan kirwátsey, et nadóyka* if you had taken the poison, you would have died
- mosháya sak/ĕn síka* if I were you [*mo sak/ĕn ya síka*]
- mosháya tjákámĭ ya kágkamĭ ken tjákáyĕ* if we were like you
- mosháya wodatáko id Féntok adwáni, et anientáko nan páküy; isatáko'd unĭleng* if we were now in Bontoc, we would reap the rice, then we would rest
- mosháya wodatáko adsángádum ad Manĭla, et ilaéntáko nan falógnid* if we had been at Manila, we should have seen the battle
- mosháya umálitja 'sna nan Melikáno, et pinfákash nan kányon nan áfongyæ* if the Americans would come here, the cannon would quickly dash to pieces your houses [B. 53]

453. Concessive clauses are introduced by *ĕläy pay mo*, although:

ĕläy pay mo gadsángyen, síya tsatsáma ay náimud although he is a rich man, he is very stingy

ěläy pay mo sġya ya amāma, ěntsġno ay kawġs although he is old, he works well

454. "Just as if" is expressed by *kashġn*:

kinigsġntja nan kġnyon; ketjġng kashġn mad/ġb nan tjġya they fired the guns; then it was just as if the sky would fall [B. 38]

455. Final clauses. *Ta*, that, expresses purpose; the verb is in the "Indicative." Lest: *ta adġ* [*t'adġ*].

kġnak sa ta kekkġnyġ I tell this that you know it

tġngfak nan fġnga ta nan ġstja ya umaġtong I cover the pot that the meat stays warm

pġyġm nan aklġngmo ta umaġtongka put on your coat that you be warm

nan lalġki idjġana nan patġtjġm ta kġpġm si tġfay the man gives you the iron that you make spears of it

ġnfak nan pġnguan ta adġ fumġla nan ġsġ I close the door lest the dog run out

umaġtet ta inyġim nan bġlak it is well that you brought the money

nan lalġki itsaotsġona nan sġlad ken sġka ta fasġġm the man gives you the letter that you read it

kanġnmi ken tjaġtja ta umaġlitja we tell them to come; we order them to come

ġlika ta mangġngka! come and eat!

inmġliak ġsna ta ġpaġlam nan ġfongmo I have come here that you show (me) your house

inġkushka ta ġlaġm! turn around that you see!

kġnam ta kumġan! tell him to go away!

kġnam ta sagfġtġna nan ġgġb! tell him, he shall carry the box!

umġyġnta'd ta ilġġnta nan mangġpatġfu is nan šmaġnta 'y nay let us go to see him who makes our garden "grow with weeds" [R. 9]

lalġyam si asġġwam ta umaġġsna ta mikiġli is nan ġlimi call your wife that she shall come here and that she live here in our land [H. 8]

ek umaġyak is fanfanġwi ta ġfuġgna sġka id fobfġy I go to call the hawk that it takes you home [K. 12]

ġlika'd ta uminġmka! come and drink! [L. 75]

ġbfġkak ken sġka ta adġm kanġn is nan tġkġ I tell it to you that you do not tell it to the people

itaġġnmo nan bilġkmo ta ma/ġd mangġkġu! hide your money lest anybody steal it!

aykð ngăg ta ïmüyak? why ought I to go? (for this idiom see: 350)
ya aykð ngăg ta adï makisăa? well, why should he not come home with
 you? [L. 40]

umătet ta igăak nadôy? is it well that ("are you glad that") I did not
 die?

inlalëyădak ta inïlak sïka äkis (or: *ay ïlaën sïka äkis*; or: *ay mangïla
 äkis ken sïka*) I am glad that I see you again

umătet ta tinmolïkăyœ is nan ïlităko "we are glad" that you have returned
 to our country [B. 61]

Ta is used sometimes with imperative, and particularly with the cohortative [187] and optative:

ta ïmüyak! I ought to go! may I go!

*ta alăenyœ nan pinăngyœ.... ta umüytăko ad Malônosh, ta êngkăyœ
 manalïfeng* take your axes, let us go to Malolos, go to dance [B. 1]

ta issăka'd kasïn umăktan is sinlïi then give me again a bean-pod [L. 31]

ta umüytăko ïna istjï! let us first go yonder [L. 69]!

ta intotoyăta, ta sumăata ad fobfăy! let us talk together, let us go home!
 [M. 14]

yðöyœ nan äpuy ad Pôkis; ta iïlak tjăkayœ! bring the fire to Pokis; let
 me watch you! [L. 8; cf. B. 51]

ta adï komăan nan ïlïktosh! let the insurrectos not get away! [B. 60]

456. Result Clauses with "that" see [442]. Also paratactic construction is used, such as:

tsatsăma ay lăteng ya na mashkăœkami it is very cold and we are freezing here; it is so cold that we freeze here

457. "That" introducing Object Clauses after verbs of "saying" is represented by the particle *en* [430] which introduces both, indirect and direct discourse. Examples of indirect discourse:

nan lalăki kinwăñna ken sak/ën en inïstjan nan äsœ nan ïstja the man
 told me that the dog had eaten the meat

kinwăñna ken tjatăko en umăli nan fëssœl he informed us that the enemy
 would come; or: *kinwăñna ken tjatăko nan fëssœl ay umăli* (without *en*!)

si ïnak kanăna ken sak/ën en si äma ya inmăy ad Manïla mother tells me
 that father has gone to Manila; or: *..kanăna si äma ay inmăy ad M.*

nan fafáyi kinwánina ken sak/én en kináèb nan asáewána nan áfong the
 woman told me that her husband had built the house
si Olóshan kanána'n umáli 's sinakítan Oloshan says that he will come
 soon
kanána en nintedécka 'd Fěntok he says you were at Bontoc
nan aléwidko kinwánina'n nan anákna ya insákít my friend told me that
 his child was ill
nan ísa'y ongóngá ay laláki kinwánina ken amána en nan yun/ána ya
tinnáyaæ ad tjáya the one son told his father that his older brother
 had flown to the sky
nan nafáa kanána en amén nan ipókaæ léytjéntja ay infalógnit the mes-
 senger says that all the people wish to fight
si Běgti kinwánina en linmágo is ísa 'y nóang Bugti said that he had
 bought one buffalo
kanána kén tódí en si yun/ána ya wódá'sna he tells him that his older
 brother is here
nan fafáyi kinwánina is nan tákæ en nadóy nan anákna the woman told
 the people that her child had died
et kanám en adí fumítjang nan kayéènni then you say that our wood
 does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

si Likáldso ninsúlád nan tálon ya káwís Ricardo wrote that the weather
 was fine
si Julio ninsúlád ay ángsan nan lalaláki ay minléyad ay umáli is ææáæni
 Julio wrote that there were many men who would like to come soon
insuládtja en ísa 'y laláki ya napadóy they wrote that one man was killed

458. Examples of O b j e c t C l a u s e s depending upon various other verbs:

iyúyak sáka ay úmüy I allow that you go

(Idiom: it is not allowed to smoke in this house: *adítja manúbla is nan áfong ay nay*; or: *laæwa! adikáyú manúbla!* it is wrong (bad)! do not smoke!)

insosóngctak (inlilíketak) tay adítja umáli I am angry that (because) they do not come

abfolútek nan laláki adumáli I believe that the man will come
áykéæ abfolútèn ay umáli s'tódí? do you believe that he comes?

abfolútek ay tinmóli s'ya I believe that he has returned

Also the particle *ann/ǒ* expresses certainty, "I believe:" *ann/ǒ ya umáli adwáni* he will certainly come to-day; I believe that he will come..

éndjuadjúæk is nan al'ána I doubt that he will come

éndjuadjúæk is nan t'umolían nan fafáyi I doubt that the woman will come back

umögiáðak is nan al'ána I fear that he will come

umögiáðak tay naa'eniá'énika ay umáli I fear that you come too late
(*tay*: because; or: *is nan naa'eniá'éniam ay umáli*)

nan ongónga umögiad tay kédfan nan á'se' s'ya the boy fears lest the dog bite him; or: *umögiad is nan mangedfánan nan á'se' ken s'ya*

nan fobfafáyi umögiádtja tay adumálitja nan f'és'e'el ya adp'éantja nan amín ay íli the women fear that the enemy will come and burn the whole town

í'pae'ak nan al'ána I forbid him to come (I forbid his coming); I prevent him from coming; or: *adík léytjén s'ya 'y umáli* I do not want him to come

tjéng/ngék tjáitja ay mangá'yeng I hear them singing

tjínngómi ay nan yín/am ya linnágo is nan n'ang we have heard that your brother has bought the buffalo

tjéng/ngék nan fafáyi ay infúka'e' I hear that the woman shouts

ayk'óm tjéng/ngén sak/én ay engkáli ay? do you hear me speak?

tjéng/ngék tay inmálitja nan mamamá'gkid I hear that the girls have come

(*Tay*, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

adnget umáli si ína is á'eni "I hope" that the mother will soon come
(Idiom: *adnget*, probably)

sak/én kékkek ay itatáfonmo nan á'suk ísna I know that you are hiding my dog here

s'ya kékkéna ay nan s'lad ya nálp'o ad F'éntok he knows that a letter has come from Bontoc

s'ika kékkém ay falógnid nan kinwánitja ken s'ika you know that they meant battle, when they told you [B. 46]

kánám nan fafáyi ta yáina nan ká'y'e' tell the woman that she shall bring the wood

kanána nan ongónga ta labfána nan á'klang he tells the child to wash the coat

kanák ken s'ya ta umáli I tell him to come, I order him... (with dative prepos.)

- kanām ta kəməān* tell him to go away
kanām ta sagfātēna nan kāyæ order (him) to carry the wood [455]
āfushna kinwāni ken sak/ēn en itsaotsāona nan kalāsay ya nan pīnang;
adwāni ma/īd he had promised me to give (me) a shield and an
 ax, "and now there is nothing," i. e. but he did not keep his promise
nan fafāyi kanāna en iyāina nan tjōkaæ the woman promises to bring the
 bag
kanānmi ken tjākayē en fatjānganmi we promise you to help you
sēsēnmēkko ay nan āmak ya inmāy ad Manīla īssan kaongōngāk I remem-
 ber (think) that my father went to Manila when I was child (during
 my childhood)
sesēmkek ay pinadōytja āngsan ay tākæ is nan īlimi I remember that they
 killed many men in our town
aykēm sesēmken nan kanām ay? do you remember your promise?
ilāēnmi tjaītja ay īnkyat is nan tjēnæm we see that they are swimming in
 the water
inīlatja nan lalalāki ay enfalōgnid they saw that the men were fighting
inīlan nan fafāyi ay inpuīmo nan falīdog is nan āngan the woman saw
 that you put the gold in the sleeping-chamber
īlāek nan lalāki ay umāli I see that the man is coming
inīlami tjaītja ay nisīptjag we saw them fall
inīlatja nan ongōnga ay nitōkang they saw that the child fell
ketjēng ilāēnmi nan āpuy ay intatāyæ ay malpō'sh pōshong then we see
 the fire (exploding shells) fly from the sea [B. 23]
isāpatak tay tit/īwa I swear that it is true (*isāpatak*: Ilocano)
nan nimnīmko kāwīs nan lalāki "as to my thinking" the man is good; I
 think that the man is good
nan nimnīmko kawīstja ay fufūmsha I think that they are good smiths
nan nimnimtāko adī tit/īwa nan kanāntja we think that they do not tell
 the truth
nan nimnīmtja tjaītja adī insakīt they think that they are not ill
nimnīmek ay adumāli sīya I think that he will come
lēytjek sīka ay tumūktju I wish that you sit down
adīk lēytjēn sīya ay umīleng I do not wish him to rest
lēytjēnmī nan lalalāki ay kapēntja nan tūfay (ay inkāèb si tūfay) we wish
 that the men make spears
leytjēntāko amīn nan lalalāki ay komāan (or: ta komāantja) we want all
 men to go away
lēytjek nan fafāyi ay mangōto is nan īstja (or: ta otōēna nan īstja) I
 want the woman to cook the meat
lēytjek ay makitotōya ken sīka I like to speak to you

adík lěytjèn síka 'y ũmüy I do not want you to go away
intō nan lěytjèm ay umüyámmi? where do you want us to go? ("our going-
 place")
lěytjentja nan anákna ay ũmüy is nan áfong they wish that her child goes
 into the house
lěytjèmmi tjakäyě ay umáli (or: *ta umálkăyě*) we wish that you come
ngăg nan leytjěnyŭ ay ängnek? what do you want me to do?

459. As has been stated in [414], the word *kănō*, "it was said," "he said" etc. is often inserted in indirect or direct discourse to designate a quotation. Following the explanation of the construction in indirect discourse in [428] a few examples shall be given to illustrate the use of *kanō*: "*kawís!*" *kanō* "well!" was said; *kăyœ nannay, kanō* this is wood, was said Ger. das soll Holz sein.

naáeniáemí íssayě padōy nan fūtng, kanō he said you will kill the pig
 very late. Cf. [308]
immüyka ya isámed inála nan kipánko, kanō it was said you had come
 and taken my knife.
aykěka manotáfay ay, kanō do you come with a spear, was asked

(The plural: *kanōtsa* is doubtful, as in: *entsumókayě, kanōtsa* you work, they said.)

isána'd kanō kanán en.... then he is said to have spoken... [L. 26]

460. **Equivalents for our Dependent Infinitive.** Our Infinitive as subject or object is expressed in Bontoc Igorot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lěytjek ay kěkken sītōdi*, I wish to know this man, may be changed to: *lěytjek ay mǎngtek kěn tōđí*, I wish to be a "knower" of this man; *mafálin ay palítjèn nan kípan*, it is possible to sharpen the knife, or: *mafálin ay mamálid is nan kípan*, it is possible to be a sharper of the knife.

Dependent upon **N o u n s** :

íkadmi ay umíleng is malpásan nan mátno [*madno*] it is our custom to rest after working

ikádtja ay mángan is áswa it is their custom to eat dogs [318]
ngăg kotôkko 'y éntsúno mo ma/íd lăgfo? what advantage is there for
 me to work, if there is no pay?
ngăg kotôkmo ay mangăéb is nan áfong mo mapéan? what is the use
 (for you) of building a house, if it is burned down?
míd nongnóngmo ay mangôto is nan ístja you are of no use, worthless, in
 cooking meat

Dependent upon Verbal Nouns :

et tsatsáma nan leyădko ay mangíla ken síya I should be very glad to see
 him; "my wishing" would be...
 (*nan nimmńmko*: "as to my judging," "in my consideration"; see
 [458])

Dependent upon Adjectives. (Sometimes the Passive is used
 instead of the Active):

ngăg nan kăwís ay kanăn? which is correct to say?
ɛwodăy tĕkken ay kăpĕn I have other things to do
malmalánoy ay aláen nan bílak it is easy to get the money
kăwís ay ílaen good to see: beautiful (or passive: *ay maíla*)
malánoy ay maăngnĕn it is easy to do (to be done)
síkăp ay mátno it is difficult to work (to be worked)
kagăwís nan umăyantăko mo nan intedcĕantăko 'sna it is better that we
 go than remain here (*manăkash*: see [395])
kăwís nan mafadsăngan síya it is right to help him (passive)
adĭ mafălĭn ay umĭleng it is impossible to rest
innogo/ngôyusak is nan ma/íd alĭwidko it is sad for me (I am sorry) to
 have no friend
kaka/igĕd nan maisaköntăko is nan ayăwan it is dangerous for us to go
 near a buffalo
nannăy ya kăwís ay (or: is) kănĕn this is good to eat
nan lălăki ya infifĭkas ay éntsúno the man is strong so as to work
 (*abafĭkas*, strong, does not govern any infin.)

Dependent upon Verbs :

Authoritative and causative verbs ("I make him come, order him to
 come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngăg
 nan angĕm ay...., ngăg nan ikam ay....* see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

- umáliak ay flaèn síka* I come to see you
innáli ay uangiyái is nan pákiü he came to bring the rice
ümüyak ay éntsáno I go to work
mamõgnagak [mamõknakak] ay éntsáno I go to the field, forest, river
 etc. to work
ümüyak iláèn tjájtja ay manalífeng I go to see them dance (without *ay!*)
ümüyak tjéng/ngèn nan tákæ ay mangayítweng I go to hear the people
 sing
umáykami flaèn nan lalaláki ay énfalõgnit we go to see the men fight
umáykami ay umála is kafútufútug we go to get pigs [B. 12]
éntja kuyítjèn ay manágni they go to pull her out to dance [L. 87]
ipéngko ay mangwáni I try to say
adítja kékkèn ay mangilágo they do not understand to sell (selling);
 [L. 18]
ketjéng ilõdlod nan ongõnga ay mangwáni then the boy must tell (R. 25)
isáed súmkép san Lumáwig ya panáwshana san tjénum ay mangíbfáká
 then Lumawig enters and directly asks for water [L. 41]
kõytsa'd ákis masangétyen ay uasíkèn nan fítug and behold! the pigs
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by *ay*:

- nan fafáyi ay mangayítweng* the singing woman, the woman who sings
nan laláki ay innáli the man having come
nan ongõnga ay adtomóli the child being about to return
nan laláki ay mangwáni si sa the man saying this
nan fafáyi ay minléyad is nan anákna the woman loving her child
nan fánnga ay uafákash the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *uan áfong ay mailágo [mílágo]* the house that must be sold, that is for sale. It expresses also, as the context will show, the possibility of performing the action on an object, as: *mákan*, eatable; *maságfad*, able to be carried, portable; *mañnum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *innáli ay nangángo* he came laughing.

INTERJECTIONS

462. Interjections are numerous in Bontoc Igórot; many consist, as in other languages, of inarticulate sounds; others are identical with some of the particles enumerated in [416-430], as for instance *kö!* [426].

Several "interjections" seem to be shortened forms of verbs, as: *akáyyæ man!* or *íkáyyæ man!* come all! "let us attack them!," a battle cry, probably for: *alíkáyyæ man!* *ináka's...* give! *ílaëm!* look out! (*iláék*, I see).

The Igórot call somebody sometimes by: *ănóka!* *anokáyyæ!* *anokána!* he, you there! or: *anín!* *aníntja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *dáæ!* *dáæ!* or: *dáo!* *dáu!* *dóu!* and they express their own attention to some speaker's words by: *æén!* *æén!* and their approval by the affirmative: *óy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: *naw!*)

An interrogative interjection what? is: *nán?* *nān?*

Joyful surprise: *wí!* *uí!* *hwí!* or: *kó!* [426]

Surprise: *náæ!* *náæ!* As: *náæ!* *náæ!* *nan ápuy si anító!* see! see! the "anito-fire"! (i. e. the burning of a house without evident cause, hence the work of an "anito" or ghost.)

The call: *fulálaæ!* urges warriors to attack. (Also: *umüytáko!* and: *entáko!* let us advance!)

At an attack the enemy is provoked by: "tětětětětětěté!" repeated rapidly.

Urging calls are: *áyed!* *áyed mán!* *ayéked ya!* go ahead! go on! get ready! *áyed!* *entsunóka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anána!* *anána!* anger by: *ngákān!*

Regret: *áyöu pay na!* how sad! "wie schade! *áyöu pay na!* *napíski nan áklang!* how bad! the coat is torn! wie schade, dass der Rock zer-rissen ist!

All right: *sīya sa!* *kāwís sa!* *ála!*

You poor fellow! *kasisikāngka!* (you are to be pitied!)

Most frequently we hear the interjection *ǎ!* colored by an interrogative, affirmative, reproachful etc. tone.

APPENDIX

TRIBAL APPELLATIVES. PROPER NAMES. GEOGRAPHICAL NAMES.

The term: Bontoc Igórot is in the vernacular: *nan Igólót ay iFě́ntok* or: *nan iFě́ntok ay Igólót*. Variants: *Igólót—Igólod—Ikólót—Ikólod*.

(The substantive: *ipě́kav* [*ifě́kav*] does not signify the Igórot, but means "nation" or "tribe" and "people." It is not any national appellative, but is used of the neighboring tribes as well as of the Igórot themselves.)

Other terms are: *nan iLágod*: the people living in the North; *nan iAplay*: the people living south of the Bontoc area.

nan Melikáno the American; *nan Kastílya* [*Kastilyano*] the Spaniard (or any white man); *nan Filipínos* the Tagála; *nan kóléid* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjńno* [*Tsńno*]; or: *Sángleay*: Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anawwásal*, the "presidente" of Tucucan, was called formerly: *Lumfáyo*, then *Tjagóag*, and may assume the name *Kilđong* in time to come.

Thus the names enumerated here (whose meanings could not be ascertained) are such as some Igórot from Bontoc and other towns in the vicinity bore about 1906. As an individual pronounced his own name differently at different occasions, and as his comrades varied it frequently, several forms of the same name are given here in several instances. The names of women are marked: w.

<i>Anawwásal</i> [<i>Anowásal</i> ; <i>Anauásal</i>]	<i>Fě́mnag</i>
<i>Móléng</i>	<i>Anglě́y</i>
<i>Domńngko</i> [<i>Domńngo</i>]	<i>Ugoy</i>
<i>Antěro</i> [<i>Antělo</i> ; his Igorot name: <i>Falńnglong</i>]	<i>Máyo</i> [<i>Falě́ngno</i>]
<i>Bě́gtí</i> [<i>Fě́gti</i> ; <i>Bě́gtí</i>]	<i>Ugawg</i>
<i>Líplíp</i>	"Pilar Gódyá" (assumed name) w.
<i>Atúliaw</i>	<i>Sńyo</i> w.
<i>Mána</i>	<i>Liwónan</i> w.
<i>Agpáawan</i> [<i>Agpáuan</i> ; <i>Agpáwan</i>]	<i>Olóshan</i> [<i>Olósan</i>]
<i>Fánakan</i> w.	<i>Tjumígyai</i> [<i>Tsemígyai</i>]
<i>Garwáni</i> w.	<i>Fě́tja</i> [<i>Fě́tsa</i> ; <i>Bě́da</i> ; <i>Bě́da</i>]

<i>Malékdon</i>	<i>Mátyæ</i>
<i>Gitáno</i> w.	<i>Fängéd</i>
<i>Pakíki</i> [<i>Bakíki</i>]	<i>Kódsóo</i> ; [<i>Godsóo</i> ; <i>Godjóo</i> ; <i>Kodóo</i>]
<i>Ampákao</i>	<i>Bæmégda</i> [<i>Bæmégtsa</i>]
<i>Kóay</i> w.	<i>Langágan</i>
<i>Tjápas</i> [<i>Dápas</i> ; <i>Dábas</i>]	<i>Abakíd</i>
<i>Angay</i> w.	<i>Akúnay</i> w.
<i>Tóngay</i> [<i>Dongay</i> ; or: "Ellis"]	<i>Iyáþeng</i> [<i>Yáþeng</i>] w.
<i>Kalángad</i>	" <i>Paolína</i> " w.
<i>Isding</i> [<i>Tákay</i>] w.	<i>Fóteng</i> [<i>Bóteng</i>]
<i>Dirwáken</i> [<i>Tirwáken</i>]	<i>Pakídaæ</i> [<i>Bakítæu</i>]
<i>Pinmánning</i>	<i>Páglao</i>
<i>Páng/od</i>	<i>Dágomay</i> w.
<i>Sáñek</i> w.	<i>Ongfus</i> w.
<i>Dáyápan</i>	<i>Ládis</i>
<i>Tjálasan</i>	<i>Otótan</i>
<i>Pátarwig</i>	<i>Papátöu</i>
<i>Using</i>	<i>Kósmi</i>
<i>Bágyan</i>	<i>Mán/kad</i>
<i>Fanglála</i>	<i>Abákan</i>
<i>Lakáyen</i>	<i>Fíngkan</i>
<i>Ki/bong</i>	<i>Faliáæ</i>
<i>Balóyan</i>	<i>Ngálngal</i>
<i>Fanóshan</i>	<i>Ayódsog</i>
<i>Okáŋkang</i>	<i>Fáŋkaæ</i> [<i>Báŋkaæ</i>]
<i>Fodsádsa</i>	<i>Labáan</i>
<i>Angtyab</i> w.	<i>Ma/ód</i> w.
<i>Abfánay</i> w.	<i>Láŋsa</i> w.
<i>Soklínin</i>	<i>Pittápit</i>
<i>Otjaæ</i> w. [<i>Odsææ</i>]	<i>Faláŋ/öy</i>
<i>Ta/óli</i>	<i>Tsáŋga</i>
<i>Lumíwísh</i>	<i>Léŋgway</i> w.
<i>Sómkad</i>	<i>Fanáang</i>
<i>Finémdé</i>	<i>Lígaæ</i> w.
<i>Kæmáyen</i> w.	<i>Olían</i>
<i>Yád/tjaæ</i> w.	<i>Wad/íg</i> w.
<i>Fa/kíwén</i>	<i>Maklíeng</i>
<i>Lomófo</i>	<i>Alígyöy</i>
<i>Felóá</i>	<i>Fáŋka</i> w.
<i>Kádd/á</i> w.	<i>Mólay</i> w.
<i>Táynan</i>	<i>Sabáten</i>

Tsa/ðkas
Sáyan
Sakyáfen

Egwáshèn
Máting
Tsúl/lag

Some of the following Names of Towns in the Bontoc area differ more or less from their official names; the official names, as written by the Spaniards and retained by the Americans, are therefore included in (); variants in Igórot language are added in [].

<i>Fěntok</i> (Bontoc)	<i>Sākshákan</i> [Sakasákan]
<i>Samóki</i>	<i>Sadsánga</i> [Sadánga]
<i>Tukákān</i> [Tokókan]	<i>Saklíd</i>
<i>Kin/áang</i> (Genang)	<i>Figíkān</i> (Bikigan)
<i>Malíg/kong</i> (Malikong)	<i>Fútput</i> [Butbut] (Putput)
<i>Má/iníð</i> [Mínid] (Mayinit)	<i>Fásæ</i> (Básao)
<i>Fíwang</i> (Balíwang)	<i>Dsánæ</i> (Danao)
<i>Tingláyan</i>	<i>Titíp/án</i>
<i>Ságádsa</i> [Sakádsa] (Sagada)	<i>Amdátsæ</i> [Amedæ] (Antedao)
<i>Fulákan</i> (Bulagan)	<i>Fállí</i> (Balili)
<i>Ankíleng</i> (Ankiling)	<i>Alab</i> [Alap]
<i>Tá/kong</i> (Takong)	<i>Bidlísan</i> [Fidlísan]
<i>Tsálikān</i> (Delikan)	<i>Akávā</i> (Agawa)
<i>Kánöu</i> [Kányæ]	<i>Táfeng</i> (Tulubin)
<i>Fáy/yæ</i> (Ambarwan)	<i>Fállig</i> (Barlig)
<i>Lías</i>	

(The names given above contain the most important towns; but they are by no means thought to form a complete list. The pronunciation is that of the Bontoc people, not of the inhabitants of the several towns!)

The geographical districts of Bontoc are, from South to North: *Aföu*—*Mág/öu*—*Dsáæ/öy*—*Umæg*. In these districts the various “áto,” precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In <i>Aföu</i> :	In <i>Mág/öu</i> :	In <i>Dsáæ/öy</i> :	In <i>Umæg</i> :
<i>Fuyáeng</i>	<i>Fílig</i>	<i>Læwíngān</i>	<i>Lóngfuy</i>
<i>Amkáæa</i>	<i>Mágöu</i>	<i>Páð/pádsög</i>	<i>Pokísān</i>
<i>Pállíp/ð</i>	<i>Tjákong</i>	<i>Sípáat</i>	<i>Læwákān</i>
<i>Fatáyan</i>		<i>Sigítjān</i>	<i>Ungkān</i>
		<i>Shongówān</i>	<i>Tjóko</i>

Other localities in Bontoc are: *Tjakālān*, *Lókkong*, *Sókok*; the Bontoc region is called *Tjúlya* [see: “Industrial Song”] or *Kensátjān* [H. 21].

PART II

VOCABULARY



PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igorot Language" was constructed, were obtained from the spoken language of the Igorot, whom the Author visited daily during their stay in Chicago, in the summer and fall of 1906 and in the summer of 1907, thus also this vocabulary was collected from the first to the last word from the lips of these intelligent, responsive and humorous people.

But the collection of words given in the following pages had to be greatly reduced, inasmuch as a considerable number of words, obtained from a man more conversant with Ilocano than with the pure Bontoc dialect, had been rejected as loan words by native Bontocmen. This task of selecting the pure Bontoc words was by no means easy; but it is believed, after several careful revisions of the vocabulary, that the foreign element has been weeded out, or has been marked as such, when it appeared that a word had been adopted from the Ilocanos, a more world-wise and less ferocious people, endowed with a strong commercial spirit, who have invaded many a town in Luzon. More pliable and easily approachable to missionaries, many of them have become more or less Christian; their language, different from the Bontoc Igorot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.; while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900," p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *canes*; nose-flutes: *cong-gala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

kindle fire	<i>totugam</i>	work	<i>limma</i>
bite	<i>comtel</i>	blue	<i>cagtinaltal</i>
brother	<i>ptadco</i>	he	<i>itschi</i>
honest	<i>oaday nan tschaptschunuen</i>	window	<i>selsliaq</i>
stranger	<i>incamanlomol-lo-lol-lol</i>	for	<i>dusdus</i>
go	<i>meyac</i>	business	<i>ngagna inalim sina</i>
taste	<i>ayaca nan layadko</i>	believe	<i>isaquescimo</i>
large	<i>damag</i>	good	<i>cag gosit</i>
call	<i>oandal</i>	wood	<i>caco</i>

you two <i>dacayosa</i>	in <i>atschi</i>
always <i>entetedcama</i>	fly <i>oasoas ayan</i>
low <i>pumanattaco</i>	proceed <i>ayem nasasaga ngem</i>
what <i>ya</i>	I can <i>mesmes</i>
life <i>minumac</i>	nothing <i>ti ansa</i>
ax <i>pmangas</i>	take <i>jamsina</i>
voice <i>omeyac</i>	slave(!) <i>ipatokmo</i>
no <i>nabaquen</i>	tooth <i>cebay</i>
understand <i>naagmo</i>	fine <i>cabanuan</i>
stay behind <i>matayuan casud si sian</i>	shoot arrows <i>peganam nan poltecmo</i>
tattoo <i>licayam as inan alasug</i>	body <i>avai</i>
clean <i>quegna asam</i>	animal <i>inkikioi</i>
pull <i>saouamo</i>	assembly <i>ijap</i>

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igórot's assistance. Discrepancies occurred, of course, frequently, not only in orthography but also in form and sometimes in signification; but they were not of so serious a character as to detract much from the reliability of Dr. Jenks' collection made in the town of Bontoc. Dr. Jenks was quite fortunate not to incorporate any Ilocano words into a Bontoc Vocabulary. Although evidently not a linguist at all, he knew to draw his concrete nouns from clear sources; whenever he could point at an object and when his question was understood, he obtained the correct term and wrote it down as conscientiously as he could, during a stay of five months in the Bontoc Region, unless his vocabulary was presented to him in Bontoc.

During the summer of 1907 I learned in the "Igórot Village" at Chicago, from a missionary, Father Walter C. Clapp, (who had been about four years with the Bontoc people and had there several converts with him so that he had acquired several phrases of various idioms) that he in collaboration with some Igórot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocabulary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igórot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."

VOCABULARY

A

- a, an** (Indefinite Article). See: [31]
- abandon** *kayǎtjek* (leave); *paísǎek—inpaísak—ma/ipaísas—mangipǎísas* I leave alone (*pa + isa*: one); *ukǎyek—imukǎyko—ma/ǎkay—mangǎkay*
- able** *mafalǎn* [*mabfalǎn*]; *mafǎlinak* [*mabfǎlinak*]*—nafǎlinak* (Personal endings doubtful!); *mafalǎngko—nafalǎngko* [317] I am able; Cf. [298]
- about** *æǎy ngět*; about ten men: *æǎy ngět sinpǒ'o'y lalalǎki*; *æǎy ngět sǎya*: probably he.
- above** *is tǎngtjæ* [*tongtsæ*]; *totongtjǎen*; high above, in the sky: *ad tjǎya* [*as tjǎya*; *is tjǎya*]
- absent** See: *ma/ǎd* “not existing” [322]; *kabkafǎla*: just gone out (from: *fumǎlaak*); *malǎsinak* I am absent (from battle etc. Song Dialect)
- abundant** *angǎngsan*; *ayǎka*; *tsatsǎma* [135]
- accept** *ǎtanuǎko* [*ǎtanǒtko*]*—intanuǎko—ma/itǎnui—mangitǎnui*: I agree, accept, nod assent; *tsaowǎdek—tsinæwǎdko—matsǎæwad—manǎæwad*: I accept an object offered, receive

- accompany *mifűegak—nifűegak; infűegak ay űműy: I go with [401]; kadűak—kinadűak I go as companion. Cf. [372]; mikiđliak [makđliak] I go with*
- accomplish *amkđek—inđmkok—mađmko—mangđmko. fűaşshek—finűaşshko—mafűaşsh—maműaşsh. lipaşshek—linipaşshko—malipash—minlipash (Iloc.?)*
- account, on *tay; mo kő tay (because)*
- ache *sakit; sakit nan őlo headache; inpětég nan fob/đ the tooth aches*
- acquainted *măngtek: knowing, from kėkkkek; sűnu nan măngtek ken sűya? who is acquainted with him?*
- across *is apđd; is apđd nan pőshong across the sea; is apđdna istjđ across yonder*
- across, I go *kitjăngek; kumtjăngak (cross)*
- act *đkak; đngnek (do)*
- Adam's apple *alokđok*
- add *tabtđbiak—tinabtđbiak "I give more" itđbik: I add, I go on, continue*
- address *totőyek (speak to)*
- admonish *pđtak—pinđtak—mapđtan. Pers.: inpatak—nűnpatak I warn, I reprimand. tokđnek (advise)*
- adopt a child *anđkek—inanđkko—mađnak—mangđnak. (But: mănganak, I eat)*

- advance** *ũmüyak* (go)
- advantage** *kõtók. ngǎg nan kotók tõshǎ?* of what advantage is this?
what does this mean? for what is this good? what is the
reason of it? *ngǎg kotókko?* what will it benefit me?
ngǎg kotókko ay èntsũno ay? why should I work? *mǎd*
kotókko it is of no use for me; it is in vain.
- advice** *tókœn*
- advise** *tokónek—tinokõngko—matókœn—manókœn* warn, teach.
Pers.: *intoktókœnak—nintoktókœnak*
- afflict** *pangoyũshek—inpangoyũshko—mapangõyush—*
mangipangõyush
- afflicted, I am** *in/ngongõyusak—nin/ngongõyusak*
inãmœdak—ninãmœdak I appear afflicted, gloomy,
sumasãngaak—sinmasãngaak
- afire** *is ãpuy; mapœan*, from *pœak*: I burn down, destroy by
fire; *mafítjang*: blazing
- afraid** *õgiad [égiad, ígiad]*; I am afraid: *umõgiãdak* (fear)
- after** *nafœash* (from: *fœãshek*, I finish); [408]. Or: *is nan*
nalpãsan: upon, after accomplishing (from: *lipãshek*);
is san anõngœsh: at the end of; cf. Fr. "au bout d' une
heure." Conjunction: [445]
- afternoon** early afternoon: *is nan magãkyu*; from about 2-4 o'clock:
is nan mãksip; from about 4-6 o'clock: *is nan misũyœ*;
at the time of sunset: *is nan sidsidsĩmna*
- afterwards** *ketjẽng*, thereupon. [436]; *is san anõngœsh nãntõnã*:
"at the end of this"—

- again *kāsín; ákis* [akís] [312] (*ákis* = also)
- against *is, ken*
- agate *abǒngö* [apǒngöy] used for necklaces
- age *taǔwína; kataǔwína*. See: year
- ago *ay inmá'y, ay nálosh* [ay náläosh], from *laóshak* I pass by; *tólo 'y ákyu ay inmá'y* three days ago; *idkækkáæni* a little while ago; *idkáæni* some time ago; *adsǎngādum* some months ago; *idtaǔwín* or: *ísa 'y taǔwín ay nálosh* one year ago; *ayáka'y taǔwín ay inmá'y* many years ago
- agree *ítanuíko* (accept)
- agreement *pákyæ* (oral agreement, not a written contract; Iloc.)
- aid, I *fadjǎngak* (help)
- air *sáysuy* (breath, blowing etc.)
- alike *kǎǎgna* [káǎgna]
- alive *atadáka* [adadáka]; *matadákaak* I am alive. (*táka*: living being, person)
- all *ámín; amín ay táka* all people; this is all: *ketjéng tji*. [388]
- all (pure) *pásig; pásig falídog* all gold, pure gold, without admixture
- allow *iyúyak* (let)

- almost** *kănkăni* [311]; *akăt yăngkay et nayăgyagak* I had almost fallen (*akăt yangkay et*: "but little, then")
- alone** *ĭsang*; I am alone: *isăngak*; durative: *isisăngak*—*inisisăngak*: I remain alone. I alone (only I): *sak/ĕn ângkay*; I am alone, I am separated from, (in Plur.: we are together and separated from others): *makĕketjĕngak*—*nakĕketjĕngak*; *ma/isăak* [*mayisăak*], see "abandon". I leave alone: *ukăyek*—*inukăyko*—*ma/ăkay*—*mangăkay*. *isăngak ay ĕntsuno*: I am working alone
- already** *ăfus, ĭptjas* [309]
- also** *ăkis* [*akĭs*] (postpositive); *sak/ĕn ăkis* I also, *kag ken sak/ĕn ăkis* I also ("like myself, also")
- although** *ălăy* [453]
- altitude** *kaantjĕna* "its altitude," *nan kaantjĕn nan kăyo* the height of the tree (*kaantjĕ* was always given in the construct state)
- always** *sisisĭssya*; *kaawakawăkas* (every day); *kătaawĭtaawĭn* (every year); *is kătaawĭtaawĭn*: forever
- American** *Melikăno, Melikănos, [Melikănosh]*
- among** *is, ken*;
- and** *ya; et*: and then
- anglehook** *fĕngwid*; line of the angle: *lăfid*; worm: *kĭllang*. *fengwĭdak*, Person. *mamĕngwitak* I angle

- angry** *shoshǒngət* [soshǒngət]; *sinmǒngət*: having become angry; *inshoshǒngətak*: I am angry; *shəmǒngətak—sinmǒngətak* I am getting angry; *inasisosǒngəttǎko* we are angry at each other; *pashǒngtek* I make angry—*inpashongétko—maipashǒngət—mangipashǒngət*; *pa/isíkek* I make angry, provoke; Person.: *umipaísikak,—inmipaisikak*
- “anito-post”** *bǒshä* [pǒsɛ]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “ato”)
- ankle** *kingkǐngi*; joint: *ǔngət*
- annoy** (by talk) *umipaǎyoak—inmipaǎyoak*; *anǎkek* (trouble)
- another** *tékken*; another or “one more”: *ǎkis*; *nan íb/a* the other, the companion
- answer, the** *sǔmfad*
- answer, I** *sibfǎtek—sinfǎdko—mǎsfad—mǎnfad*. Pers.: *sumfǎdak—sinumfadak* (*sibfǎtek síka*: I answer you; Pers. in “Accus.”)
- ant** *kúyim* or *kúsim*, large red ant; *fúwis*, small dark brown; *alǎlasǎng*, large, red; *kěngǎn*, biting ant
- anus** *kolǎngad* [golǎngad]; *pana/íyan* (for: *pang + ta/i + an*)
- any** [128, 129, 131, 133-]
- anybody** *ǎläy sǐnu*
- anything** *ǎläy ngǎg* [ǎléngag]
- anywhere** *ǎläy mǒ intǒ*; any place whatsoever: *ǎläy íntǒna*

- apart we are apart: *makéketjěngkämi*. See: alone
- ape *kăag*
- apiece *is nan ĩsa* ("for one")
- approach *sumăkônak—sinmăkônak* [*sumăgônak*].
umalăliak I come nearer
- approve *ĭtanuĭko* (accept)
- area *ĭli*; *făbfăy* [*fobfăy*]: homestead, place near home, near
the town
- arise *fumăngônak—finmăngonak* I arise from sleep.
tămăktjikak—tinmăktjikak I stand up. *itaktjĭgko* I rise
- arm *ĭma* (i. e. hand); upper arm *tăklay*; upper arm near the
elbow *pôngo*. See: measure
- armlet *pangônab*; *abkĭl* for men: boar tusks with cock feathers;
făkua: red rattan with pigs teeth
- armpit *yěkyek*
- around *inĭĭkid*. I go around: *liwĭshek* (go), *inĭlĭtwĭsak*. I go
around the tree: *ĭmüyak inĭĭkid is nan kăyo* placed all
around, made, put, tied around: *malĭwish*; around me:
is nan ĭwisko
- arrival *pădsong*: a person's arrival at a place, town, on his jour-
ney; a halting place (not the end of the journey); "étape."
- arrive *ĭmdjănak* [*ĭmtsănak*]*—inĭmdjanak*
sumăobak—sinmăobak I arrive at home

- artery** *ōđđ* [*wāđ, uāđ*]
- as** as = when: *mo, ṭssan* [443]; as = like: *kāg.*; as = because: *tay*
- as if** *kāshōn* [454]
- ascend** *digṭṭjek—dinigṭṭko—nadṭṭgid—manṭṭgid* [*manṭṭgéd*];
digṭṭjek nan fṭlig I ascend the mountain
manṭṭgédak—nanṭṭgédak; manṭṭgédak is nan fṭlig I ascend
the mountain
- ashamed, I am** *umāsiak—inmāsiak.* I make ashamed: *āshek—ināshko*
“*umāsika mān ay engkālṭ is kāg tōna!* be ashamed to talk
like that!”—“*ma/ṭd āshim* [*āshēm; āshöm*] you are not
ashamed.”
- ashes** *tjāpō*
- ashore** *is nan ṭlid nan wānga* (at the bank of the river);
tjumākāak—tjinmākāak [*tjumākālak*]; *umṭlidak—*
inmṭlidak I go ashore; *alawāshek—inawāshko—*
maalāwash—mangalāwash I pull ashore; *patsakālek—*
inpatsākak—ma/ipatsāka—mangipatsāka I put on the
shore (after pulling ashore); [*patjakālek*] [Cf. 240]
- ask** *ṭbfakak—ṭnfākak—ma/ṭbfaka—mangṭbfaka* (Construc-
tion: person with *is* or *ken*; thing in “Accusative.”)—
ṭbfākak ken sṭya mo intō nan ṭlina I ask him where his
home is.—*ṭbfākak ken sṭka nan kipānmo* I ask you for
your knife.—Frequent.: *ṭbfakāṭfakak* I ask many ques-
tions, or: I ask eagerly, I ask many persons, I ask around;
Infinitive: *ṭbfaka.* See Grammar [228].
Person.: *umibfakāak—inmibfakāak; kōtsāṭṭwek*
[*kētjāṭṭwek*]*—kinōtsāṭṭko—mangōtsāṭṭ* [*māngtsāṭṭ*]*—*
māktsāṭṭ I ask for; Person.: *kumtjāṭṭwak* or:
inkōtsāṭṭak; inkōtsāṭṭak ken sṭka is tināpay I ask you for

- ask bread; *kumtjãwawak kën tödì is lãgfo* I ask him for wages.
Or: *kãnak*, I say; *kãnak ken sika nan bilak* I ask you for money
kinwãnitja ken sak/ën nan mõnok they asked me for chickens
- assemble *amõnggek—inãmongko—maãmong—mangãmong* I call together
maãmongtãko—naãmongtãko we assemble, come together
- assent *ttanuŭko* (accept)
- assist *fadjãngak* (help)
- at *is; ken; is ken Anaawãsal:* at Anauwasal's house
- “ato” *ãto* = a section of a town, a “precinct.” See: “council house;” the people of one ato: *pangãto*; the whole ato: *sinpãngato*
- attack *falognãdek—finalognãdko—mafalõgnid—mamalõgnid.*
Person.: *infalognãdak—ninfalognãdak:* I battle, fight
- aunt *alitãay ay fafãyi* father's sister; *yũn/an tna* mother's older sister; *anõtjin tna* mother's younger sister; *inãek* my father's brother's wife; (as transitive verb *inãek* means: I have as my aunt; *inãem* you have as your aunt, or foster mother etc.)
- autumn See: “season.”
- avenge *falĩshak [falĩsak]; falisantãko nan awaktãko!* let us take revenge for our slain (“bodies”)!

- awake** *fumǎngǎnak* (arise); *fumafǎngǎnak*: I am, keep awake; to arouse from sleep: *fangǎnek—finanǎngko—mafǎngon—mamǎngon*.
inlǎblibak: I keep awake, I watch during the night
- away** *adadsǎw̄wi* [*adsaw̄w̄i*; *adsǎw̄i*] far away; *adadsǎw̄wiak* I am far away; *kumǎanak—kinmǎanak* I go away. I go away, i. e. out of my house: *fumǎlaak—finmǎlaak*
- awhile** *sinakítan*; *is akít*
- ax** *p̄tnang*; Tucucan: *kǎman* = battle-ax (Iloc.: *l̄twa*, *al̄twa*; an ax with very long "beak:" *inotǎkan ay p̄tnang*)
p̄inǎngash ax blade; *ǎtok* the pointed fore end of the blade, "beak."
pāw̄/ít the (rear) thorn; *tǎpek* (i. e. "mouth") edge
pǎlek [*bǎlek*] ax handle
kalǎlot the iron cap on the handle near the blade
tǎngfa [*dǎngba*], or *signǎlan* the iron cap on the other end of the handle
kasíl; *kinǎsil*; *sineluǎkan* rings of bejuco serving as caps
p̄tnang si iLǎkod the battle ax of tribes in the North;
nan pǎlik ay nasosǎan (*sǎso*: "breast"); or: *linǎkod ay nasosǎan* the handle with a "nose"
- ax and adze** *wǎsay* (a working tool with changeable blade); *sǎka* blade; *pakǎtja* handle

B

- baby** *atinfúyang* (very young); *kállang* boy; *ngáan* girl;
ongónga child
- back** of the body: *ítjig*, [*ótsög*]. *tjúlig* backbone
- back** *is tsógok* [*tsógog*]: to the rear [401; 412]
kumógédak—*kinmógédak* I go back (of fear)
tæmóliak I come back (come)
pashakóngek I throw back (throw)
sumákongak ay intáktak I run back
pataoltek ay faálen I send back (send)
insákongak I look back, turn around
- bacon** *fílad*
- bad** *ángälúð*, *angángälúð* (bad, but improvable; ugly)
ngág [*ngāag*] thoroughly bad; physically and morally
bad; Tucucan: *lǎwèng*
ngæmáǎgak: I become bad
olóläy very bad, very wicked. *lǎwæ* bad, improper,
indecent, wrong [*dǎkès*, Iloc. is used also]
mangtsæ bad, malicious, dirty (particularly of a woman)
- bag** of cloth: *tjókaæ*; of deerskin: *káttat*; of a bladder:
fítjong; *fítjong si fútug*, or: *sógab*. in the bag: *is nan*
katjókaæ
- bald** *natoltólan nan ólo*, *nan fóok*; *póklang* (Iloc.)

- ball** *minōkan* a ball of thread, string etc.
- bamboo** *kawāyyan* [*kawāyan*]; *tinānong*, used for tubes; *ānis*, for baskets; *ftka, fōlo, [fūlæ]* used for the spearblades of "*fāngkæ*"; *māngnæ*, bamboo as "hard as iron." See: tube
- banana** *fālad*; small green: *sāking*; large, yellow: *mināyèng*
- bank of river** *flid*; *nan flid nan wānga*; *pāna*: seashore
- barb** *sālāwid*; a spear with many barbs: *sinalawitan*
- bark** *sīpsip*; inner bark: *kōblid* [*kōbnid*]
- bark** *in/ngōngoak—nin/ngōngoak*; *in/ngōngo nan āsæ* the dog barks
- barn** *ālang*
- barter** *sokādek—sinokādko—masōkad—manōkad*. Person.: *sumōkadak—sinmōkadak*. *idjūak is nan sōkad*: I give in exchange. See: change.
īshugādko—īnshugādko—ma/ishūgad—mangishūgad.
[*isækátko*; *isokátko*]
- basket** *akæwīn* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.
akīd medium size, flat, no rim in front, for gathering shells
atōfang woman's basket, for vegetables
fākkéng si kātjōu small fish basket M. Sch. IX, 11
falōko basket for camote
falōang bottleshaped basket M. Sch. IX, 9
falōlang large receptacle for skulls

basket

fāngax man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tāngəb*, is made of rattan leaves: *tōfon si wūe* M. Sch. XIII, 7 and 8

fanit basket for salt

fiki si mōnok chicken basket (for ceremonies)

gólæg high basket (about 6 inches) M. Sch. IX, 10

kwax si tjōtjon bottle-shaped basket for grasshoppers

kalāpit man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder

kāttəng fish basket

kimāta large transportation baskets at either end of a long pole, *pātang*, to be balanced on a shoulder

kīæg round flat basket, diam. about 8 inches, serving as dinner-plate

kōllæg large receptacle for rice, made of bamboo M. Sch. XIII, 4

kōlong chicken coop J. LXXVIII

kotsōkod earth basket

kōyək basket, used in fishing

lāgshan large flat basket, no rim in front; used for *āngö*, boiled camote leaves. (Similar to the *akīd*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akīd*; on top of these two is the *falōko*; then there are several *kīæg* and the high, bottle-shaped behind the dinner-plates is the *kōllæg*, for *fīnāyæ*, pounded rice.—]

lēa a large low basket, for women, to be carried on the head

ōkad a fish basket

sakōlong funnel-shaped basket, the temporary receptacle for the heads brought home from a successful expedition M. Sch. XVI, 13

sāngi man's basket, similar to the *fangax*, but without cover M. Sch. XIII, 5

shōlong basket suspended beneath the roof, for knife and spoons; basket in the *fāwi* (see: buildings), containing skulls: *sholongan*

takōtsog [*takōtjag*] dirt scoop

tayāñ woman's large transportation basket, carried on the head and usually placed into the *lēa*. The large basket: J. XCIII and CXXI

tōpil dinner basket

- basket** *toktōpil* children's food basket
 tūfong receptacle for thrashed rice
- bat** *fātay*
- bathe** *ūmisak*; See: wash
- battle** *falōgnid* (battle with modern arms: *kūfad*);
- battle cry** *ēn/ngā/ōak* I shout a battle cry, challenge
- be, to** [361—365]
- beads** *apōng*; of black seed: *gāsaæ*; of gray seed: *atlākūy*;
 red stone: *apōngö*, or: *sīleng*; large white agate: *fōkash*
 of brown berries: *palīdbéd*
- beak** *tōpkay*
- beam** vertical: *tōkod*; horizontal: *fatānglay*; inclined: *tōklod*;
 a beam to carry a burden: *ātang*; I carry: *iatāngko*;
fatāæwil: beam at the end of which I carry.... See: pole,
 post, basket *kimāta*
- bean** *falātong* [*balādong*]; *ītab* black and gray beans; *kālab*
 small green beans;
oākek—inoāgko—maōag, Person.: *inoākak* I gather beans
mamalātong—namalātong I go to get beans
- bear** See: birth; carry
- beard** *sāpki* near the ears; *sūbok* at the chin; *sīmsim* any
 hair in the face, whiskers etc.

- beat** *kogõngək* (strike); *fayékek* (whip); *patðyek* (kill)
pat/õngək (strike) I beat the gong, the "gãngsa." See:
strike; knock; rap
- beautiful** *kãwls ay flaèn* "good to see;" *shayékek—shinayéğko—
masháyæğ—manáyæğ*: I shape beautifully (pots, spears,
utensils)
- because** *tay*; *mo kõ man tay*: certainly because; because indeed
- beckon** *kawátsak—kinawátsak* I make a sign to come near, I call
by signs
- bed** *kātén* (Igorot?). sleeping board in the "ãngan," the
sleeping chamber: *flək*; *iföyk* a mat
- bedbug** *kítëb*
- bee** *yékan*; bumblebee: *fælëngan*
- beef** *fáka* (i. e. cow) *ístja 'y nõang* (meat of the buffalo)
- beetle** *áfib*; *fokfoktöd*; *kimkími* cockroach
- before** *sasákang* [398]; *áfus, iptjas* [309; 413; 446]
mangænãna mo...: "earlier than" before the house: *is
tjla* ("in the court")
day before yesterday *kasín adügka*, or: *is kasín ügka*
- beggar** *inlimosh*; *inlimóshak* I go begging
- begin** *ilábok—inlábok—mailábo* [*mílábo*]*—mangilábo.*
he begins to speak: *ilábõna 'y engkälí*

- beginning, the *lablabóna*; (the first); *is nan lablabóna*: beforehand;
kǎ/ilabóan the beginning
- behind *tsóǵok* [*tsóǵog*]; *is tsóǵok* [400; 412]; I go behind,
follow: *umónödak*; *tsogókek*: I have behind; I put behind;
(hence: I am in front;) *tsogókek síka*: you are behind me;
éngka is tsogóǵko! go behind me!
- believe *abfolátek—inabfólutko—maabfólud—mangabfólud*. Per-
son.: *umabfóludak*.
- bellow (of the carabao, water-buffalo) *in/ngǎek nan nóang*, the
b. bellows
- bellows *opóop*; I work with the bellows: *opóópak*. feathers at
the piston: *tséidtsæd*; tubes leading to the fire: *tóǵong*
[*tóǵong*]; the blast, air: *súysuy* or: *tjáǵim* (wind)
Cf. Ling Roth, Natives of Sarawak etc. II, 236 f.; Jenks,
B. I. 126 f.; Meyer u. Schadenberg, Album v. Phil.-Typen
(1891) Taf. 30; Leo Frobenius, Geograph. Kulturkunde,
IV. Teil (1904) p. 200, Asien Taf. IV.
- belly *fóto* [*bodo*]
- belong [107] *kóa*: property. *kóan tódí*: it belongs to that one
...*ya kóak*...is my property, belongs to me.
- below *is koǎpna*
- bench *fǎngko* (Sp. banco); *tuktjúan*: sitting place
- bend *digkóek—diníǵkok—madíǵko—maníǵko*. [*tikóek, digúek*]
bent: *nadíǵdigkó*; *lidódek—linidódko—malíǵdod—*
minlíǵdod I bend and hurt thereby (a finger etc.)
tjapóshak—tjinapóshak—matjapóshan—manáposh I bend
by laying a heavy mass upon; *mabfáǵkog nan awáǵkna*:
his body is bent.

- bend *pikōdek—pinikōdko—mapīkod—mamīkod* I bend to a loop
- beneath *is kōāpna; is kokoāfōna* (beneath it); *is nan tsāo; is nan tsāo nan tukjtjān*: beneath the chair, seat. [405]
- berry *pōkong; pīnéd*
- beside *is nan tsāpat*; at my side: *is nan tsapātko [tjapātko]*
- best *kāgawīs; kāgawīs mo amīn*: better than all
- betray *ēngakak* (lie)
- better *kāgawīs mo....* better than; *makāan*: better in health (from *kaānek* I take away, e. g. sickness).
manākas it is better [414] (probably Ilocano? vb. *akāshek*, to improve, heal).
manākas is umaliantāko it is better that we go
kunawīs nan sakītko: I am getting better (my sickness gets better); or: *makāanak*, see: take away, heal
- between *kāwāwa* [404]
- beverages *tāpuy*: rice wine; *fāyash [basi*: Ilocano, not Igórot], alcoholic beverage made of sugar cane; fermented by means of *tūbfig*. *sāfēng*: a fermented drink made of meat, vegetables, grasshoppers, bones etc.
- big *tjaktjāki*; very big: *tjaktjagōa [tjaktjagōag; tjaktjagōra*; r is a rough sound between r and l]—*patjaktjakēlek*: I make big, enlarge.
- bind *fālōtjek—finalōtko—mafālēd—mamālēd*. *fālēd*: string, wire.
mamālēdak I am bound, a prisoner, fettered. See: tie.

bird	<i>ayáyam</i> ; young bird: <i>góyad ay ayáyam</i> ; <i>ának si ayáyam</i>
bird's nest	<i>ákam</i> ; <i>áfong si ayáyam</i> ("house")
birth	<i>pafaláek—inpafálak—maipafála—mangipafála</i> I give birth or: <i>í/anákkko—inanákkko—ma/iának</i> [<i>míanak, mayiának</i>] Person.: <i>umánakak. insátjæk</i> . "birthday:" <i>ákyu ay finmaláána</i> .—See: born
bit, a	<i>akít</i> (a little)
bite	<i>kédjak</i> [<i>kídfak</i>] <i>—kinédjak—makédfan—mǎngdéb</i> Person.: <i>inkádebak; kumdébak. kagáek</i> (chew); I bite off: <i>angétek—inangétko—mangǎngæd—maǎngæd</i>
bitter	<i>inaklíd</i>
black	<i>ngítid</i> [<i>ngítit, inngítit</i>]; <i>ingitató</i> very black; <i>kumádebak</i> <i>is inngítit</i> I make black, paint black; or: <i>pangitítek—</i> <i>inpangitítko—ma/ipangítit—mangipangítit</i>
blacksmith	<i>fufúmsha</i>
bladder	<i>fítjong</i>
blade	of spear: <i>túfay</i> (<i>túfay</i> , as part for the whole: the spear); blade of ax: <i>pinǎngash</i> ; blade of adze: <i>sáka</i> ; of knife: <i>kípan</i>
blanket	<i>íwis</i> ; <i>pítay</i> ; <i>pítay ay pinakpákan</i> : a "pítay" of best material and make; M. Sch. VIII, 4, 5, 6.; <i>pítay ay báköu si</i> <i>falátong</i> : made of "fiber of bean stalks" <i>kádpas</i> : a girl's blanket <i>fayǎong</i> dark blue blanket with white stripes; a stripe: <i>fálid</i>

- blanket** *fantjāla*: white blanket with blue stripes, also: *fantjāla ay dināpi* [*tināpi*], if the stripes are broad. M. Sch. VII, 5 *ifān si ongōnga* a blanket for wrapping and carrying a child
- bleed** *djumālaak*; *fumāla nan djāla*: the blood flows out
- blind** *nakmid*, from: *kimítek nan mātak*, I close my eyes
one-eyed *nabšshek*; *fūłtsing*; *bēłdok*
blind with open eyelids *fūlag*; *nakūllao*
(*nabēłdngan*: with white pupil, albino)
- blistered** *malofūbtjong*
- blond** *fuyāngyang*
- blood** *djāla* [*dāla*, *tsāla*]; *djumadjālāak*—*djinmadjālāak* I am bloody
padjalāek—*inpadjālak*—*mīpadjāla*—*mangipadjāla* I make bloody
- blossom** *fēnga*
- blow, I** *subōkak* [*shubōkak*]—*sinubōkak*—*masubōkan*—*manūbok* [*manūbog*]; *pashubōkek*: I cause to blow, i. e. I call the conjurer, the “*insūbok*,” to blow away sickness and pains; *ēngka pashūbok!* go and call the conjurer!
Person.: *insūbokak*—*ninsūbokak*
fitjōkek—*finitjōgko*—*māfītjog*—*mamītjog*: I blow, inflate
- blue** *asūl* (Sp. azur); *tīna*, *tinīna* (Sp. Iloc.); usually: *ngtīt*, i. e. black
- blunt** *na/ōpēd*; *opētjek* [*obōytjek*, *obīdek*, *opōtjek*]—*inopētko*—*māōpēd*—*mangōpēd* I make blunt, dull

- boar** *fúá* [búá]; *láman*: wild boar
- board** *lěshab*
- boat** *fǎngka* (Sp., Iloc.) (unknown to most Igórot); *baběł*, steamboat (Sp. vapor) *lǎkid* "a Span. bamboo canoe;" raft
- bobbin** *mogónan*; (*podónan* in Lepanto)
- body** *ǎwak* (living or dead; men or animals)
- boil, I** *inńtek*—*inńńtko*—*ma/ńnid*—*mangńnid*; (boil water); *abfuyńek* boil down sugar, salt; *paluǎkek* [*paloǎkek*]—*inpaluǎgko*—*malńag*—*mangipalńag*. Person.: *inlulńag* it is boiling, bubbling; *lumńag* it begins to boil
Person.: *lumǎkak*—*linumǎkak*. *linńmag nan tjěnum*: the water boiled
tša [tja] *luměag*: it is boiling, continues to boil.
See: cook
- boil, a** *fěyüy* (furuncle etc.); a scar from a boil: *nǎyǎman*
- bold** *mǎlěngag*; I am brave, bold: *malěngagak*
- bone** *těnga* [*tńga*; Samōki: *tńgal* and: *tńgar*]; *ńgid*
- Bontoc** *Fěntok* [*Fńntok*]; *iFěntok* an inhabitant of Bontoc; *iFěntokak* I am from Bontoc; *iFěntok ay Igńlot* a Bontoc Igórot. Bontoc region: *Tjűlyǎ*, or: *Kěnsǎtjan*. (in Songs.)
- bony** *nafńkod* (lean, thin, skinny)
- book** *łblo* (Sp. libro)

- border** *ãmas* (part, dividing line, frontier); *flid*
- bore through** *lushkãwewek—linushkãweweko—nalũshkãwew—minlũshkãwew. tẽlkek—tinlẽkko—nãtlek—mãnlek* pierce the ear lobe
- born** *finmãla* (“come out” from *fumãlaak*); *ma/iãnak* (“enfanté”).
I am born as... *mabfõluak*; *mabfõluak is kãag* I am born as a monkey, I became by birth a monkey; I make by birth, I create as: *fãlõũwewek—finãlõũweweko—nafãlõũ* [*mabfõlu*] *maiãnakak—naiãnakak* (ad *Fẽntok*) I am born (at Bontoc)
nan ongõnga ya finmãla adũgka: the child was born yesterday
- borrow** *tegekõũwewek—tinkõũweweko—mãtkõu* (to borrow any object)
inpakãwewewãtak is nan bĩlak I borrow money (*kãwewãtek*)
- bosom** *sõso* [*shõsho*]
- both** *amĩn nan djũa*: (“all two”); *amĩn nan djũa’y mãtam* both of your eyes
- bottle** *bãnga* (“glass”); *fotllya* (Sp.)
- bottom of a pot, jar etc.** *kolãngad* [*golãngad*]
- bough** *pãnga* small bough, twig: *pĩngi*
- boundary** *ãmas* (border, part)
- bow** *bandolay* (Iloc.): bow and arrows (scorned and never used by genuine Igórot)

- bow down *inlɪpedak—ninlɪpedak*
- bowels *fɛ̃ang*
- bowl *sɔ̃kong* (used also as cover for jars); *tjũyo*: wooden bowl.
See: pot, dish, jar etc.
- box *ãgɔb* [*ãkop, ãkub*], also “trunk” little box, to keep
utensils: *tɔ̃ktɔ̃kno*
- box, I *kogõngek* (strike)
- boy *ongõnga 'y lalãki* (“male child”); baby: *kɪllang*; older
than about twelve years: *fobfãllo*. Plural: *ongãnga*;
fobfãfãllo
- bracelet *sõngab*; see “armlet”
- braid *apɪtjek—inapɪtko—mããpit—mangãpit*. Person.: *umãpitak*
- brain *ɛ̃tek* [*ũtek*]
- branch *pãnga*; dry branch: *lɪpat*
- brass *kãtjing* (also: brass chain)
- brave *mãlêngag; abafũngèt*
- bread *tinãpay* [*dinãpay*; a loan word, as the Igorot do not make
any bread; Malay: *tinãpay*: kneaded]
- break *pɪtnek—pintẽngko—mãptèn—mãmitèn* [*mãmtèn*]
fakãshek—finakãshko [*finẽkãshko*] —*mãfãkash—*
mamãkash I break and destroy (by violence)

- break** Person.: *fumākashak; infākashak*. But: *fekāshek* I throw
potlōngkek—pinotlōngko—mapōtlong—mamōtlong I break off; *potlōngkek nan potlōngna*: I break off a piece here
kibōngkek—kinibōngko—makībong—mangībong break to pieces; or: *pitapitāngkek*
pa/abōkkek—inpa/abōgko break completely, smash to pieces
ma/ikābkab: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened
pekpeḡkek—pinekpeḡko—mapēkpeḡ.—mamēkpeḡ I break an arm; leg; also a stick etc.—*napēkpeḡ nan līmak*: my arm is broken.
sokpōtek: I break a string.
- breakfast** *māngan* (*mang* and root: *kan*)
- breast** *sōso* [*shōsho*] (of man and woman)
- breastbone** *palāḡpag*
- breath** *ngāys; ngāsa*
- breathe** *lalāyak nan tjakīm*: I draw in the air; *innḡsaak* I breathe; *insiyōkak* I breathe heavily with a whistling sound; I pant, breathe after carrying a burden: *inisiḡsuyak*
- breechcloth** *wānis*, for men; *fāla* and *wākis*, for women. Different kinds: *sōbut*, or: *tināngag*: yellowish, made of tree fiber, (*sōbut* [*sōfut*] means also a large bag of rice) *tināngag*, made in Tucucan and Biduakan
winanḡsan [*winanḡsan*]: red and blue (black)
finalongfōngan: very fine and elaborated, “all string”
tjina/ōkan: with red ends, tassels
tjināngta: white, for men
linānlan: for men, similar to *tjināngta*
fā/a: for men, all blue
pinōshlan: blue with small stripes
fāla: a little apron, also worn by men

- bride *umǎfong ay fafǎyi*; bridegroom: *umǎfong ay lalǎki*
- bridge *lǎngtay*
- bridle *fugǎdo* (Iloc.)
- bright *sǎli*; *sumǎli nan ákyu*: the sun is shining bright; [*somǎli*]; *pasilǎek* I cause to shine; I reflect light from polished metal
infítǎtǎng nan ápuy: the fire burns with a bright flame;
or: *kǎmǎlang*
- bring *iyǎik* [*yǎik*]*—inyǎik—ma/iyǎi* [*mayǎi, mayǎli*]*—mangiyǎi* [*mangyǎi, mangyǎli, mingyǎi*]. Frequentat. *yǎiyǎik*. Person.: *inyǎiak* [*inyǎliak*]; *umyǎiak* [*umyǎliak*]. *umyǎiak* means often: I go and bring
Causat. *payǎik*, I order to bring, I send to somebody.
iyǎpok—inyǎpok—maiǎpo—mangiyǎpo [*mingiyǎpo*] I bring from; *iyǎpok ad Fǎntok*: I bring from Bontoc
isǎak—insǎak—ma/isǎa—mangisǎa I bring, carry home
pasǎkpek—inpaskǎpko—ma/ipǎskǎp—mangipǎskǎp:
I bring into the house, (a pot, box etc.) Also: I order to enter
itǎlik I bring back (return)
- broad *ananǎwa*
- broil *tjasǎwek; tjaǎwǎsek*. See: roast
- broken-
hearted *mafǎkash*, figurat. from *fakǎshek* I break, destroy
- brook *tabtabǎkaǎ* (in rainy season); bed of a brook: *kinnǎwan*;
several tributaries to the river Rio Chico, which are passing
through Bontoc are called: *kǎnnaǎ*
- broom *sis/ǎ*; use a broom: *sis/ǎak*, Person.: *insǎs/iak*

- broth** *lítang*
- brother** The same terms, only distinguished by adding: *ay laláki*, or: *ay fafáyi*, serve for both brother and sister:
ítad [é*tad*]: brother, sister, is the general term for younger as well as older brother or sister.
yún/a: the older brother or sister; plural sometimes: *yunúna*; the oldest brother or sister was called in "old language:" *pangólo* "headbrother."
anótji [inót*ji*]: the younger brother or sister; plural sometimes: *ănănótji*.
 (the second brother: *súmuid ay laláki*; the third: *kazwáan ay laláki*; "there is no term for the fourth etc. brother.")
 brothers and sisters, "Geschwister:" *áki*; usually: *sináki*, two brothers or sisters; *sinăg/i*, more than two brothers or sisters.
 the brother is to his sister: "*kalalakfána*;" she calls him: "*kalalakfak*," my brother.
 to a brother his sister is "*kafabfăyiána*;" he calls her: *kafibfak*, my sister, when speaking of her to others. Or: *ítădko ay fafáyi*, *yún/ak ay fafáyi*, *anótjik* [inót*jik*] *ay fafáyi*.
pangólok ay fafáyi: my oldest sister (if she is the oldest child); *sinakfkami*: we are brothers and sisters, we are children of the same parents.
- brother-in-law** *kăssud ay laláki*; sister-in-law: *kăssud ay fafáyi*. The wife's (or husband's) sister's husband: *abfład ay laláki*. The relationship of brothers (or of sisters-) -in-law to each other: *sinŋget*.
- brow** *kítong*
- brown** *kăg tllin*, "like a ricebird;" darkbrown: *ngłtit* "black;" reddbrown: *inkflad*, "red;" light brown: *fakłngi* "yellow."
- bubbles, it** *inföbfobö* (*nan tjěnam*, *nan íb/ib*: the water, the spring, well). See: boil

- buck** of deer: *ǒgsa 'y lalǎki*
- bud** *fæǎ*
- buffalo** Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 13f.) "water-buffalo;" (J. p. 107f.) tame buffalo: *nǎang* [*nǒang*]
wild: *ayǎwan* [*ǎyǎwan*]
cow: *kamfǎkyan*; bull: *tǒt/ǒ*; calf: *inanak ay ayǎwan, ay nǎang*. See: wedding
- bug** *ǎfib, fokfoktǒd, kǎteb*
- build** *kǎpek* (make)
- buildings:** *ǎfong*, house; *fǎ/ǒy* [*fǎ/ǒü*] large house; *katyǎfong* small house, hut; houses of an "ǎto:" *fǎwi*: councilhouse of the "ǎto," place where the men assemble in the evening to discuss affairs and where the old men and single boys sleep; see: "councilhouse;" the stone wall around the court: *tǎpǎy*; the flat stones on top of this wall: *tǎngfǒu*; *abafǎngan*, [*pabafǎngan*]: house like the "fǎwi," but with a larger court in front, where ceremonies are frequently performed, with slaughtering of pigs, dogs, chickens. Also dormitory for old and unmarried young men and boys.
ǒlog: dormitory for the girls of an "ǎto." [*ǒlǎg*]
ǎllang: granary
- bull** *tǒt/ǒ*
- bullet** *fǒbǎlǎ*
- bunch** one handful of rice ears: *sinfǎngé* [367]
- bundle** *fǎgshong*; *fugshǒngek—finugshǒngko—mabfǎgshong—mamǎgshong* I pack into a bundle. bundle, i. e. one load: *ǎwǎd*

- burden** *aæwɪd*; see: "bundle."
- burn** *pafitjǎngək—inpafítjangko—ma/ipafítjang—
mangipafítjang* I cause to burn, kindle. Person.:
fumitjǎngək—finmitjǎngək to burn (intransitive)
infitfitjǎngək to burn brightly, to be ablaze
ishǔnok [isǔnok]—inshǔnok—ma/ishǔno—mangishǔno I
put into the fire; I burn wood etc. Synonym: *igtǔngok
nan kǎyo* (wood)
*pěak [pǒak, pǔak]—piněak—mapěan—[mapěan,
mapǒan]—mǎmæ* I burn down, destroy by fire (houses,
granaries etc.) *napěan nan áfong*: the house is afire
tǒdngak—tinǒdngak—matǒdngan: I burn my hand, fin-
ger etc.
Also: *naǎtongan nan límak*, my hand is burned (*ǎtong*:
warm); *atǒngak* I burn
kífek (kǒfek)—kinfak—makfa—mangífa: I burn pots;
Person.: *inkǒfaak is fǎnga*
- burn, a** *malafǒbtjong*
- bury** *íka/ěpkko—inka/ěpkko—ma/ikǎ/æp—mangikǎ/æp
[ika/ǔpkko]*; I hide in the ground, I dig a hole;
fekǎfek: I bury (at midnight) an enemy's head.
- busy** I am busy: *nay si tsak tsǔnoèn* ("here is to work for me").
See "work."
- but** *siǎdnay [sǎdnay] [433]; ya* (and)
- butterfly** *fǎnǒlǒfǒlo*; a small b.: *akǎkob*
- buttock** *ěpo [ǒpo, ǔpo]*
- button** *fǎdi, fatónis* (Sp. Iloc.)

- buy *lagóak—linagóak—malagóan—minlágo*. [Pret.: *nilagóak*, by metathesis.] Person.: *lumagóak—linmagóak*. place for buying: *kalăgóan*.
- by governing the agent of passive verbs: *is, ken* [390]. by and by: *is awáwani*.

C

- cage *kólong*: chicken-basket.
- calf *ínănak ay ayáwan* (or: *si* for *ay*); calf of the leg: *fítkin*.
- call, I *ayákak—ínayákak—maayákan—mangáyak* [*mangáyag*]. Person.: *umáyakak—inmáyakak*: I call to come. call; name: *kănak* (say). *ngăg nan kanăm si sa?* what do you call this?
fúkaawak—finúkaawak—mafukáawan—mamúkaaw I call loud, shout to one; Person.: *infúkaawak—ninfúkaawak*.
laláyak—linaláyak—malaláyan—minlálay to call to come, to call near; Person.: *lumăláyak—linmaláyak*.
yishtjăek—yinshtjak—mayishtja to call animals.
The call: *yishtja!*
- “camote” (sweet potato) *tóki*. Varieties: *fitóklo*, brown, “the best;” *akufăngfang*, brown, inferior; *shóshog*, light brown; *patóki*, white, “better than *shóshog*,” *linóklo*, brown; *lók mug*, brown; *kíweng*; *tangtănglag*; camote-settings: *finalfling*; leaves: *ăngö* (boiled as food for pigs); camote-stick: *súwan* (implement for digging up); *faăngan*: camote patch.

- can, I** *mabfálinak—nabfálinak; mabfalíngko* [*mafálinak: 317*]
See [298]
- canal** *álak*: dug out for irrigation of fields. See: irrigation,
trough, water. a trench: *talákan*
- carabao** see: buffalo
- care** *íkad*; I take care, I care for: *íkadak, ikádkka* etc.
ikádkkäyæ! care, or: help yourselves! *adíak íkad ken síka*:
I do not care for you. *sak/én nan íkad*: I shall care for
it, do it, arrange it. Also: *kíkad; kíkadak is kanéntáko*:
I shall care for, prepare our dinner. *íkadak [kíkadak] ay*
mangála: I take care to take: I help myself to it.
éläy! I do not care! *éläy umáyka!* I do not care if
you go! Or: *éläy mo umáyka. tak/én mo ma/íd káněk!*
I do not care if I have nothing to eat!
I care for: *ínongnóngko. míd nongnóngmo*: you care
for nothing, you are negligent, worthless.
I take good care (of children), provide with food:
ö/óshdek or: *nongnóngek—ninongnóngko*
I take care of the sick: *tokóngak—tinokóngak—*
matokóngan—manókong (nurse)
- carpenter** *shumasháfad* (skilled in house building); see: plane
- carriage** *kalimáto* [*kalomáto*] (Sp. carromato)
- carrier** *kangkadsól* [*kalikadsól*] (Sp. cargador)
- carry** *sagfátek—sinagfátko—masáfát—manáfát* [*manáfát*]:
a burden on the shoulder
agtóek—inágtok—ma/ágtó—mangágtó: on the head (as
women do)
kaæwílik—kinaæwílik—makaæwíli—mangaæwíli I carry
the double basket “*kimáta*.” Also: *ikáæwílik*
ibfataæwíliko—infataæwíliko—maibfatáæwil I carry on a

- carry** beam on the shoulder, (*fatáæwil*: the beam, pole, at the ends of which the burden is fastened.)
iatángko: I carry on a beam, a burden being suspended at the middle of the beam
saklúyek—sinaklúyko—masákluy—manákluy I carry a child on my arm
abfóik—inabfóik—maabfói [*ábfaèk—ináfak—maáfa—mangáfa*] I carry a child on my back, in the wrap *ifán*
isáak carry home (bring home); or: *iskípko*
labdñek I carry with both arms (a box, table etc. before my body)
alébídek I carry under the arm
isángik (is nan itjígko) I carry on my back in a basket
tapayáek I carry in my hand
pasíppek I carry into... (bring into)
ifálak I carry out; Infinit.: *ifála*
igaángko I carry away to an other place
ofóek I carry to an other place in several trips
idángko I carry away from a place *indángko—ma/tdan*
ita/ólik I carry to the rear, carry back [*itólik*]
 See also: "to take, to bring"
- cast away** *řwasídko, [řuwasídko]* (throw)
- castrate** *fitlíak—finitlíak—mafítlían—mamítli*
- cat** *kósha* (loanword); wildcat: *řnyææ*; *síläy* (coon?)
- catch** *tjipápek—tjinpápkko—mátpab [mádpap]—mánpab*. Person. *tjümpápak*; *aláek*: I (take) catch, get fish; or: *katjöúwek*. See: angle, net, trap, fish etc.
adikóek—inadíkok—maadíko—mangadíko I catch in running, pursuing; or: *apayáæwek* (pursue)
kén/nek—kínnak—nákna I catch in a trap or net; *nákna*: the prey. (*aláem sak/én!* catch me! *siklam sak/én!* catch my leg! in games)
- caterpillar** *kétjèng; atdtjæ*

cease	<i>tumgǒyak</i> (stop)
celebrate	<i>intěngæak—nintěngæak. tumengæutǎko aswǎkas!</i> we keep holiday to-morrow! (thus announce the boys, calling from <i>ato</i> to <i>ato</i> , a holiday proclaimed by some sacred men.) See: feast
ceremonies	<i>mǎngmang</i> (sacrifice a chicken; prayer etc.); Verb: <i>inmǎngmangak</i> <i>mangǎpuy</i> ceremony with fire in the field (or house) <i>sǎngfæ</i> (sacrificing a pig) Verb: <i>insangfǎkǎmi</i> , we sacrifice... <i>manæwǎsak</i> or: <i>tsæwǎsak</i> I perform a less important ceremony or sacrifice. See: roast. <i>inanǐtǒak</i> I perform a ceremony for the soul of the deceased, the <i>anǐto</i> <i>ǒtong</i> burial ceremony; <i>pǎt/tay</i> : performed in the sacred grove <i>papāt/tay</i> by the priests <i>pumapǎt/tay</i> ; Verb: <i>mamǎt/tayak</i> (And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.)
certain	<i>tit/ǐwa</i> true; a certain: <i>nan ǐsa ay....</i> or: <i>wodǎ nan...</i> there is one
chain	<i>kayǎkay</i> ; brass chain <i>kayǎkay ay kǎtjing</i> ; <i>katěna</i> (Sp. cadena)
chair	Igorot: <i>tuktjǎan, katuktjǎan</i> (a seat); Alab: <i>sakǔban</i> ; Iloc. <i>palǎngka; fǎngko</i>
chair for a corpse	<i>sangǎtjil</i> (The body, tied upon the <i>sangǎtjil</i> , is kept before the house several days, until it is buried)
chamber	<i>ǎngan</i> , see: house

- change** *sokáđak—sinokáđak—masokáđan—manókad*: I change anything, money, name, cloth, work, etc.
 Person.: *insókáđak* [*sáđak*; *sokáđak*]. See: barter *ísublik—ínsublik—ma/ísubli—mangísubli*, I change money; Person.: *insúbliak—ninsúbliak*. The passive or middle: *ma/isúbliak* [*misúbliak*] means also: I change my place, my order with an other person; I come in turn; I take his place.
ngəmətjanak [*ngomətsənak*]*—nginmətjənak* I change my name (*ngətjan*), I transform myself (in fables, tales etc.), I become.
nətken (from *təken*, other, different) changed.
- charcoal** *əling*
- charm** *aməya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it “wins love, keeps off mad dogs, prevents defeat”); *səkniib* a similar charm, wards off evil spirits (“*anəto*”), misfortune, sickness. *Səkniib*: resembles a piece of coal; “the people in the North make it; it must not be opened.” Especially strong as *səkniib* is a “Thunder’s tooth: *fobə nan kətjo*. Considered most precious and bought at a high price.”
- chase off** *pakaənek*; *ibi/ibəyko* (drive); *pashakəngək* I chase back
- cheap** *akət nan ləgona* (little its price); *nəlagə* (Iloc.)
- cheat** *lokək* [*logək*]*—linək**—malək**—minlək*; Ilocano; Igorot use besides this loanword: *əngəkək*, to lie.
- cheek** *təmong*; near the temples: *íping*.
- chest** *təkəb* (breast). See box, trunk.
- chew** *tamək**—tinaməgko* [*tinamətko*]*—matəmid*.
*kagək**—kinəgak**—makəga**—mangəga*.

- chicken** *mõnok* [*mõnog*, *mãnok*]; young chicken: *ĩmpash* [*ĩmpas*]; *tjĩsak*; wild chicken: *sãfag kõlong*: chicken coop.
- chief** of a town, appointed by the Spaniards: *plesidẽnte*; not "chief," but a rich man of great influence: *gadsãngyen* [*katjãngyen*], "primus inter pares." *nangãto*: a man of high rank (Iloc.)
- child** *ongõnga*, Plur.: *ongãnga* [or: *ongõnga*]; *ãnak*, Plur.: *ãñnak*: son or daughter
ongõngaak: I am young.
ongõnga 'y lalãki,—'y fafãyi: a boy, a girl;
ãnak ay lalãki,—ay fafãyi: a son, a daughter.
the only child of a family: *fũktong* [Or: *nan ĩsang*, the only]. See: baby, boy, girl, youth.
sinpãnganak: all the children of a family.
umãnakak—inmãnakak: I have, I had children.
- childish** *naõngong*
- chin** *pãnga*; (jawbone, used often as handle for the gong)
- Chinese** *Tjĩno* [*Tsĩno*]; *Sãnglay*.
- chips** *sãpsap*
- chisel** *tãlog*; to use a chisel: *talõkek—tinalõgko—matãlog—manãlog* (Iloc.?)
- choke** *sẽktek—sinkẽtko—mãskèt—mãnkèt*. See: strangle, suffocate
- choose** *pilĩek—pinĩlik—mapĩli—mamĩli*
- chop off** *fakãkek*, Person. *mamãkaak*; *potlõngak* See: cut

- church *simfán* (loanword)
- cigar *pináltjis* (from Iloc. *paltjisek*, I roll); *afáno* (Sp. "Habana?")
- circular *nalimlmo*. I make round: *fowádek—finówak—mafóá—mamóá*
- circumcise *sigyáatak—sinigyáatak—masigyáatan—manígyat*
- city *íli*; *nan íli'd Fántok* the town of Bontoc
- clay *bída*: (*pítek*: mud)
- clean *apapókaw* (*pókaw*: white); I clean: *papokáwwek*;
I am clean: *pəməókawwak*; *lulútek—linulútko—malúlud—minlúlud*: I clean a water channel, pipe. clean, clear water: *naliléngan*. clean, washed: *namís* (from *ímsek*: wash)
- climb *kaláfek—kinalábko—makálab—mangálab*. Person.: *kumálabak—kinmálabak*. climb a mountain; see: "ascend." (I start to climb a mountain in order to work: *foknákek—finoknágko*.
Person. *mamógnakak* [*mamóknakak*.] See: go out.)
- cling *intáyúnak*; *insábfúdak*: I am hanging and hold fast to a branch
- clock *líləsh* (Sp. reloj); *ólas*: "hours" (Sp.)
- close, I *ínfak—inínfak—maínfan—mangínfan*.
tángfak—tinángfak—matángfan.
ítangébkko—íntangébkko—ma/itángébkko—mangitángébkko
kimítek—kinimítko—makímit I close (my eyes) (*nakímit*:

- close, I blind) *kimt̄tek nan māt̄tak*: I close my eyes
amōmek—inamōōmko—mađ̄mom I close my mouth:
amōmek nan top̄ēkko
- close together *madjidjit̄āko*: we are close together, we stand in one group
- cloud *lif̄ōo*; *kalif̄ōlif̄ōo*: a mass of clouds. (G. Gewölk)
- club *lōlo*, a stick
- coal *kalif̄ōn* (Sp. carbon) charcoal: *ēling*
- coast *nan ilid nan pōshong* (*pōshong*: sea)
- coat *āklang*; *lām̄ma* woman's coat; a man's: *f̄ādo* [*f̄ādo*; *b̄ādo*] (Iloc.) *mam̄ādoak*: I put on a coat (Or: I put on: *ipuťko*; I take off: *kāđ̄nek*)
- cock *kaɕw̄tan*
- cocoanut *inyug* [*n̄yog*;] cocoanut-oil: *lāna* (Iloc. ;) milk of c.: *tj̄num si inyug*
- coffee *kāpi*; *kāpiak*: I drink coffee
- coffin *alōngan* (probably: "shady place," from *ālong*)
- cohabit *iyōtek—in̄yōtko*. Person.: *inyōtak*.
- cold *lāteng*. *mashk̄ɕw̄ak* [*mashk̄ɕak*] I am cold, freeze
inlak̄itweng it is very cold
lum̄āteng—linm̄āteng it turns cold
palakitw̄engek—inpalakitw̄engko I make cold

- cold, a *dŏykak* in the throat; *mŏtig* in the nose; *mamŏtigak*: I have a cold.
- collarbone *piŋpiŋgok*
- collect (taxes) *obŏfek*—*inobŏbko*—*maŏbob*—*mangŏbob*.
salŭbek I collect provisions measured by the “salub” (Iloc.)
alubŏfek; Person.: *inpasŏlubak*; *inpaŏbobak*: I order to collect. See: assemble.
- colt *inŏnak ay kafŏyo*
- comb *sŏkud* [*sŏkod*; *shŭkud*; Iloc.: *sakŏysay*]; *sokŏtjek*—
sinokŏtko—*masŏkod*—*manŏkod*: I comb.
- comb of cock *falŏngafŏng*
- combat *falŏgnit*
- come *umŏliak*—*inmŏliak*. Frequentat.: *umŏliŏliak*.
makŏlak I come with others.
paalŏek [*pŏlŏek*]—*inpaŏlik*—*mipaŏli* I cause to come.
come!: *ŏlika!* *alŏkŏyŏ!* [*ŏyka!* *aykŏyŏ!*] [Or: *ika kayŏ!*
'ka kayŏ!]
tomŏliak [*tŏmŏliak*]—*tinmŏliak* I come back
pumŏnadak [*bŏmŏnŏdak*]—*pinmŏnŏdak* I come down;
inŏsigak—*ninŏsigak* I come down
fumŏlaak—*finmŏlaak* [*finmŏlŏk*] I come out;
lumushfŏdak: come out of a hole, a narrow pass, a forest...
sumŏŏak—*sinmŏŏak* I come home (to the house).
ŭmdjanak [*ŭmtsŏnak*]—*inŭmdjanak* I come, arrive.
sŭmkŏpak—*sinŭmkŏpak* I come in; *paskŏpek*: I order
to come in; *kalŏliak* I came just now [297]
lumŏsŏnak—*linmŏsŏnak* I come over, across
malpŏak I come from; [*mapŏŏak*, *mabŭak*; for *malpŏanyŏ*
the forms: *malpŏnyŏ*, *mabŏnyŏ* etc. are found] *nalpŏak*:
[353] [384]. Or: *umŏliak ay nalpo is...* [*ay nalpo'sh...*]

- come** *makiãliak; mangifũegak*: I come with (*kěn*). *sĩnu nan nangifũeg ken sĩaka?* who came with you? See: to go, to approach etc.
- command** *filĩnek*. (Alabdial.; Ilocano?); *filĩnek ta...* I order that... See: order.
- commander** *ãpo* (loan-word), master, lord, leader, employer etc.; *mamĩlin* (Nom. agentis of Ilocano *filinek* I order).
- community** *sinpangĩli* the united town, land.
- companion** *ĩb/ã* (*ĩb/ã* means also: an other piece of the same kind: as, *nan ĩb/an nan kalãsay*: an other shield of the same kind, shape etc.)
nan mangifũeg: the one accompanying, *nan mangifũeg ken sak/ẽn* he who walks with me, my companion;
nan kadjurwãna [372]
nan kadũak my companion (of two persons);
nan kat'lõmi our companion (of three persons;) see [372.]
- compassion** *sĩgang* [*sõgang*] See: I pity
- comprehend** *kẽkkek* (know)
- conceal** *ĩtafõngko* (hide)
- concerning** *is, ken*
- cone** *fæltfæg* cone of pine
- confide** *abfolũtek* (believe)
- conquer** *ãmisak* (*nan fẽsæl*)—*inãmisak*—*maãmisan*—*mangãmis* (*nan fẽsæl*: the enemy)
afãkek—*inafãgko*—*maãfag*—*mangãfag*

- conquer *ibabǒltotko*—[*ipapǎltotko*]—*inbabǒltotko*—*maibabǒltod*:
kill by shooting (from: *bǎldug*, *pǎltok*, *pǎldog*, a gun)
- consider *nimmimek* (think)
- continue *kǎsǐn* with endings [312;] *kasǐngka ay ǎntsǎno!* continue to work! see: *tsa* [310]; continuation expressed by reduplication [290-294.]; continually, all day long: *iyagakyǔko*; *iyagakyǔko ay ǎntsǎno* I work continually, all day long; *iyagakyǔna ay inǎtjan* it is raining continually, all day long
- contract *bǎsis*, *contratta* (Sp., Iloc.) *kumǎibak is bǎsis*: I make a contract.—See: agreement
- converse with *makitotǒyak* [*mikitotǒyak*]—*nakitotǒyak*. (with: *is*, *ken*)
- cook *otǒek*—*inǒtok*—*maǒto*—*mangǒto*.
Person.: *umǒtoak*—*inmǒtoak*; *inǒtoak*—*ninǒtoak*.
luylǎyek—*linuylǎyko*—*malǎyluy*—*minlǎyluy*: I cook too much, too long
- cool *akǎt ay lǎteng* (“a little cold”)
- cool, I *palakitwǎnggek* (cold); *padengnǎnek* (*nan tjǎnum*: the water)
- copious *mǎl/an*; *mǎl/an nan kǎtjǒu* copious, plenty are the fish
- copper *kǎnfang* [*kǎmbang*]
- corn *pǎki* (maize)
- corpse *ǎwak*

- corpulent** *alalámësh*
- cost** *kad nan lágõna?* how much does it cost? (how much is its price?; *lágõ*, price)
nan lágõna ya líma'y pēsosh it costs 5 pesos
kad sa? "how much is this?"
- cotton** *kăpis [kăpis]*
- cough** *inõkokak—ninõkokak*
- councilhouse** *fáwi*. Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the "*pabafěngan*" [*abafěngan*,] which has however in front a spacious, long court, called: *tjila* (its stone wall: *tjápay*), while the court of the *fáwi* is semi-circular and small.
 At the *fáwi* the men of an *áto*, town-section, assemble in the evening to discuss matters of interest to their *áto*; these two public structures form the "*áto*," a name given first to the public property of a town section, and transferred from the buildings to the whole town section and its inhabitants, as the Igorot assured.—Strangers go first to the "*áto*" and send from there for the man they want to deal with. Most sacrifices are performed in the court of the *pabafěngan*, a few also in the court of the *fáwi*. At the *áto* there are:
áfong the house, with a fireplace: *anitjúan*;
tjila the court,
tăngföu or: *tjápay* flat stones on top of the enclosing wall, on which the men sit
bõshä [bõshé] a post with a roughly carved head; "*anfto-post*"
kaninitjúan a fireplace in the court
falõlang a basket with human skulls, trophies of feuds
- count, I** *iăpek [iyăpek]*—*iniăpko—măyab [ma/ıab, mıyap]*—*mangıap*. Person.: *inyăpak*

- counting stick *kídab; kidǎ́fak—kinidǎ́fak* I cut notches into a counting stick; the notches denote days of work etc.
- country *íli*; fellow countryman: *sinpangíli*
- courageous *mǎlèngag*
- court *tjǐla*; *is tjǐla* outside of the house
- cousin *kǎ́yæng* (*kǎ́yæng* is also the familiar address of intimate male friends of equal age)
- cover *tǎngèb*; *lig/ě́*: cover of a basket (or a winnowing tray); *tótjong*: woman's head cover
- cover, I *ínfak; tǎngfak; itangě́bko* (close.)
kafónak: I cover with earth, sand etc.
inkólǎbak I cover the eyes with my hand, so as not to see
- cow *fǎ́ka* (Sp. vaca); of the buffalo: *kamfǎ́kyan*
- coward *ögiǎ́dan* [*ügiǎ́dan, égiǎ́dan*]; *ögiadǎ́ngka!* you are a coward!
- crab *ǎ́kkamá*; claw of a crab: *apǎ́ngoy*; crabs in the irrigated rice field: *sǎ́ngan*
- crawfish *pashǎ́yan*
- crawl *lǎ́mnekak—linǎ́mnekak; inlokó́lokak—ninlokó́lokak* I crawl into a hole; *éngkótsongak* [*íngkótjongak*]—*néngkótsongak*
- crazy *nǎ́lǎ́lǎ́yǎ́* [*nǎ́lyǎ́lyǎ́*]

create	<i>patofǎck—inpatǎfǎk—maipatǎfǎ—mangipatǎfǎ</i> : I make grow; I create salt, trees, water...
creek	<i>kǎnmaǎ; tabtabǎkaǎ</i> (brook)
crocodile	<i>fuǎya [buǎya]</i> (loanword)
crooked	<i>nadigdigkǎ; digkǎek</i> : I bend
cross water	<i>kitjǎngék—kintjǎngko—makǎtjang—mangǎtjang</i> ; Person.: <i>kumtjǎngak—kinumtjǎngak</i>
crow	<i>kǎyang</i>
crow, to	<i>ingkokǎǎk [ǎngkokǎǎk]—ningkokǎǎk</i> <i>nǎngkokǎǎk nan kǎwǎtan</i> the cock crowed
crush	<i>tǎktǎkek</i> (forge; hammer)
cry	<i>fǎkǎwǎk</i> (call); Person.: <i>infǎkǎwǎk</i> <i>inǎkaak—ninǎkaak</i> I cry, weep <i>ǎ/ngǎǎoak; inkǎlǎluak</i> I cry to the enemy, challenge
cultivate	<i>inlǎpisak—ninlǎpisak</i> : I clear the ground for a field, I weed; I dig: <i>inkǎykayak</i>
cup	<i>sǎkong [sǎgong]</i>
cure, to	<i>bǎksak</i> (<i>bǎkesh</i> : medicine); <i>akǎshak</i> (Iloc.) See: blow
curly	<i>kǎlod; nakǎlod</i> : a Negrito
custom	<i>ǎkad [ǎkad]</i> ; <i>sǎya nan ǎkǎdmi</i> this is our custom

- cut, a *fākag*, a wound
- cut, I *fakākek—finakāgko—mafākag—mamākag* I cut off a part of the body (head etc.) *mamākaak* I go headhunting
pəttōak [*putōak*; *podōak*]—*pinəttōak*—*mapəttōan*—*maməito* I cut off a part of the body
sibōek—sinībok—masībæ—manībæ I cut down (a tree, wood) Person. *insībōak*
tiblāek—tinīblak—matībla—manībla I cut down (a tree)
kökōtjek [*kēkētjek*]—*kinökōtko* [*kinēkētko*]—*makōkōd* [*makēkēd*] I cut (wood, meat, camote, my finger etc.)
mākōdak I cut myself by accident
lūkidak—linūkidak—malukīdan—minlūkīd I cut up the body
lāngshek—linangēshko—malāngesh—minlāngesh I cut big logs across in the middle
longshōtak—linongshōtak—malongshōtan Synonym for *lāngshek*
potlōngək—pinotlōngko—mapōtlong—mamōtlong I cut out a piece from the middle, I cut across
potlōngək—pinotlōngək—mapotlōngan—mamotlongan I cut off a piece at an end; (Nom. ag. form uncertain)
ukādjak [*əkātsak*]—*inukādjak*—*ma/ukādjan*—*mangūkad* I cut off an animal's neck
lafākek—linafāgko—malāfag—minlāfag I cut up the body, or a limb; cut into larger sections; carve.
takībək—tinakībko—matākīb—manākīb I cut to small pieces; Person.: *tumākībək—tinmākībək*
sengpādek—sinengpādko—masēngpad—manēngpad I cut off weed, high grass; I cut down, fell a tree
kōltak—kinōltak—makōltan—mánglōt I cut the hair (*nanfōok*)
pināngək—pinināngko—mapīnang I cut with the ax
pīnang
wasāyek—inwinasāyko (!) —*mawāsay* I cut with the working ax *wāsay*
kipānek—kinipāngko I cut with the knife *kīpan*

D

- daily** *kaǎkèǎkyu; kaɔwakaɔwǎkas*
- dam** *lǐnged* (in the river)
- dam off** *saǎpek* [*saǎpek; saǎbek; sa/ǎpek*]—*sinaǎbko*—*masǎib* [*masǎöb*]—*manǎib*; Person.: *insǎibak*—*ninsǎibak*: I dam off a part of a pond or river, to catch fish, to irrigate etc.
- dance** *talǐfeng* men's dance (to the sounds of gongs; one man behind the other, in a circle, whose center is at the dancers' left side)
Verb: *intalǐfengak*; or: *manalǐfengak*
tjǎlaɔ man's dance, performed by a single (rarely two) dancer who executes, with ax, spear and shield, pantomimic gestures suggestive of attacking and beheading an enemy; thus he moves about the dancers of the *talǐfeng*.
Verb: *manǎlaɔak* [*manǎlaoak*]; the solodancer: *nan manǎlaɔ*
tǎdjek man's dance upon one spot, to the slow spondaic sounds of the gongs; a solemn religious dance.
Verb: *manǎdjekak*
sǎgni women's dance, performed with outstretched arms; the women are marking time by stepping upon one spot, holding tobacco leaves in their hands.
Verb: *manǎgniak*
mangǎngsaak I beat the "gangsá" (gong) to the dance
nan mamanpǎngo the dance-leader, whose various steps and motions the others imitate while following him
tatalǐbnan the place where the dance is executed

- danger** *kaká/ǐgět*
- dark** *abafulǐngət; angǎngətǎw.* it grows dark: *fumulǐngət; ǎngəb* dark caused by clouds. See: black.
- dash** *fakǎshek* (I dash to pieces; break) See: throw
- daughter** *ǎnak ay fafǎyi* (child)
- daughter-in-law** *inǎpo ay fafǎyi*
- dawn** *wǐd; si wǐd [is wǐd]* at dawn; *marwǐd* it dawns
- day** *ǎkyu [ǎchu; rarely; ch like the German guttural spirant]*
adwǎni, idwǎni to-day; *id kawaksǎna* on the same day
is kǎsǐn wǎkas, kasǐn aswǎkas day after to-morrow
id kasǐn ǔgka, adidǔna day before yesterday
is nan sin ǎkyu a whole day, all day long
kaǎkǎǎkyu; kawakawǎkas every day
iakakyyǔko [iyakakyyǔko]—ǐniakakyyǔko; I continue all day long
mapǎtǎ, marwǐd it is getting day
marwǎkas [marwǎkas] an other day is breaking
is kǎsǐn ǎkyu on the next day, or: an other day
tǔngaw a day of rest, a holiday
 See: [413]
- dead** *nadǎy [nadǎy]; mapadǎy* killed; *mamadǎy* dying;
ǐgǎy kadǎy not yet dead, not quite dead
- deaf** *tǎwǔng; matǎwǔng* deafened
- dear** *ayǎka nan lǎgǎna; tsatsǎma nan lǎgǎna* "its price is very much, very high;" *malǎyad* beloved; *leyǎdko* my dear.

death	<i>ǐdöy</i> [<i>ǐtöy</i> , <i>ǐdöy</i> ; <i>ǐdöy</i>]; <i>kadǒyan</i> : time, place of death; death
death-chair	<i>sangǎdjil</i> . See: chair.
debt	<i>ótang</i> ; I am indebted, I owe: <i>wodǎy nan otǎngko</i> (Iloc.)
deceive	<i>ǎngakak</i> (lie); <i>lokǒek</i> (cheat)
declare	<i>kǎnak</i> (say)
decorated	<i>na/ikalǎyan</i> with ornaments, figures carved or burned into wood <i>ikǎlayak</i> I carve, scratch, burn, cut into wood [<i>likǎyak</i>]
deep	<i>adadsǎyim</i>
deer	<i>ǒgsa</i>
defeat	<i>ipapǎltotko</i> ; <i>ǎmisak</i> ; (I conquer); <i>ǎfǎkek</i> I win a battle, a contest
defile	<i>tjitjingǎdek</i> ; <i>patjingǎdek</i> (make dirty)
deity	<i>Lumǎwig</i> [or: <i>Kamfǎnyen</i> , also <i>Fǎni</i>]
delay	<i>tjumǒngǎak</i> — <i>tjinmǒngǎak</i>
deny	<i>adǐk</i> I do not; I refuse to do
depart	<i>kǎmǎanak</i> (go away); <i>kayǎtjek</i> (abandon)
deride	<i>angangǒek</i> — <i>inangǎngok</i> — <i>maangǎngo</i> — <i>mangangǎngo</i>

descend	<i>pumánadak</i> [<i>bumánadak</i>]; <i>inǝsigak</i> (go down)
desire, I	<i>léytjek</i> (like)
destroy	<i>lufúkek—linufúgko—malúfug—minlúfug</i> (destroy people, animals, by water, fire, battles, earthquake); <i>fakáshék</i> (break);— <i>páak</i> (burn); <i>pakawáshék—inpakawáshko mapakáwash</i> I destroy, spoil (a knife, watch, hat etc.)
dew	<i>olmǝ</i> (<i>is nan fibikátt</i> , in the morning)
dialect	<i>kállí</i>
diarrhea	<i>ogyǝk</i> ; vb.: <i>inǝgyokak</i>
die, I	<i>inidǝyak</i> [<i>inǝdǝyak</i>]: I am on the point of death, I die; <i>mamadǝyak</i> : I am dying; <i>mapadǝy</i> : killed; <i>madǝyak</i> [<i>madáyak</i>] <i>—nadǝyak</i> : I am dead
difference	<i>katǝkken</i> ; <i>ngǝg nan katǝkken nannǝy is nantjǝy?</i> what is the difference between this and that?
different	<i>tǝkken</i> (other)
difficult	<i>sǝkap</i> ; <i>nalǝkad</i> (Iloc.) <i>sǝkap nan kasuluǝna</i> [<i>kasuluǝna</i>] it is difficult to learn it
dig	<i>kǝ/úpak</i> [<i>ka/ǝfak</i>] <i>—kina/ǝpak—maka/ǝpan</i> [<i>makaǝfan</i>] “dig a hole” (<i>fka/ǝpko</i> : I inter, bury the dead) <i>kaykáyek—kinaykáyko—makáykay</i> ; or: <i>abkáek—inǝbbkak</i> I dig in the field with the implement, a stick: <i>káykay fekwǝlek—finekwǝlko—mafǝkǝal</i> I turn the soil of a field
diminish	<i>kaǝnek</i> (take off)

din	<i>dǒngceg; dǒmǒngceg</i> : it makes a din, noise I make noise: <i>dǒmǒngkekak</i>
dine	<i>mǎnganak</i> . See: eat
dinner	<i>mǎngan</i>
dip into water	<i>itapǎkko—intapǎkko—maitǎpek—mangitǎpek</i>
dipper	<i>ka/ǒd</i>
direction	<i>mǎ/yöy</i> . “ <i>intǒ nan mǎ/yöy ad Tukǔkan?</i> where is the way to Tucucan?” (Root <i>üy</i> , or <i>öy</i> : to go; prefix <i>ma-</i> : passable; gangbar) <i>ǎla</i> : the direct way [318]; <i>nan ǎngko</i> my going, my direction
directly	Verb: <i>tsaotsǎoshek</i> I go, do directly, <i>panǎvshak</i> [317]
dirt	<i>tjǐngud; pǐtek</i> (mud)
dirty	<i>matjǐngud, matjitjǐngud; patjǐngǔdek</i> I make dirty; dirty, slovenly, wicked, vulgar: <i>kakaǎsu</i>
disease	<i>sakǐt; nǎyǔ nan ǎwak</i> ; I am diseased by the influence of an evil spirit: <i>nayǔak. insǎkitak</i> I am ill
dish	<i>kǐǔg [kǐag]</i> of wickerwork; <i>tjǔyǔ</i> a wooden dish; <i>bangǎnan</i> a wooden dish: M. Sch. XIV, 4, 5.
dislike, scorn	<i>ongǒsak—inongǒsak—maongǒsan</i>
distance	<i>kaadsaǔwǐna [kaadsowǐna]</i> = its distance; a short distance: <i>kökkökǎdna</i> ; the distance, space between, interval: <i>nan tjǔgang</i>

- distant** *adsaʔwɨ* [*adsowɨ*]
- distribute** *izwalǎsko—inwalǎsko—mairwǎlas—mangiwǎlas*: I distribute men to different places
igaktjǎngko—inigaktjǎngko—maigǎktjeng I hand around
 Also: I pay out wages to a group of men
izwadwǎdko—inizwadwǎdko—ma/iwǎdwad—mangiwǎdwad
 I distribute meat, his portion to each
- dive** *inlǎdebak adsǎyim* I dive “inside” the water; *lǎmnekak*
- divide** *tjatǎkek—tjinatǎgko—matjǎtak—manǎtak*
kadjuǎdek; kat’lǎdek; kapǎtek; kalimǎdek [*kalmǎdek*] [370]
 I divide into 2, 3, 4, 5 parts
tjatǎkek is ǎngsan, or: *angǎnek ay manǎtak* [*manǎdak*]
 I divide into many parts, or: *amǎsek—inamǎsko—maǎmas—mangǎmas*
- divorced** *kaǎtjang; initjǎngkǎmɨ* we are divorced
- dizzy** *alirwǎngək—inilirwǎngək—maalǎweng* I make dizzy
maalǎwengak—naalǎwengak I am dizzy
- do** *ɨkak—inɨkak—maɨkan—mangɨkan*. Durative and Frequent.: *ɨkakak* (I act, behave)
ǎngnek—inǎngnek (Infinitive: *inǎngnɨn*)—*maǎngnɨn—mangǎngnɨn*. *makaǎngnɨnak* I can do
ngǎg nan ɨkanyɨ? what are you doing? “what is the matter with you?”
ngǎg nan ɨmad ken sɨka? how do you do? (“what happens to you?”)
nan ikǎkan the acting; the action; the behaviour;
ngǎg nan ɨkǎnyɨ ay inlǎpay? or: *ngǎg nan angnɨnyɨ ay inlǎpay?* how do you play? [358]
- dodge** *ikisyɨko—inikisyɨko—maikɨsyɨg—mangikɨsyɨg*: I dodge spears, stones etc.

- dog *ásæ* [*áshæ*; *ásu*]; young dog: *ókén*; male, female dog: *ásæ ay laláki, ay fafáyi*.
mikiáásuak [*makiáásuak*] I eat dog (in company with others) [300]
padsǒngan si ásu a stick to lead a dog M. Sch. XIV, 7.
nafangkílan dog collar.—Names for dogs: *Pókæ*, a dog with white hair; *Láfang*, with a white mark around the body between fore- and hindlegs; *Tílin*, “ricebird” (“*tay inkílad nan tsædtsédna kag tílin*: because its fur is red-brown like the ricebird”).
- door *pǎnguan* [*pǎngæwan, bangoan*]; *is kapǎngæwan* at the door; (*padsípad*: stalks placed before the door as sign “entrance forbidden;” *ipadséǵko—inpadséǵko—maipǎdseg—mangipǎdseg*: I set up warning sticks)
- “dormitory” for young men, boys, old men: *pabaféǵngan* [*abafængan*]. See: council-house. for girls: *ólog*.
- double, I *mamiduáek*
- doubt, I *éndjuadjúæk—néndjuadjúæk* [169] (Iloc.)
- down *is kǒápná*. See: go, fall, descend etc.
- draw *kuyúttjek* (pull); draw away by force: *ogpátek* (pull)
- dream *iítao; iitáowek* [*iitáæek*]*—initáæko* I dream of; Person.: *inítæwæk*.
- dread *umögiáðak is...* (fear)
- dress, I *ipuíko* (put on); undress: *kaánek* (take off); *fadsóak nan awákkó* I put on my coat; or: *mamáðsoak; inwáñisak*: I tie around the breechcloth; *mangfwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes** *lushkáwewek* (pierce)
- drink** *innumek—inĩnãmko—maĩnum—mangĩnum.*
 Person. *umĩnumak—inmĩnumak*
 drink empty: *angkáyek*; a babe drinks, nurses: *insóso nan ongóna*
- drip** *indéd/déd nan tjěnum* the water drips; *inĩsi/ĩsig* it is dripping
- drive** *pakaãnek—inpakaãngko—maipakãan—mangipakãan* I drive away
pashakõngk—inpashãkongko—maipashãkong—mangipashãkong I drive back, or: *ipalayãwko* I put to flight
pangwshãwewek I drive down stream (on the banks)
panlõnek [panlõngk] I drive up stream (on the banks)
tokãkek I drive back
ibibõyko—inbibõyko—maibĩböy I drive, chase animals
isatjětko—insatjětko—maisãtjed I drive (game) into a narrow place without egress: *ka/isãtan*
pangudjidjěk I drive to the rear, back
- drop, I** *yakyãkek—inyakyãgko—mayãgyag—mangyãgyag*
ãktsãkek—inãktsãgko—maãktsag [ma/ěktsak]
- drown** *anõtjek—inanõtko—maãnod [maãnud]—mangãnod [mangãnud]; maãnodak [maãnudak]* I am drowned
- drug** *bõkesh [põgis; bõgös; põkesh etc.]*
- drunk** *mafõteng; infõtengak* I am drunk; *fotěngk*: I intoxicate, make drunk
- drunkard** *umiĩnum is fãyash* a drinker of “fãyash”
 (See “beverages”)

drum	see: gong
dry	<i>malángo, nalángo</i> ; dry, withered <i>namákan</i> ; dry wood: <i>lípad, báding</i>
dry, I	<i>langóek—linángok—malángo</i> ; <i>malángoak</i> I am dry, lean, feeble; <i>mamákanak</i> I am dry (after rain, bathing etc.)
dumb	<i>ngángak</i> ; <i>mangángákak</i> I am dumb
dust	<i>tjáprag</i>
dwell	<i>intedéek—mintedéek</i> ; I dwell alone <i>mádgěnak</i>
dwelling	See: building; council house; house; dormitory
dye	<i>kumáibak is inngítit</i> "I make black;" <i>kumáibak is impókææ</i> "I make white" etc. <i>pangitítek</i> I dye black (dark) <i>tináek</i> I dye blue <i>pakiládek</i> I dye red

E

each	<i>washtjín; amín</i> (all) [139] <i>washtjín sin ísa</i> ; or: <i>sinísaísang</i> each single
eagle	<i>kólling</i>
ear	<i>kóweng</i> ;

- ear of rice *sinlái*; or: pod of beans, peas, an ear of grain etc.
- early *is aeiáeni* (soon); I come early: *umaldálik is fibifíbiakat* (early in the morning); earlier than... *mangænéina* [*mangonóna*] *mo*..... See: morning
- earring *síngat* (collective term); *pinangpǎnga*: of gold; kidney shaped: *síngsing. íbit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *súép*
- earth *lúta*
- earthquake *yóka*
- east *fáláan si ákyæ* (sunrise). People living east from the Bontoc region: *iKakayán* ("Cagayan")
- easy *malmalánöy*; or: *mǎktek*, easy to do, lit.: known, passive of *kékkek*
- eat *káne*—*kinǎngko*—*mákan*—*mǎngan*. (to eat rice, vegetables, fish.)
 Person. *mǎnganak*—*nǎnganak* and: *kúmǎnak*—*kínmǎnak*
 Frequent. *manganmǎnganak*;
mǎkikanak [*mǎkikǎnak*] I eat with others
 Person. *inófongak*; *inófongak ken síka* I eat with you, I share your meal
manétsǎak [*manötjáak.*]: eat at noon; lunch: *tétja*.
angkáyek [*angkóyek*]—*inangkáyko*—*maǎngkay* [*mǎngkay*] I eat all up; *nǎngkay*: "nothing is left."
ístjak—*inístjak*—*maístja*—*mangístja*. [226-228] I eat meat
fushúkek—*finshúgko*—*mǎbshug* I eat my fill
nǎbshugak: I am well satisfied eating; I have enough
mikiáásuak eat dog (in company) (or: *ístjak nan ásvæ*)
ikatákok—*inkatákok*—*maikatáko*—*mangikatáko* I eat, live on

- eat *infilagtáko*: we are eating at a feast, a wedding, funeral etc. *shubshúbak* I eat secretly and greedily; *angófak* I eat greedily
- edge of an ax, knife: *tópek* ("mouth"); edge, border: *líid* (banks of river)
- eel *tjálid*
- effort I make an effort: *yaǎngekek—ínyaǎngěkek—mayaǎngékǒy* [238; 317]
- egg *étlog* [*ítlog*]
- eight *wálo*; eighth: *mangawálo* [*maygawálo*]; 18: *sin pǒ'o ya wálo*; the 18th: *mangapǒ'o ya wálo*; 80: *wálon pǒ'o*; the 80th: *mamitwálo'y pǒ'o*
- elbow *síko*
- eleven *sinpǒlo ya ísa*; the 11th: *mangapǒ'o ya ísa*
- emerge *tjumákaak—tjinmákaak*
- empty eaten up, used up: *nǎngkay* (*angkǎyek*) [*nǎǎngkay*]; I empty: *atǒnek* (remove); *kǎǎnek amín nan intedée is nan fánga* I take out all that is contained in the jar, I empty the jar; not quite empty: *igay kǎpno* not full.
- embrace *kǎǎwek—kinǎǎwek—makǎǎwö* [*makǎǎwöy*] [*makǎǎwüy*]
—*mangǎǎwöy*
- end pointed end: *ódso*; blunt end: *ngamngǎmna* (-*na*: its end); end at the lower part: *nan koǎpna*; end of a story, of a ceremony, of an action, of an event: *anǒngosh*; *is nan*

- end** *anǒngosh*, followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal. Idiom: "here is the end; that is all:" *kětjěng tji*.
- end, I** *amkǒek; fǵǵshék; lipǵshék*. (accomplish).
- enemy** *fǵǵsǵl* [*fǵǵsul; fǵǵshol; fǵǵshǵl; bǵǵsol; bǵǵshol*]—final *l* of *fǵǵsǵl* is a slight bilateral lingual stop; possessives are suffixed to *fǵǵsǵ*: *fǵǵsǵk; fǵǵsǵm. infǵǵsǵlak* I am hostile; *fumǵǵsǵlak* I am becoming an enemy.
- enough** *adǵǵ; adǵǵ sa!* this is enough! "stop!" "this will do;" *ǵǵlǵna, ǵmǵnǵy* it is enough; *ǵǵlǵna nan katsaktsǵkna*: he is tall enough ("his size suffices"); it is not enough, something is lacking: *kǵǵlang*, or: *adǵǵ ǵmǵnǵy*; *kǵǵmtjeng*: there is enough for all.
- enrich** *pagadsǵngyǵnek—inpagadsangyǵngko*.
- enter** *sǵkpek—sinkǵpkǵ—mǵskǵp—mǵnkǵp; sǵkpek nan ǵfong* I enter the house
Person.: *sǵmkǵpak—sinǵmkǵpak*; or: *inpagasǵkǵpak. paskǵpek—inpaskǵpkǵ* I make enter, lead into (the house)
pasisǵkpek nan mǵnok: I make enter frequently chicken into the coop: I hatch, raise chicken; *pasisǵkpek nan fǵǵtug* I raise pigs (I cause them to go into the pigpen).
- entice** the enemy into an ambush: *ibangbǵngok*. (I mislead)
- entire** *nan amǵn ay...*
- entrails** *fǵǵang* [*fǵǵang*].
- equal** *kǵǵǵna* (its equal); *kǵǵǵna mo...* equal to...; *nannay ya nantǵǵi kǵǵǵna*: this and that are equal. *minǵsu* of equal length, size.

- equal** *kǎāg nan kōam nan kōak*: you have equally much, just as much, as I.
make equal: *isūek—inīasuk—maīsu*.
- escape** *lumāyayak—linmāyayak*; *palayāwewek*: I let escape, let go out of a cage, stable
- evaporated** *māstjok*; *nāstjok nan tjénwam*: the water has evaporated
- evening** *misūyay* (late afternoon) [*nisūyay*]; *sidsidsīmna* at sunset; till evening: *inkāna's sidsidsīmna*; this evening: *mastjīm si āwain*. (*mastjīm*: early part of night)
- ever** (for ever) *kaawākawākas*
- every** *washtjīn, amīn*; [53; 139]; everybody: *amīn ay tākē*; everything (all utensils, cloth etc. in a house) *amīn ay kǎngnēn*; everything: *ēlāy ngāg* [*elēngāg*] or: *nan āmīn*; everywhere: *ēlāy intō*; or: *kabfatāfatāwawa*, or: *is amīn ay fatāwawa* "in the whole world."
- evil** *ngāāg*; *lāwawa*: evil, wrong, forbidden.
- except** *ketjěng* [327; 408]; *ketjěng—adī āngkay*; *mo adī āngkay*
- exchange** *sōkad (shūgad)*; *idjūak is nan sōkad nan tūfay*: I give in exchange for the spear. See: barter, change
- exclaim** *fūkawwak* (call); *yaāngekek ay ēngkālī* (effort)
- excrements** *tāe* [*tā/i*]; place: *kataitāīyan*; Verb: *tumāiyak*
- expect** *sādek* Person. *sosōmedak* [*shoshōmedak*; *shəshěmēdak*] (wait); *ililāek* I keep looking out for (see)

expel	<i>pakǎǎnek</i> (drive away)
expensive	<i>ǎngsan nan lǎgǎna, tsatsǎma nan lǎgǎna</i> : "much; too much is its price"
explain	<i>ikwǎnik—inikwǎnik—ma/ikwǎni</i> ("to tell about") See: show: <i>ǎtjuk</i>
extinguish	<i>padǎyek</i> (kill) <i>nan ǎpuy</i> I kill the fire
eye	<i>mǎtǎ</i> [<i>mǎta</i>] his eye: <i>mǎtǎna</i> ; sore eyes: <i>kamǎta</i> ; cross-eyed: <i>nalfid</i> ; I am cross-eyed: <i>nafǎlyak nan mǎtak</i> ; short-sighted: <i>makǎlab</i>
eyebrow	<i>kǎtjǎy</i>
eyelid	<i>tangtǎngǎb si mǎta</i> ; the white of the eye: <i>ǎki</i> [<i>ǎkǎ</i>]. See: close, open

F

face	<i>kǎmis; ǎngash</i> [<i>ǎngash</i>]
face, I	<i>sasakǎngǎk</i> : I stand in front of
fair	<i>kǎwǎs</i> (good)
fall	<i>misǎptjagak</i> I fall in walking, I stumble and fall <i>misǎkǎwǎk</i> I fall from a tree, a roof, a ladder, the top

- fall** *maǎktsagak* [*meǎktsagak*]; *inǎktsagak* I fall from a tree, roof etc. (persons only)! *ǎktsǎkek* I make fall
mayǎgyagak [*ma/iǎgiagak*] I fall from top;
mǎdǎbak I fall, of things; tumble in. (the sky, a stone, a house etc.)
madǎgǎngak [*matokǎngak*] I fall over; stand and fall; (persons, being feeble); *tokǎngek* I cause to fall
madukǎdukǎngak [*madugadugǎngak*] I almost fall
madǎkǎdak I stand and fall over: a tree, a chair; (things)
intǎytoy nan tjǎnǎm: water falls over rocks. See: drop
- false** *adǎ tit/tǎwa* (not true); unreliable; fickle
- family** *sinpǎngǎnǎk* parents and children [59; 60]
sinpǎngǎpǎ parents and grandparents, ancestors
sinpǎngǎfǎng the family in one house;
sinpǎngǎfǎng ay Igǎlot an Igórot family
- fan** *yǎbyab*; I fan: *iyǎbyabak*
- far** *adsǎwǎ*, *adadsǎwǎ* [*adadsǎwǎ*];
a very distant place: *adadsowǎn*
umadsǎwǎ I go far; *umadadsǎwǎ* I go farther;
paadsǎwǎ I send far away; *maadsǎwǎ*: I am far
- fast** expressed by *kamǎek*, I hasten. *kamǎek ay umǎli* I come fast [317]
faster: *kakamǎek ay...* I hasten more to... [pin-: 296.]
Person.: *inkǎmuak*, *inkakǎmuak*
- fasten** *tǎǎngko* (fix) See tie, nail, bind
- fat** thick, corpulent: *alalǎmǎsh*; *lumǎmisak* I am getting fat
- fat meat** *lǎnǎb*: bacon: *fǎlad*

- father** *āma*; old man: *āmāma*; plural: *amām/ma*; *amāmaak*
I am old; father and child: *sināma*; I am father of many
children: *makānakak*; *umānakak* I am the father of a
child; *amāek*: I have as stepfather, guardian
- father-in-law** *kadukāngan ay lalāki*
- fatten** *palāmīsek*
- fear** *umögiādak* [*umügiyādak*; *umēgiādak*]—*innögiādak*. Or:
inögiādak—*ninögiādak*.
maangögiādak [*māanögiādak*] I am suddenly frightened
- feast** *tjūmno*; I make a feast: *ītnok*;
I celebrate a feast: *tjumnōak*
- feather** *kātəd* [*gātod*], tailfeather; *tsódtsöd* [*tsēdtsēd*], feathers
(or fur of animals)
payāk [*payōk*] wingfeathers; *kātod si kawwītan* cock's
tailfeather
- feeble** *nasākyu*; *lupāyan*; *masasākyuak* I walk with feeble steps,
carelessly
- feed** *pasosōek*—*inpasōsok*—*maipasōso* I nurse a child
pakānek I cause to eat
pangānek—*pinangāngko*—*mapāngan*—*mamāngan* I feed
an animal; (also: I entertain a guest; have at dinner)
talūak—*tinalūak*—*matalūan*—*manālu* I feed a child or
animal; Pers. *manāluak*
mikmīkak—*minikmīkak*—*mamikmīkan* I feed chickens
tsukānak—*tsinukānak*—*matsukānan* I feed and raise pigs
- feel** by touching: *aponāshek*—*inaponāshko*—*maapōnash*—
mangapōnash

- fell** a tree: *sibōek*; *tiblāek* (cut down), Person.: *maniblāak*.
- female** *fafāyi* [*fā/i*]
- fence** *ālad*; *anīfad*; *anifātek*—*inanifātko*—*maanīfad*—*manganīfad* I fence in; *inanīfatak*: I make a fence
- fertile** *mamīkas* (from *fīkas*, strength, fruit etc.)
mamīkasak; or: *māmkasak*: I produce fruit
nabkāsan: produced; ripe
- fertilize** *læmĕngak*—*linæmĕngak*—*malæmĕngan*—*minlĕmĕng*
- fever** *impōos nan āwak*: the body is feverish;
 I have fever: *impōosak nan āwākko*
- few** *akīt*; too few: *tsatsāma ay akīt*; *akītkāmi*: we are but few;
nan tapĭn: a part, some, a few
- field** rice patch: *pāyo* [*pāy/yō*]; collective: *kapāy/yōan*, rice fields (a small rice field, made by children: *papāyō*)
pāyo ay kāĕtjan rice field to be irrigated by rain (*ĕtjan*), or by carrying water to it
fĕag a sloping rice field, garden
patsĕkan seedbed [*pad/tjōkan*]
ūma: garden
tālon: fields in the vicinity of a town and belonging to its inhabitants; (also: weather)
- fifth** *mangalīma* [*maygalīma*]; one-fifth: *kālma*;
kalmān si fātuk: one-fifth part of a pig
- fifty** *lĕmān pō'o*; the 50th: *mangalīma 'y pō'o*
- fight, I** *infalognīdak*—*ninfalognīdak*; *makifalognīdak*: I fight in company with others (in plural only).
ōnōngek—*inōnōngko*—*maōnong*—*mangōnong*;

- fight, I** Person.: *inōnōngak*—*ninōnōngak* I fight with the fist, box; also: *mikionōngak* (in dual and plural only); (I strike: *kōgōngek*); *makifogfototāko*: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.
- file** *kalūkad* (Iloc.); I file: *kalukātjek*—*kinalukātko*—*makalūkad*—*mangalūkad*
- fill** *pūnek* [*pūn/nek*]—*pūnok* [*pūn/nok*]—*māpno* [*māpnæ*]—*māmno* [*māmnæ, māmnu*]
pāyak: I put into
suādak—*sinuādak*—*masuādan*: I fill a pipe; I fill a pot with water: *tjēnumak*—*tjinēnumak*—*matjēnuman*—*manēnum*
- filthy** *mātjitjīngud*; *kākāisu*
- finally** *mangananōngosh*: it ends with, it comes last;
mangananōngosh nan falōgnid at last comes the fight
- find** *ītjāsak*—*īntjāsak*—*maitjāsan* [*madāsan*]—*mangītjas* [*māngtjas*]; or: *ītjānak*—*īntjanak*—*maitjānan*—*mangītjan* *makātjasak* [*makādasak*] I can find
- fine** *kāwīs ay flaèn* (good to see)
- finger** *lītjeng* [*līdeng*]; thumb: *pangamāma*; index: *mēsneđ is nan pangamāma*; middle finger: *kawwāan* (*kāwwa*: middle, between); ring finger: *mēsneđ is nan kawwāan*; little finger: *ikīgking*. See: measure
- fingernail** *kōko* (also: toenail); I scratch with the nail: *kokōak*—*kinokōak*—*makokōan*
- finish** *amkōek*; *fāšshek*; *lipāshek* (accomplish); *angkāyek* I finish eating, taking etc.; I use up

- fire** *ápuy* [ápúy]. *apúyak—inapúyak—maapúyan—mangápuy*: I make fire; I build a fire: *idnětko—inidnětko—maidněd* [mǐdněd]; or: *tjǐntak—tjinǐntak—matjǐntan*.
 Person.: *intsǐnědak*.
idnětko nan ápuy I build a fire; *tjǐntak nan tjǐlǐkan is ápuy* "I provide the fireplace with fire."
nan ápuy kaněna nan kǎyæ fire destroys ("eats") the wood, or: *nan ápuy pěiana nan kǎyæ* (burns)
ápuy si anǐto: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "anǐto," ghost.
ishugǐtko—ǐnshugǐtko—maishúgit I put (a vessel) on fire to cook; *ishúnok* I feed a fire, put wood into it; *padǒyek nan ápuy* I extinguish; *pafitjǎngek*: I cause to burn, make burn; *shubǒkak* I blow air into fire.
- fire, I** *kigsǎnek—kinigsǎngko—makǐgsan* (Iloc.?) I fire a gun
- firemachine** *kolǐli* (a piece of bamboo is sawed across with an other)
ipaltǐngko nan ápuy I strike fire with steel: *pǎltǐng*, and with flint: *tjumǒkan*. bag for steel and flint: *pamaltǐngan* (*pang + paltǐng + an*)
ǎmek: cotton in a firemachine (also name for the entire implement), which is ignited by pushing a piston into a cylinder; see: M. Sch. XVII, 18, 19.
- fireplace** *anitjǎan* (place for "warming"); *ka/apúyan; tjǐlǐkǎnan* hearth in a house
- firewood** *kǎyæ; tjǎpǒng; lǎtǐng*: twigs, kindling wood; *lǐpad, bǎding* dry wood; *mishúno* [ma/ishúno] "burnable."
- first** *mamǐnsang* [mamǐngsan]; at first; *ěna* [ǒna; onǒna; ʌněna]; *mamǐngsanak, mangʌněnaak*, or *mamangpǎngoak ay ǔmüy*: I go first; *mangʌnʌnǎka ay sǔmkep*: go in first; at first: *is lablabǒna* [laplapǒna]; this is for the first time: *lablabǒna sa. lablabǒna angkay is mangǐlak*: I see it for the first time.
 I do directly, as the first thing: *panǎʌshak ay...*

- fish *ikan* ("about 12 inches long, flat, scaly, very broad")
tjǎlid ("about 3-4 feet long") eel
lǐleng ("about 6-10 in. long")
kǎtjǒu ("very small, like a finger") [*kǎtjǽ*; *kǎtjyæ*]
- fish, I *mangǎtjǒuak—nangǎtjǒuak. ǎk umǎla 's kǎtjǒu* I go to
get *kǎtjǒu*
mamǎngwidak—namǎngwidak I fish with a hook (hook:
fǎngwid)
mangǎyukak [mangǎyugak] I fish with a basket-net
"*kǎyug*"
manǎtjǽkak I fish with a net "*sǎtjǽg*"
manalǎkongak I drive fish into a trap of baskets
"*salǎkong*"
mangǎsaak I catch fish in a trap
- fist I make a fist: *kinimǎmek nan lǎmak—kinimǎmko*
- fitting of wearing apparel: *kasǎsia* (this is fitting, all right);
ill fitting: *adǎ mǎbket nan sǎklong ken sǎka:* the hat does
not fit you
- five *lǎma* (hand; five fingers)
- fix *ǎsaǎngko—ǎnsaǎngko—ma/ǎsaǎng—mangǎsaǎng*
itakǎdko. See: tie, fasten.
- flag *bandǎla* (Sp. bandera)
- flame *fǎtjang*
- flash *tangkǎwak—tinangkǎwak—natangkǎwan* (of fire; gun-
shots; it means also: I conduct with a light: *tangkǎwak*
sǎka; Person.: *tumangkǎwak [tumangkǎuwak]*)
- flat flat ground, level: *tjǎdǎ; natjaptjǎpig*
tjaptǎkek—tjinapǎgko—matjǎpig—manǎpig I make flat

flax	<i>pü/üg</i> (fiber, hemp?); with rough leaves: <i>á'pash</i>
flea	<i>tílang</i>
flee	<i>lumá'yæak—linmá'yæak</i>
flesh	<i>fíkash</i> , [<i>fíkas</i>]
flinch	<i>èngkä'tjenak—nèngkä'tjenak</i> (shake suddenly; quiver)
flint	<i>tjumókan</i> . See: fire machine
float	<i>intabtáfugak—nintabtáfugak</i>
flog	<i>fayékek</i> [<i>fayíkek</i>] (whip)
floor	covered with stones: <i>tjá'pay</i> (court) (also the stone wall in <i>ato</i> -court)
flour	<i>alína</i> (Sp. harina)
flow	<i>úmüyak</i> (go). <i>matsadyóónak</i> ; <i>fúyeng nan wánga</i> : the river flows slowly; <i>lumí'fas</i> , or: <i>ináyas nan tjénæm</i> : the water flows over, is spilled. flow out: <i>fumá'laak</i> . See: go out
flower	<i>fénga</i>
fly	<i>lálig</i>
fly, I	<i>tumá'yaoak—tinmá'yaoak</i> [<i>tumá'yæak</i>]; <i>intatá'yæak</i> : I fly to and fro, flit about <i>lumá'yukak—linmá'yukak</i> : I fly down [<i>lumá'yokak</i>]; <i>patayá'æwek</i> I make fly

- foam *ósab; inósab*: it foams
- fodder *síki*; food for birds: *tjóo*
- fog *alingásyæ*, mist, steam; *lifóo* (cloud)
- fold *topíek—tinópik—matópi—manópi*
- folk *tákæ*
- follow *onótjek—inónotko—ma/ónod—mangónod*;
 Person.: *æmónodak* [*omónodak*]—*inmónodak* I walk
 behind. Frequent. and Durative: *umonónodak* I keep
 walking behind
apayáæek (pursue); *adikóek* (pursue)
íguaq—iníguak—maíguån (*nan djálan*) I follow (a path;
 a direction)
- food *mákan* "edible," meal, dinner, supper, rice or vegetables;
ístja meat
shéngét [*sénged*] food for people working in the field
nan kánèn [*kánin*] the "eating," food; *nan kánek, nan*
kánèm etc. See: eat
tsóæm green, unripe rice boiled with sugar: food for little
 boys taken to the field
sibfán any food eaten with rice: meat placed on the rice;
 also: *kétan*, or: *tjípán*
lansún rations for soldiers (Sp. *ración*)
kiníγκöy: camote and rice *kinítkit* (in Tucucan-dialect)
pinálat (Tucucan): locusts and rice
íttag preserved meat, bacon
bádang meat boiled in rice, or boiled meat put into boiled
 rice
- The fare of the Igorot, arranged as to their taste, is
 said to be:
 brown, small grasshoppers: *tjótjon*; or large green
 locusts: *abagkú ay tjótjon*
 deer: *ógsá*

- food** wild hog: *lāman*
 wild chicken: *sāfag*
 domestic chicken: *mōnok*
 eel: *tjālid*
 coon (?) or wild cat (?): *sīlāi* [*sīlei*]
 buffalo: *nēang*
 pork: *fūtug*
 small fish: *kātjōu*; or "flat" fish: *īkan*
 crabs: *ākkāmā* [*āg/kamā*]
 boiled rice: *mākan*, with all viands, instead of bread
 dog: *āsū*, (is a ceremonial dish, for men and boys only!)
- foolish** *na/ōngong* (childish); *nālōūlōu*; *inlōkolōkoak*: I act foolishly; *ōngong*: nonsense! foolish!
- foot** *tjapān* [*dabān*], of men and animals; of animals and birds: *kōmot* (claw)
- for** [261; 383; 285; 394; 408;] *is*; *ken*; Conjunction: *tay*
- forbid** *īpāwawak—īnpāwawak* [*inīpāwawak*]*—ma/pāwawan* [*mīpāwawan*]*—mangīpaw* See: deny; door;
 Constr. *īpāwawak nan umüyānyu*: I forbid your going, that you go; *lāwawa*: forbidden, wrong
- forehead** *kītong*; See: hair
- forenoon** *maākyu*; *magākyu* (about 11-2 o'clock) [413]
- forepart** of animals: *pangōlo* [*pangūlo*]
- foreskin** praeputium: *gōyup si ōti*;
 [draw back the praeputium *lusīek—linūsik—malūsī*]
- forest** *pāgpāg*: public forest; *papāt/tay* sacred grove
 I go to the forest in order to work: *mamōgnākak* [*mamōgnāgak*]. See: wood

- for ever *is kataw̄w̄ita^{w̄}win*
- forge *ōpōōpan* (“place for bellows”);
- forge, I *pad/ōak* (hammer); *fīshek*—*finīshko*—I forge axes, spearblades
tēktēkek [*tēktōkek*]*—tinektōgko—matōktek—manēktek*: I forge, hammer (with many light strokes: *tēk—tēk—tēk...*), I crush with a hammer or stone.
 Person.: *fūmshaak* I am working at a forge; I am a smith
opōōpek; ēnopōōpak I forge
- forget *litjōngak—linitjōngak—malitjōngan—minlītjong*.
 Person.: *malitjōngak—nalitjōngak*.
 (The Passive: *malitjōngānak* I am forgotten)
- fork *tēfek*: a stick used as fork; *tēbkek—tinfēgko—mātfek—mānfek*; Person.: *tūmfekak*: I pierce with a fork
- formerly *adsāngādum*
- forty *īpāt pō'o*; the 40th: *mangīpāt ay pō'o*
- forward *is pangpangēna; is w̄nw̄nāna; mamangpāngoak* I go forward from the rear, I advance to the front,
 Interjection “forward!”: *fulāla^{w̄}!* Or:
umiytāko amīn! (let us all go, advance!)
- four *īpāt [āpāt]*; the 4th: *mangīpāt [mīgāpāt]*
- fowl *ayāyam* (bird). *mōnok* (chicken); *sāfag* (wild chicken)
- fragrant *insāngö/ū*
- freeze *mashkāwak—nashkāwak. shekāwak [sēkāwak]—sinēkāwak—mashkāwan* I make freeze, expose to cold

- fresh** *ălălăngtă* (fresh meat, green grass, fruit etc.);
inléləngan: place for clear, fresh water.
- friend** *alŕwid*; *găyŕm* (Iloc.?) *kagăyŕm*: befriended woman
makialŕwidak I am together with friends
- frighten** *paögiădek—inpaögiădko—maipaögiăd—mangipaögiăd*;
also: *ögögiădek*
- frog** big: *ngăkngăkan*; small: *făkfak*
- from** [353; 384; 408]
- front** *paŋpaŋgóna*: the first, battle line. *săkang*: See [398]
mamangpăngoak: I advance from the rear to the front.
- fruit** *fŕkash* [*fŕkas*]; *fŕkas nan fălad* fruit of the bananatree;
fŕkas: fruit, flesh, muscle, strength etc.
mamkăsan: time, season of fruit.
- fry** *sisŕkek—sinisŕgko—masŕsig—manŕsig*.
- full** *năpno* (fill); *năpno nan lŕmam*: your arm is beaten "blue"
(filled with blood); not quite full: *igay kăpno*.
- fun** *angăngo*; *ababfăng*. *inababfăngak* I have fun, I play,
joke.

G

- gain** *aláek* (take); *insílfia*k (I profit: Iloc.)
- gall** *á*gko
- gamble** (Verbs and vice introduced by Ilocano): *infá*ngkingak (play at bank?); *padé*k nan *sí*ping: I "spin" coins, "head or eagle." gambling: *fá*ngking
- games** *lí*pay: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlí*payak.
*fogf*ogtǒ: a shambattle, with rocks as missiles; Verb: *in*fogfǒgtoak; *abá*babyay "run and catch," tag. (Iloc.?)
kagkagtén kicking-game
- garden** vegetable garden near the house: *fá*ángan; on the side of a hill: *ú*ma [*é*ma]; *fé*ag: a patch on a mountainside, planted with rice etc.
- gather** *amó*ngék (assemble) Person.: *maám*ongtáko, we gather, come together. See: collect.
*tj*akǒpek—*tjin*akǒpko—*matj*ákob—*maná*kob: I pick up, gather.
- get** *alá*ek (take); *tsa*wádek (receive); *padá*nek (receive); *umá*läak [*umá*áák; *umá*ak]—*inmá*läak I go and get; Freq.: *umá*láläak.
*inté*kǒuak I get, borrow something; *ek inté*kǒu I go to get
*fumá*ngǒnak I get up (awake);
*ú*mdjānak I get to a place (arrive)
*kumí*gedak I get out of the way (of approaching danger)

- get** *mamákkāk—namákkāk* I get heads
I get wood (*káyyæ*): *mangáyyæak*; beans (*falátong*): *mamalátongak*; camotes (*tóki*): *manókiak*; pots (*fánga*): *mamángáak*; water in a pot: (*saktjúan*): *manaktjúak* etc.
- ghost** *anító*
- girdle** *sangkítan*; man's brass chain: *sangkítan ay kátjing*
sangkítan ay kákot man's girdle made of rattan
íkit man's or woman's girdle: strings of rattan; M. Sch. IX, 14-17; X, 1, 2.
agóshan [*akósan*] woman's girdle with big shells J. CXL.
See: "breechcloth."
- girl** *mamágkid*, Plur. *mamamágkid* (from her 6th or 7th year to marriage); girl, as baby; *ngáan*; daughter: *ának ay fafáyi*
- give** *itsaotsáoko—intsaotsáoko—maitśáotsao—mangitsáotsao.*
itsaowádko—intsaowádko—maitśáowad—mangitsáowad.
I hand
idjúak—indjúak—ma/idjúa [*mídjúa*]*—mangidjúa.*
Infin. *idjúa.*
itólik—intólik—maitóli [*mítóli*]*—mangitóli:* I give back, return,
ísakǒngko — ínsakǒngko — maisákong — mangisákong: I give back,
áktak—ináktak—maáktan—mangáktan;
Person.: *umáktānak* I give a part of what I have, a piece of my meat, some of my wood etc.
Construction: *áktak sika is nan ístjak* I give you some of my meat; but:
itsaotsáoko ken síka nan ístja I give you all the meat.
ináka! [*ennáka!*] *inákáyyě!* (isolated imperatives) give!;
the object is preceded by *si* or *is*: *ináka's nan fénga!*
give me the flower!
isikǎngko; [isögǎngko]—insikǎngko—maisíkang—mangisíkang: I give as a present, alms. See: pity.

- glad *inlaléyadak* [*inlaláyadak*]*—ninlaléyadak*: I am glad.
Idiom: *sak/én umátet ta inmálika!* "I am glad that you have come!"
ilayádko: I am glad, happy on account of...
is kalaláyad: gladly
paleyátjek [*palayátjek*]*—inpaleyátko—ma/ipaléyad—mangipaléyad*: I make glad, I delight someone
- glass *bǎngæ* (bottle or glass)
- glide down *inadlolóshak—ninadlolóshak* (as e. g. a stone glides down a mountain side).
- glitters, it *inlǎnglang—ninlǎnglang*
- glow *kumǎlangak—kinmǎlangak* (as red-hot iron)
- glue *nǎkid* (made of pitch)
- glutton *oklǒngǎn*
- gnaw, I *ngotngótak—nginotngótak—mangotngótan*;
Person.: *ngumotngótak*
- go *úmüyak* [*úmöyak; úmuyak; úmiyak*]*—ínmüyak manǎlǎnak—nalǎnanak* (*mang-* and: *djálan*, way, path, road): I go, walk; I go: *ek*, as auxiliary [307]
As Nomen actionis (with suffixes) is used: *nan áyak* "my going," *áyam, ayána, ayánta, ayantáko, ayanmǎ, ayányæ, ayántja*; Preterite: *ináyak, ináyam... intó nan áyam?* where do you go?
- go after *æmónodak* [*omónodak*]*—inmónodak* I walk behind (follow: *onótjek*). See: pursue.

- go across *kumtjǎngak—kinumtjǎngak* (cross) “water only.” Posses.: *taktǎkek* or *kitjǎngek* I cross, ford.
- go against *tokǎkek—tinokǎgko—matǎkag—manǎkag* (in a hostile sense)
- go alongside *ilǎdek—inǎlidko—maǎlid—mangǎlid*; Person.: *umǎlidak*: I go along the boundaries, the edge, a dividing line
wǎntjek—winanǎtko—mawǎnǎd—mangwǎnǎd: I go along the banks of a river; I follow the course of a river
- go apart *ǎntjǎngatǎko, intjǎngǎnkǎmǎi*, etc. (dual and plural only): we go to different directions; we separate; we take leave from each other
Synonym: *masisiǎngkǎmi—nasisiǎngkǎmi*: we part, separate and we go into our houses
- go around *liǎshck—liniǎshko* [*liniǎshko*]—*malǎuish* [*malǎwish*; *malǎwis*]—*minǎwish*; Person.: *inlilǎwisak—ninlilǎwisak*
Synonym: *likǎtjek—linikǎtko—malǎkid*. Person.: *inlǎkidak*
- go ashore *umǎlidak—inmǎlidak* I land;
tjumǎkaak—tjinmǎkaak I emerge from diving
- go away *kumǎǎnak* [*komǎǎnak*]—*kinmǎǎnak*
- go away, far *umadsǎǎwiak* [*umadsǎǎwiak*]; I keep going far, I go farther: *umadadsǎǎwiak*
- go away, not far *mǎǎdanak—nǎǎdanak*; *madmǎǎdanak* I go a little farther
- go back *tǎmǎliak—tinmǎliak* [*tomǎliak*] (return);
sumǎkongak—sinmǎkongak to the rear;
kumǎgedak [*kǎmǎgǎdak*]—*kinmǎgedak* I go back, and: I go to the side, out of one’s way, I let one pass.

- go between *kaɔwǎek—kinǎɔwak—makǎɔwa*; also: I go through the middle
- go directly *intsatsǎɔwisak—nintsatsǎɔwisak*: I go in straight direction to my aim
- go down *bumǎnadak [pumǎnadak]—binmǎnadak. lǔmnekak—linǔmnekak* I go down into a hole, underground; to set (sun) *inǔsigak—ninǔsigak; umisnǎdak—inmisnǎdak* (from a mountain); *kumwǔbak—kǔnumwǔbak; malǔkmudak—nalǔkmudak*
- go first *mamangpǎngoak—namangpǎngoak; mangɔnɔnǎak—nangɔnɔnǎak*
- go forth *lasǎtak—linasǎtak—malasǎtan—minlǎsi*: I pass a crowd to go to the front; Person.: *lumǎsiak—linmǎsiak; lumǎsi*: it stands out, projects
- go home *sumǎǎak—sinmǎǎak*; I make go home: *pasaǎek [pasǎǎlek]—inpasǎak—maipasǎa—mangipasǎa*
- go into *sǎkpek—sinkǎeko—mǎskǎep—mǎnkǎep* (enter); Person.: *sǔmkǎbak—sinǔmkǎbak; inpangasǎkǎbak—ninpangasǎkǎbak; paskǎpek* I make enter, I take into, bring into *insǎnǔtak—ninsǎnǔtak* I go into a box, a vessel, a basket
- go near *sumǎkǔnak [sumǎgǔnak]—sinmǎkǔnak; maisǎkǔnak—naisǎkǔnak. sumakǔnga!* come to me!
- go in a single file *ma/ifadǎǎdkǎmǎ* we go one behind the other
- go on *itǎpik—initapik—maitapi* I go on, proceed *itǎpik ay ɛntsǔno* I go on working

go out *fumǎlaak—finmǎlaak*; (just gone out, absent, not at home: *kabkafǎla*; also: new born)
pabfalǎek I tell to go out, cause to go out, expel
mamǒknagak [mamǒgnagak]—namǒknagak I go out to work in the forest or field;
fumǒknagak—finmǒknagak I start to go out to work;
ifoknǎgko nan ongǒnga I go to work in the field and take a child with me

go quickly *inpangǎyak [inpangǒüak; inpangǒyak]*; or: *kamǎek ay ǎmüy*

go up *manǎgǎkad—nanǎgǎdak; digǎtjek*: I ascend (a mountain)
manlǒngak—nanlǒngak I go up stream
sumǎkyadak—sinmǎkyǎdak I go up, step up, get up a ladder, a wagon
lumǎmagak—linumǎmagak I go up a hill

go through *tetǎngək* through the center, *kaǎwǎek* through the middle (equally distant from two parallel boundary lines).
lumfǎtak—linumfǎtak; lumǎshfǎtak—linumshfǎtak;
pitsiǎwek [pitsiǎwɛk] I go through on a diagonal

go with *infǎgak—ninfǎgak; mifǎgak—nifǎgak; makǎliak—nakǎliak* I come or go with

go astray *masǎngutak—nasǎngutak*; I lose the way

See also the Prepositions used in phrases such as:
sakǎngək ay manǎlan: I go before, precede;
tsogǒgək ay manǎlan: I go behind etc.

go on! *ayǎed man!* go and get ready! *ǎngka! ǎngkǎyǎ!* go on!
 Interjection: *ǎla!* go on!
 go on telling your story: *ketjǎng pay!*

- goat *kítjing; kánfing* (loan-words)
- God *Lumáwig*
- goiter *fíkek; fintókel*
- gold *falídog* [*balítog; balítok*]
- gong *gǎngsa* (collective name); very large: *koǒngǎn*;
large: *makǎngesh*; small: *kálosh* [*kálos*].
handle: *þangignáan*; (man's jaw, serving as handle:
þǎngan si tákæ);
stick for striking the gong: *þátong*; I strike: *þatǒngek*
—*þinatǒngko*—*mapátong*. Or: *mangǎngsaak* (also: I
dance to the sounds of the gong)
- good *kǎwís*; very good: *kǎgǎwís*; *kawísek* I make good;
kakawísek I improve; *kumǎwísak* I am getting good,
I am improving; *þakawísek* I do good, benefit.
- gourd *fǎlay*; *kíæd* serving as water vessel; *lótjin*: for pre-
served salted meat; *tǎgking*: for water
- grain *íta*: of rice, brown, unshelled
- granary *álang*
- grand, great *tsaktsagóa; tjaktjakgóag; tjaktjakgóra*. See: big.
- grandchildren *sinþǎngǎnǎk; sinþǎngǎþǒ*: grandparents and grandchil-
dren
- grandfather *íkíd* [*íkit*] *ay laláki*; *apǒ* [*ápo*]: the lord, denoting also
the second, third etc. older generation; collectively: grand-
parents, great grandparents, ancestors (loanword)

- grandmother *fkid* [*fkit*] *ay fafáyi*
- grapes *áy/ib*
- grasp *ipákodko* (hold fast); *těmmek* (press)
- grass *lúkam; ákkam*; high grass: *fulólong; sákádi* (Iloc.)
See: straw.
- grasshopper and locust: *tjótjon*, brown, small, *abagkú ay tjótjon*, green, large gr., *pasingáyan*, "beautiful, of medium size, yellow, with marks on various parts of the body"
ónon, young grasshopper; other kinds: *angasdó; tótok; ísdik; ládwid; pakíid; pasťeng*. See: basket.
- grassland, pasture *búntsag* [*púntjag*], (Iloc.?) uncultivated soil
- grave *kaka/épan* [*kakaópan; kakaófan*] burial-place
- gravel *lákan*
- grease *lánib; inlánibak* I grease myself
- green *kăgfákyu* [*kăg fákyu*: like moss on stones in the river]
- greet *padánek*: I receive as a guest, welcome a visitor (receive),
- groin *lpyak*; (the inner side of the thigh)
- ground *lúta*, earth; the whole ground: *fakílulúta*; I put into the ground: *ilutágko*. *is nan éshon nan lúta*: on the ground; *is tjáim nan lúta*: in the ground.

- grove** *papăt/tay; kakáywǎn*
- grow** I make grow: *síknek—sinékéngko—masíkén—maníkén*
 (men, animals, plants). Or: *engǎnek—inengǎngko—maéngan*. Or: *patófoek—inpatófoek—maipatófo*.
 Person.: *inpatófoak—ninpatófoak*. Or: *palengléngék—inpalengléngko—ma/ipaléngleng*.
 I grow: *ma/éngǎnak—na/éngǎnak [ménganak]*
tsāk maéngan I am growing; *néngan*: grown, tall, adult;
tumófoak [təmófoak; tuméfoak]—*tinmófoak*.
(tófo: leaf): only said of plants: sprouting.
 I become tall: *tjumaktjǎkiak*. we are growing in number: *umangsǎngkǎmǎ (angsan*: much). See: stretch.
- grumble** *inagkötjǒödak—ninagkötjǒödak*.
 an angry grumbling: *ag/kötjǒed*
- guide, I** *mifúegak* (I go with); *fbangbǎngok [ipangpǎngok]*;
pa/apayǎwék, I cause to follow.
- gun** *bǎldug [pǎldug, pǎltok, bǎldok etc.]*
 (a cannon: *kanyón* (Sp.); bullet: *fóböla*)
- gunpowder** *lénga* (Iloc.)
- gush forth** *infutfútók nan tjénum* the water gushes forth

H

- hail** *tjulǎlu* (ice); Verb: *manulǎlu* it hails
- hair** *fǒok*, on the head; *fǒok is nan fáyong*, or: *kǒled* [*kǎled*], the short cut hair over the forehead; *fǒok is nan tǎnged* the long hair, usually tucked under the headgear; *toktokǒ* hair on top of the head; *sǎmsim* hair in the face; *kǎlim* hair on the body; *tsǒdtsod* [*tjǎdtjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djuwǎna* [*djuǎna*, *dyuwǎna*, *tjǎwan*];
Half a pig: *djǎwǎn* [*tjǎwan*] *si fǔtug*; one and a half pig: *ǎsa'y fǔtug isǎed nan djuwǎna* [*tjǎwǎna*: its half]; two and a half: *djǎa 'y fǔtug isǎed nan tjǎwan nan ǎsa'y fǔtug*. See: split
- halt!** *tungǒyka!* *tungǒykyǎyǎ!* *adǎ!* stop, it is enough!
- halt, I** *isǎdko* (stop); Person.: *tungǒyak*—*tinungǒyak*.
- ham** *tǎpay* [*dǎbay*] *nan fǔtug*
- hammer** *pǎd/ǒ* (heavy stonehammer); *tǎkték* [*tiktik*] smaller hammer of iron; *maltǎlyo* (Sp. martillo)
- hammer, I** *pǎd/ǒak*; *tǎktekek* [*tǎktǒkek*] — *tinektǎkko* — *matǎktek* — *manǎktek* (forge), also: I wound, crush by throwing stones

- hand** *líma* (also: arm); *áɖpa*: palm; *tálad*: the line in the hand dividing off the thumb
- hand around, I** *izwalásko*; *igaktjěngko*; *ítjaɛwátko* (distribute)
- handful, rice** as measure: One handful of unthreshed rice: *sin fěngě ay páküy*
Five handfuls: *sin íting*
Twentyfive handfuls: *sin pěak*; *sin kúttad*
One hundred handfuls: *sin fítek*
One thousand handfuls: *sin ɛ́po*
- handle** *pangignánan* (of a shield, jar, gong); See: ax
- handle, I** *kiwáek* (move)
- hang** *isabfútko—insabfútko—ma/isábfud—mangisábfud*. I hang on a peg; I hang into smoke: *sɛkášhokak*.
- happens, it** *úmad* [*ɛ́mat*]*—ínmad*. *ngăg nan úmad ken síka?* what happens to you? "how are you?" *ngag nan ínmad ístjǐ?* what happened there? "what is the matter?" *ngăg nan ínmad ís nan tjapánmo?* what is the matter with your foot? *nan ɛ́mad*; *nan ínmad*: the happening, the accident, occurrence, matter.
- happy** I am happy: *inlaléyadak* (glad); causative: *paleyátjek* [*palayádek*] I make happy; *ileyádko*: I am happy on account of....
- hard** *inkótsö*; *akakítjöy* [*akakóttjö*, *akakótsi*]; *pakóttjélek* I make hard
- harvest** *áni*, *ináni* (reaping); harvest season: *ánían*; first harvest season: *látab*; main harvest: *tjóok*

- harvest, I** *anĕk—inĕnik—maĕni—mangĕni* I pluck off, reap rice:
 pĕlay
manĕkiak, I harvest, get "tĕki," camote or sweet potatoes
mamalĕtongak or: *inĕagak* [*inĕakak*] I reap beans.
- hasten** *kamĕk* [*kamĕĕk*]*—kinĕmuk* [*kinĕmok*]*—makĕmu*
 [*makĕmĕ*]*—mangĕmĕ*. *kĕkamĕĕk*: I hasten more
 Person.: *inkĕmĕak*; *inkakĕmĕak*: I keep hastening; I
 hasten more
kamĕĕk ay manĕlan I walk fast, quickly; *kakamĕĕk ay*
 manĕlan I walk faster, more quickly.
mashangĕyĕnak—nashangĕyĕnak I do very quickly and
 zealously; I do suddenly.
- hat** *sĕklong*: collective name for the small caps made of rattan
 and worn on the back of the head, to contain the long hair
 and various utensils, as pipes, money etc.; fastened by a
 string: *sĕluy* or: *sĕnluy*.
sĕklong si fobĕfallo: unmarried man's and boy's hat; dec-
 orated with *fanĕnga*, red rattan; *fĕdĕnis*, a brass button
 on top; *kĕtod*, feathers; *sĕkap*, a little white shell on each
 side; *sĕong si ĕsĕ*, long dog's teeth.
tinĕod: married man's hat; little decorated, with a brass
 ring on each side: *lĕtek*. The kind of basket work is: *finĕli*.
kĕtlav: a sleeping hat for men and women, fitting the head
 closely, with a round hole on top; worn during the night;
 without decoration and string.
sĕgfi: a large flat rainproof hat for men
tĕguy [*tugvĕy*]: woman's rain protector, a long oval
 basket, covering the head and back.
 I put on my hat: *manoklĕngak*; I put something (pipe
 etc.) into my hat: *soklĕngak—sinoklĕngak—masoklĕngan*.
somblĕlo (Sp. sombrero): our strawhat or hat
tĕtjong: a head-cloth, worn by women
 See: head band.
- hate** *sosĕngtek—sinosĕngĕtko—masosĕngĕt—manosĕngĕt* (I am
 angry at)

- haughty** *tjayéian*
- have** [366]
- hawk** *lafáan* [*labfáan*]; *fanfanáwi* (size and color of a crow)
- hay** *lúkam ay nalángo*; *ákkam ay nalángo* (dry grass)
- he** *síya, síya ay laláki*; *sítödí, sítönä* [81-84] this one, that one
- head** *ólo*; *ténged* back of the head; *toktokó* [*tuktukó*] top of head
- headache** *inód/ód nan ólo* the head aches ("throbs"); *insakít nan ólo*: "the head is sick;" *póteg si ólo*: headache.
- headax** See: ax
- headband** *apóngot* [*abóngod*], wound around the head like a turban, the top being not covered
inapóngotak I wear a headband
- headgear** See: hat, beads, cover
- headhunter** *mamáka* (Verb: *mamákaak*—*namákaak*: I go head-hunting; cf. *fakákek*, I cut off; or: *pétóak* [*podóak*] *nan ólo*). See: ax
paláyek ceremony after successful headhunting
mamalákay [*mangalákay*] ceremonial songs after head-hunting
sitsákak—*sinitsákak*—*masitsákan* I consecrate the gained head by a ceremony (prayers and sacrificing a pig)
mangatólingak I wash the gained head in the river
énsábvak I address the head and pray over it

- headhunter** *lǎglug* [*lǎglǎg*]: holiday of burying the head
fekǎfek—finkabko—mǎbkab: I bury a head
sakǎlong the basket into which the head is placed for a short while after returning from fight (Suspended on the “anitopost”)
falǎlang head-basket, into which the head that had been buried is placed; it is kept in the *ǎto* (*fǎwi*)
- heal** *akǎshak* [*akǎsak*]*—inakǎshak—maakǎshan*. (Iloc.?)
 See: blow; stroke
nakǎan: healed, relieved (*kaǎnek*: I relieve, take away pain)
- healthy** *abafǎkas* (strong, muscular);
kǎwǎs nan ǎwak (in good condition as to the body)
- hear** *tjǎng/ngæk* [*tjǎng/nek*; *tjǎng/ngæk*; *tjǎngæk*; *dǎngæk*; *dǎngæk*]*—tjǎn/ngæk—mǎtngö* [*madngǎy*]*—mǎn/ngö* [*man/ngǎy*]. I hear; I listen; I hear of
tjetjǎng/ngæk I keep listening
- heart** *pǎso*
- hearth** *tjalǎkan*; place for the hearth in a house: *tjalikǎnan*
- heat** *pǎ/ǎtǎngæk—inpaǎtongko—ma/ipaǎtong* [*maǎtong*]
 Person.: *umǎtongak* I am getting warm, heated
pakalǎngæk—inpakǎlangko—ma/ipakǎlang: to heat iron (red hot). See: fire, cook, boil
- heavy** *adadsǎmet* [*adadsǎmid*]
- heel** *pagpagǎda* [*pagpagǎdsa*]
- height** *ka/antjǎ(na*: its height; *nan kaǎntjon nan kǎyǎ* the height of the tree

- heighten** *pa/antjǒek—inpa/ántjok—maipaántjo*
- help** *fadjǎngak [fadsǎngak; badǎngak]—finadjǎngak—
mafadjǎngan—mamǎdjang.*
íkadak ay mǎngan: I help myself at meals. (*íkadak:* I
care); *ikǎdkǎyǎ ya tsakayǎ umǎa!* help yourselves!
See: *umǎlaak*, I take
- hen** *mangǎlak;* hen and chicklets: *kamǎnok*
- her** [Possessive: 101 ff.; Pers. pron.: 81 ff.]
- herd** *sinpangǎpǒ ay nǒang* or: *sinpamǎwek ay nǒang* a herd
of buffaloes
- here** *ísna [isná; 'snǎ; sǎna; 'shná]*
here is, Fr. voici: *nay.*
- hers** *nan kǎána:* [107-110]
- herself** *sǎya tsǎdlo (ay fafǎyi)* [113]
- hide, I** *ítafǎngko — íntafǎngko — ma/itǎfon — mangitǎfon* (hide
completely) Person. *intǎfonak.*
isanǎbko—insanǎbko—mǎsǎnib—mangisǎnib: I await (the
enemy) in ambush.
insǎnibak—ninsǎnibak I hide myself, seek shelter behind
a tree, in a bush (kneeling);
- hide** *kǎtjil* skin, leather.
- high** *ántjo;* intens.: *anántjo; antjoántjo; antjǎk* I am tall;
pa/antjǒek I make tall, long; *tǎmongtjǎk* I go high up.
Cf. [407].

- hill** *tjěntog; tigítjan [digítjan]* See: mountain.
- him** [81 ff.] *síya; stödł.*
- hindmost** *udjđji* (rear quarter of animal); *mangudjđjiak* I am the hindmost, the last
- hip** *kítang* loin, waist; *típay [díbay]* rear of hip;
kingkíngi hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwłwisak* (whistle, of bullets)
- hit** *kogóngkek* (strike); *padóyek* (kill); *inpadpáđđöyak:* I strike, hit repeatedly; I try to hit a target with spears; I throw spears
fayłkek (whip); *falfékek* (spear); *tufáyek* (spear);
shupákek—shinupáğko—mashúpak—manúpak: I hit with a spear
fa/ókek—fina/óğko—mafđog—mamđog I hit with a stone thrown
idněngko—inidněngko—mađdueng I hit the target, the mark; (*igsávkko:* I miss)
- hither** see: here
- hoarse, I am** *makálekak—nakálekak*
- hog** *fútug;* young pig: *amóok [aměk];* wild hog: *láman; fąngo.*
boar: *fúa [búa]; fáfüy;* sow: *óko; fđi ay óko [L. 46];*
castrated hog: *nafitlían.*

- hold** *iġnak* [iġnak]—*inġnak*—*ma/iġnan*—*mangġnan*: I take hold of, take someone by the hand, hold fast
iġtok [iġtok]—*inġtok*—*ma/iġto*—*mangġto*: I hold, to keep
ipăkotko—*inpăkotko*—*ma/ipăkot*—*mangipăkot*: I hold tight, press
đltek and *öđltek*—*inlötko*—*manlöt*—*manglöt*; or: *tëmmek* I hold fast (press); *kăwwek*: I hold in my arms (embrace)
padsăngək—*inpadsăngko*—*mapădsang*: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)
patongtsōək [patongtjěək]—*inpatōngtso*—*mapatōngtso* I hold up my arm, foot, hand
- hole** *ka/đfan* [kăđban, ka/đpan]; *kětđab*: a hole dug in the ground; Vb.: *kă/đfak*; *kă/đpak*
lěkăw, *těgăw*, *lűshkăw*: a hole in wood, iron; I make a hole: *lushkăwwek* (pierce); hole in the earlobe: *tělek*
nalekăwlekăwan: perforated, with many holes
- holiday** *těngăw*; I celebrate a holiday: *intěngăwak*. we shall have a holiday: *tuměngăwtăko*.
- home** *đfong* (house); *ġli* (town, country); *fobfăy* (homestead, vicinity of the house or town)
umüyak is đfongko, is ġlik, ad fobfăy I go home
sumăăak—*sinmăăak* I go home
sumăobak—*sinmăobak* I arrive at home
makisăăak—*nakisăăak* I go home in company with others, to my, your home: *kěn sak/ěn*; *kěn sġka*. (chez moi, toi)
- honey** *tjěnwem si yŭkan*
- hoof** *kōkod*
- hook** *dġgō*; anglehook: *fěngwid*

hope	<i>shoshǒmédak; sǔmédak; sǎdek</i> (wait)
horn	<i>sǎkod</i>
horse	<i>kafǎyo</i> (Sp.: caballo); a toy horse: <i>kabkafǎyo</i>
horseback	<i>inkafǎyo/ak—ninkafǎyo/ak</i> I am on h.
hot	<i>mamátonɡ</i> getting hot; see: heat; warm. <i>inátonɡ</i> it is hot (weather); <i>inkakǎlang</i> red hot; <i>impǒos</i> hot (of fever)
hour	<i>ǒlas</i> (Sp. horas)

house *ǎfong*; large house: *fǎöy*; hut: *katyǎfong*; toy house: *abǎfong*

The principal parts of the Bontoc Igórot's house are enumerated here; see also: door; beam; roof; court; etc.— (The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (*Sabǎngan*)

ǎlad: wooden enclosure;

bǐlud: stone wall in the rear;

sǒdjǒy: front enclosure (with door: *pǎnguan*);

tǒkod: four posts, supporting the roof: *ǎtep*;

fǎgso: rafters;

dǎpǎn: section at the front enclosure; there is the mortar: *lǎshon* [*lǎson*];

tjalikǎnan: section for the fireplace, "kitchen;"

tjǎkso [*tjǒksho*]: wooden platform, raised about 1 foot

- house** above the ground, forming a spacious bench or shelf;
ǎngan: sleeping chamber, covered with boards: *ǎnglib*;
kǎbbkob: partitions on both ends of the "angan," for utensils, ornaments, valuables;
ǎlek: inclined bare boards, serving as "beds;" *ǎföyk*
[ǎfök]: mat;
fǎlig; *fǎöy* a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;
aǎrwǎdjan: place beneath the roof outside of the house, where burdens are laid down (*ǎǎrwid*: burden);
ǎǎfcng: small shelves, inside beneath the roof;
faǎngan: yard in which a house stands.
- how** [355; 356; 358; 359]
- hundred** *sin lashǎt* [*lasǎt*; *kashǎt*; *gasǎd*]; the 100th: *mangapǎ'o ay pǎ'o*
- hungry** *mǎǎwat*; *inǎkang*; *mǎǎwǎtak*: I am hungry.
- hunt** *anǎbek*—*inǎnbko*—*maǎnb*—*mangǎnb*.
 Person.: *mangǎnbak*.
mangǎsǎak—*nangǎsǎak*: I hunt, chase with dogs (*ǎsǎ*)
- hurl** *fekǎshék* (throw); *fa/ǎkek*: I hurl a stone (hit)
- hurry** *kamǎék* (hasten); *mashangǎǎyenak*—*nashangǎǎyenak* I do in great haste, suddenly.
 Person.: *inkakǎǎtak*—*ninkakǎǎtak* I am in a hurry
- hurt** *kogǎngék* (strike); *digǎǎkek*—*dinigǎǎgko*—*nadǎǎdig*: I hurt by dropping a stone (on my foot etc.)
lidǎdek I hurt by bending (finger, foot etc.)
pa/ayǎék [*pa/ayǎǎwék*]—*inpa/ayǎko*—*ma/ipaǎǎyu*—*mangipaǎǎyu*: I hurt one's feelings; I insult
inpǎǎtég [*inpǎǎtég*]: it hurts

husband *asáwwa ay laláki* [*asáwa; asáoa*]

hut *katyáfong; abáfong.*

I

I *sak/ěn* [*sak/ěn*]

ice *tjulálu* (known only as hailstones)

idle *sangáan; sumángaak, intjongtjǒngawak* I am idle, lazy;
ínyakiyakǐngak I walk around idle

if *mo; mosháya* [*mosáya*]; [452; 454; 460]

Igorot *Igólot* [*Ikólot*]; *iFěntok ay Igólot*: Bontoc Igórot; [61]
kalǐn si Igólot: Igórot Language

ill *insákǐt* (sick); *ngāg; angangalǔd* (with prepos. *is*;
badly)

image *litaláto* [*taláto*] (Sp. retráto); *tinaktákǔ* an image,
drawn or carved, usually of a man (*tákǔ*); a wooden
carved figure or statue representing a man: M. Sch. I.
But also: *tinaktákǔ ay fanás*: a lizard carved on the sur-
face of a shield.

imitate *ǐgtek* (no preterite!); *ǐgtek nan kalǐna* I imitate his way
of speaking

- immediately** [296; 313; 315] *awawni käyă; sinakŕtan.*
- improper** *lăwwa; .lăwwa ay inăka:* it is improper to weep, it is wrong, bad, unfit, forbidden
- in, into** *is; [si]* [377 ff.]
- increase** in number: *ma/angsăngkami* we increase in number, multiply
tsăomak — tsinăomak — matsăđoman — mandăom: I make larger (in number)
matsakomăngkămi we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch.
- indeed** *mănă* [417]; *ădji.*
- inform** *ŕsudsŕđko—insudsŕđko—maisŕđsud.* Person.: *insŕđsudak* I bring tidings, I bring an order, a challenge;
- inhabitants** *sinpangŕli:* of one town or country; *iSamđki, iTukăkan, iAlab [iAab]:* inhabitant of Samoki, Tucucan, Alab [61]
- inherit** *alăek* (take); *tawwŕtjek* (Iloc.)
- inn** *iilŕngan* (lodging house for strangers) (Iloc.?)
- inquire** *ŕbfăkak* (ask)
- insane** *malŕălŕă*
- inside** *istsaim(na; [istjăim; isďăim; adsăyim;* in towns south of Bontoc: *islăim,* with the interchange of L, D, R. in various dialects]

- instruct** *tokōnek* (advise). See: teach.
- insult** *pa/ayēek* [*pa/ayēvek*] (hurt); *engkāliak is ngāg is...* (*ken...*) "I speak bad (words) to one;" *pasōngetek*: I cause anger; *ipādngck—inpādngck—ma/ipādngö* [*ma/ipādngöy*]*—mangipādngö*: I insult with words.
- intelligent** *kāvīs nan ētek*, "good as to the brain;" *kāvīs nan ōlo*, "good as to the head;" *inyāmis nan ōlo* (*inyāmis*: soft)
- intend** *lēytjek* (like): I want; or: *ek, tek*: I go to... [307]
- interpreter** *intilīpiti* [*intéléplēti*] (Sp. interpret)
- intestine** *fēang*
- intoxicated** *mafōteng* [*mabūdcng*]
- inundate** *poshōngck is tjēnum* (with water), [*pōshngck*]*—pinoshōngko* *—māpshong*. (*pōshong*: big water, lake, ocean.) See: irrigate.
- iron** *patatjīm*; best kind, steel: *gəlīlyā*. (Cf. *təmatjīm*: "it is sharp, it cuts")
- irrigate** *tjēnumak* [*dānomak*]*—tjinēnumak—matjēnumān—manēnum*: I water the ricefields. See: canal.
- it** *sīya, sa, na, nāntōnā, nāntōdī* [81-84]
- itch** *kūlid*; it itches: *inkātöy*.
- its** [101-104; 107-109]

J

- jacket** for women: *ǎklang* (Igórot); *lǎm/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)
- jail** *fabfalǎtjan*. See: bind, fetter.
- jar** *fǎnga* (collective name, a pot);
fushǎngan: very large jar, for dry rice, i. e. for *pǎküy*.
fǎyofay: "bottleshaped, large, of hard clay"
tǎǎnan [*tu/ǎnan*]; or: *kǎmeng*: about 6 inches high; glazed; for the alcoholic beverage *fǎyash* (Iloc.: *bǎsi*); the parts of this jug are: *ngangǎbna*, its top; *ǎwak*, the body; *kolǎngad*, the foot; *sǎlǎnǎ*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *tǎǎnan* is made in these qualities: (beginning with the best): 1) *tǎǎnan ay padǎngdeng*; 2) *t. ay göwǎkǎu*; 3) *t. ay kinǎman*; 4) *t. ay liblǎfan*; 5) *t. ay fǎksid*.
tǎking: small vessel, made of "squash" (a gourd).
 See: pot.
- jaw** *pǎnga*
- Jew's harp** *abǎfyu*
- joint** *ǎngget* (in the body and in stalks)
- joke, jest** *angǎngo*; *abǎbfang*; *lǎlǎwid*.
- joy** *kalalǎyad* [*kalalǎyad*]

- joyful *inlaléyadak* I am joyful.
- jump *aktjáŋgek — inaktjáŋko — maáktjang — mangáktjang* I
cross by jumping
Person. (Frequent. and Durative): *inaktjááktjáŋgak—*
ninaktjaáktjáŋgak I jump across, (from tree to tree,
across a brook), I keep jumping etc.
inláp̄tokak—ninláp̄tokak I jump on level ground;
bumáldækak—binmáldækak: I jump (like a grasshopper,
a flea) (shoot?)
tæmá/odak—tinmá/odak, or: *intá/odak—nintá/odak:* I
jump up. See: leap
- juice *tjénæm;* juice of rice: *lída;* of sugar cane: *áséd;*
thick juice, like rosin: *níkid* (pitch)
- just *káwís* (good, right)
- just as if *kashón* [454]

K

- keep *íígtok* [*ígtok*] (hold) I keep safe; *ikákok:* I keep, pre-
serve; Person. *umikákoak*
- kernel *íta* (of rice)
- kettle *páyok* [*báyog*]
- key *tólfeg*

- kick** *sikiátak* [*sikiyátjak*]—*sinikiátak*—*masikiátan* (*siki*: leg)
tjaytjáyak—*tjinaytjáyak*—*matjaytjáyan*
katínak—*kinatínak*—*makatínan*—*mangátin*. (step upon)
 Person. *inkatínak*—*ninkatínak*.
- kidney** *fádin* [*bádin*]
- kill** *padóyok* [*padéyok*; *badáyok*; *patáyok*]—*pinadóyoko*—
mapadóy—*mamadóy*. Person.: *pumadóyak* [*pumadóyak*;
bumadóyak; *pumatáyak*]—*pinmadóyak*. (The form used
 mostly in Bontoc has *d* and *öy*). It signifies also: to
 hit, to extinguish, to slaughter animals.
ukádjak: I kill an animal by cutting its neck; synonym.:
kadukátjek—*kinadukádko*—*makadúkad*. *ipadóyoko*: I use
 for killing, I kill with....
- kind to..** *káwís is....* (*ken....*)
- kind** what kind of... *ngǎg ay...*, [149]
- kindle fire** *apáyak*. See: fire
- king** *áli* (loan-word; Malay: *hari*; Iloc. *ári*)
- knee** *kongkǒngo*; *kongkǒngo ay pangólo*;—*ay udjídji* knee of
 the frontleg;—of the hindleg. *sǒkyep* kneepan.
kóyat: part of the leg back of the knee
- knife** *kǐpan*
- knife: "bōlo"** *kampíla*; Parts: *pálek*: handle; *tópek*, edge; *tjálik*,
 back; *ódsó*, point; *sangkítan*, belt on which the *kampíla*
 hangs; this belt is ornamented with white pieces of a shell
 i. e. *kolǎngad si ópud*. The knife is kept upon a half sheath
 made of wood; this sheath: *fá/i*. (*Fá/i*, here "vagina," is
 also a bag for the gong: *fá/i si gǎngsa*; and cf. *fái ay óko*,

- knife: "bōlo" a sow; *fāi* reduplicated is *fafāi*, *fafāyi*: woman). M. Sch. XVI, 1, 9. The *kampīla* is of various size; the largest serves as hatchet or as weapon.
- knock against *kogōkek* I knock upon, rap at a door.
itognōgko—intognōgko—maitōgnog—mangitōgnog
- knot, tie a *salibōdek—sinalibōdko—masalībod*. *salībod*: a knot (at the end of a thread) (Iloc.?)
- knot in wood *bīngi; bīngin si kāyæ*
- know *kěk/kek* [*kěkkek* for: *ketkek*; the first *k* guttural!]
kintėkko—măktek [*măkteg*]—*măngtek* [*măngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *ămmok, inămmok*: I know, is not Bontoc-Igorot, but strictly Ilocano.
- knowledge acquaintance: *kaktěk*
- knuckles *ūnget*

L

ladder	<i>téytey</i> [táytäy]
ladle	<i>fánöu</i> , big, flat, like a shovel; <i>fanöüek nan mákan</i> : I take the boiled rice from the kettle and distribute it; Person.: <i>infánöuak</i> . <i>kăótjek—kīna/ótko—makă/od</i> , I ladle out with the <i>kăüd</i> , a large dipper. <i>kīüd</i> , a ladle made of a gourd. <i>ítjush</i> [itsush; itjus] a small ladle, a spoon. See: spoon.
lake	<i>póshong</i> (ay fānĭg): a (small) sea; or: <i>tăblak</i> , a pond
lame	<i>kīl/od</i> ; <i>mapīlay</i> ; I am lame: <i>inpīlayak</i> [impīlayak]
land	<i>īli</i> ; public land: <i>păgpag</i> ; <i>fobfüy</i> : the home land <i>tălon</i> , collective: <i>katalónan</i> ; the cultivated land, the fields near a town. Ger. Gefilde, Gelände.
landslide	<i>kītjay</i>
language	<i>kălĭ</i> ; <i>nan kălĭn si Igólot</i> : the Igórot Language
lard, fat	<i>lănib</i>
large	<i>tsaktsăki</i> [tjaktjăki; tjaktjăkö]; very large: <i>tjaktjagôa</i> [tjaktjagôag; tjaktjagôra; see: big]
last	<i>mangudjĭdji</i> the last in a line; <i>anôngosh</i> the last or end of a story, of events, of actions. <i>mangudjĭdjiak</i> I am the last. <i>mangananôngosh</i> it takes place as the last event;

- last "finally;" *mangananǝngosh nan patpatöy*: at last spears are thrown
last month: *nan fúan ay nálosh, nan fúan ay inmáy*.
- late *náǝni* [*naǝni*]; *ma/ǝniǝniak* I am late;
ma/ǝniǝniak ay úmüy: I am going late.
is nan anǝngǝsh nan ipát ay ákyu: four days later.
- laugh *maǝngǝak—naǝngǝak*; *otyǝgak*; *angangǝek*: I laugh at one, I deride; *kakaǝngo* ridiculous
- lay down *ísǝǝdko—insǝǝdko—ma/isǝad* [*ma/isǝad*]*—mangisǝad páyek* (put); *ipuǝko* (put).
- lay eggs *mangǝtlog*: (the hen) lays eggs.
- lazy *sangǝan*; *sumǝngǝak*: I am getting lazy, weary
- lead *ipangpǝngǝk* (guide); *mifúcgak* (go with);
iskǝpkö—iniskǝpkö—ma/iskǝp: I lead into a house;
ikaǝngko—inikaǝngko—mikǝan I lead away.
- leaf *tǝfo*; mostly in the stat. constr.: *tǝfon*; *tǝfon si lúkam*: a grass leaf
- leak *intǝtjoak—nintǝtjoak*; *pokátak* I stop a leak, with a stopper: *súwat*
- lean *fikǝdek—finikǝdkö—mafíkod*: I make lean, wear out by work; *mafíkod*: lean, emaciated; *fíkas*: lean meat, muscle.
- lean, I *insátjagak—ninsátjagak*
- leap *aktjángak* (jump across); *inaktjángak*; *intatǝ/odak* (or: *inbalbǝldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

learn	<i>sulúek</i> — <i>sinúluk</i> — <i>masúlu</i> — <i>manúlu</i> . Person.: <i>insúluak</i> and <i>sumúluak</i> . (loan-word)
least	<i>akákít mo ámín</i> ("less than all")
leather	<i>kótjil</i> (skin)
leave	<i>kayáttjek</i> — <i>kinayátko</i> — <i>makáyad</i> — <i>mangáyad</i> I leave behind, leave a remainder, abandon <i>pa/isáek</i> — <i>inpaísak</i> — <i>ma/ipaísa</i> ; <i>ukáyek</i> — <i>inukáyko</i> — <i>ma/úkay</i> — <i>mangúkay</i> I leave alone (means also: to let alone, to let go)
leave	<i>kumáának</i> (go away) <i>masisiángkámí</i> ; <i>intjegdngkámí</i> we take leave, we part, we go to different directions. <i>pasisiánek</i> : I cause to part, separate
leech	<i>mátek</i>
left side	<i>tkid</i> ; to the left: <i>is tkídjín</i> ; at my left: <i>is nan ikídko</i>
lefthanded	<i>in/níkid</i> [<i>iníkid</i>]
leg	<i>síki</i> ; calf of the leg: <i>fítkin</i> ; upper leg: <i>épo</i> [<i>úpo</i>] (thigh); part between knee and ankle: <i>kólo</i> , <i>baláwásh</i> ; bones of the leg: <i>tóngan si épo</i> ; leg at the back of the knee: <i>kóyat</i> . <i>síkíak</i> I seize by the leg; leg of chicken: <i>péiyong</i> ; foreleg: <i>pangólo</i> ; hindleg: <i>udjídji</i>
lend	<i>itsaowátko</i> — <i>intsaowátko</i> — <i>maitsáowat</i> — <i>mangitsáowat</i> ; <i>pakaawátek</i> — <i>inpakaawátko</i> , — <i>maipakáawat</i> — <i>mangipakaawat</i> I cause, tell to lend
length	<i>ka/antjóna</i> : its length

- lengthen *paantjǒek* (heighten). See: increase.
- less *akakít* (than: *mo*); lessen: *kaǎnek* (take away)
- lest *ta adí*
- let let us (hortatory): *ta*; e. g. let us rest: *ta umilengtáko!*
(or, with Conjunct. Part. *et* [188]: *umilengtáko't* we ought to rest)
iyǎyak [*yǎyak*]*—iniyǎyak—maiýya* [*miyǎya*]*—mangiýya*: I allow. (Infinit. *iyǎya*) *ukǎyek*: I let alone
- letter *sǎlad* (loan-word)
- level *tjáda* [*tsáda, tjáta*]. I level: *tjatǎek*; *liblífan*: a level trail on the side of a mountain
- lick *djildjǎlak—djinildjǎlak—madjildjǎlan*. See: tongue.
- lid, cover *sǒkong*: cover of a pot; a small pot placed upon the opening of an other pot.
- lie *inǎngakak—ninǎngakak*. *ǎngakak*: I belie, deceive.
ǎngak: a lie, a ruse, a trick; *ǎngákan* a liar
- lie down *intjaǒlagak—nintjaǒlagak*; I lie down on my back:
intjǎpakak—nintjǎpakak. Also: *masǎyepak* (sleep);
umilǎngak (rest); *inǎlingak* I lie on my side;
inlǒgfǎbak: I lie on my face
- life *lǎngag* (soul)
- lift *egwǎtek—inegwǎtko—maǎgwat—mangǎgwat*: I lift a burden, weight
surwǎtek—sinurwǎtko—masǎwat—manǎwat: I lift a burden
isiblǎyko—insiblǎyko—maisǎbley: I lift with one hand (an animal by the hindleg), I lift from the ground

- lift** *săđfek—sinađbko—masđöb—manđöb*: I lift on my shoulder
lekuđfek—linekwăbko—malěkwab—minlěkwab I lift a
 cover, lid
patongtsěek: I lift, hold high up (arm, hand, foot)
- light** *ápuy [apúy]* (fire); *síli nan ákyu*: sunlight
- light** *ababáwöy [ababáway]* light, (of the sun);
bumáway (pumáway) it turns light
- light, I** *pafitjăngek* I cause to burn brightly
tđdngak—tinđdngak—matđdngan I light my pipe
apúyak: I make fire.
iapúyak: I put light, fire to. See: fire.
tangkđwak [tangkđwak] (flash): I conduct with light
- light** *ényápéø* (not heavy)
- lightning** *yápypap*; it is lightning: *inyápypap*; lightning strikes:
kěmnan—kinnan nan kítjo: "thunder" strikes (*kěmnanak*:
 Person. from root: *kan* "eat").
kolyěpyep: lightning without thunder.
- like, I** *lěytjek [lăytjek]*—*lineyădko—malěyad—minlěyad*: I like,
 wish, want, intend, love, desire etc. *lěytjek ay mănğan*
 I like to eat. See: prefer.
 Person.: *inlalěyadak*, I am glad, cheerful, joyous.
siđdek I like, love; *mđd (ma/đd) siđdek* "I am dissatisfied."
leyădko: my liking, my pleasure, my love, my wish, need.
- like** *kăăg [kăg]*. Usually with possess. suffix: *kăăgna*.
kăg tōshă, like this; *kăg sidě [sđđ]*: like this, thus;
kăg ken síya, like him, her, it; or: *kăg kěn tđđ*. *kăăgak* I
 am like; *kăăgko*, like myself; *kăăgko ay ílaèn*: looking
 like myself, resembling me. *kăgka kăak*: you are like a
 monkey. *íkam kăg sđđ!*: do (it) like this!
kash/ón, like, resembling; *kashónak*, I am like, resemble

- like** *kash/ǒn madǒb nan tjǎya*, just as if the sky would fall
sǎya ákis: likewise; or: *kǎg nǎntǒna ákis* (like that also)
- limb, branch** *pǎnga*
- limp** *inpǎlayak—ninpǎlayak* (I am lame); *inpiǎlayak*.
- line** *ǎlid*, boundary line; *ámas*, dividing line, a part;
ifadfǎdko — infadfǎdko — maifǎdfad — mangifǎdfad I
arrange in a straight line
- lip** *sofil* [*sǒbil*]
- liquid** *tjinmǎnum; nalǎnak* (molten metal)
- listen** *tjetjǎng/ngek* (hear)
- little** *fǎnǎg (banǎg)* (small)
- little** (in quantity) *akǎt*; very little: *ákakǎt*; too little:
tsatsǎma 'y akǎt; too little (i. e. lacking): *kǒlang*; one
peso too little: *kǒlang sin pǎsosh*.
little by little: *sinakiakǎt*; a little: *is akǎt*.
- live** to be alive: *matǎkǎak—natǎkǎak*; or: *matatǎkǎak*
(*tǎkǎ*: a man, a living being, a person) and: *katǎkǎak*.
intedǎeak — nintedǎeak I stay, remain, dwell, sojourn;
makiǎliak [*mikiǎliak*] I live among a tribe in its country
(*ǎli*) or: *umǎliak—immǎliak*, I live in a town, country, I
settle at a place
- liver** *áďöy* [*áťöy; áďüy*]
- lizard** *fǎnǎs*

- load, cargo *áæwid* (as much as a man can carry); *æwidtjan*: the place under the roof outside of the house, where the load, burden may be laid down; *umáæwidak*: I am carrying a load.
- lock at a door *fáti* (Iloc.) (The Igórot need no locks; see: door)
- lock, I *futák*; [*fudák*]; *ifádik* (Iloc.); or: *tángfak is nan tólfeg*: I "close" with a key.
- locust and grasshopper; see: grasshopper.
- loin *kítang*
- lonesome *isángak* [*ösángak*] I am lonesome, alone; or: *makáyadak*, I am left alone, from *kayátjek* (leave), or: *máisáak*, from *isáek* (I leave alone); (*ísa*: one) *makáyadká 'sna*: you are left here! ("good bye")
- long *ántjo*. "adí kasín insakít": he is no longer ill."
- look *iláek* (see); *íilak* (watch, observe). look out! *ílaém!* Plur. *ílaényé!* Person.: *umíláak—inmíláak* [*umílák*] I look out for, I try to find, to catch etc.; *ililáek* I spy, look out for, wait for *oshtjóngak—inoshtjóngak—maoshtjóngan* I look down, observe from a high place; *intángadak* I look up *insákongak—ninsákongak* I look back, I turn around *káágak kén tódí* I look like him (like); *kááгна ay ílaén* looking like; resembling *íkadak* I look for, care, provide (care). See: seek.
- lookingglass *lúpa* (Iloc.); *sálming* (Iloc.)

loom	<i>ăăbfan</i> , (<i>inafôyak</i> , I am weaving). The utensils are (M. Sch. XV):		
		Fig. above	Fig. below
	<i>tsokôban</i> , leather belt, going around the weaver's back	—	a
	<i>ibîdan</i>	a	b; g
	<i>sig/wăn</i> , shuttle	c	c
	<i>falîka</i>	d	d
	<i>lilîdan</i>	g	e
	<i>lidkîngan</i> or: <i>labdînan</i>	e	f
	<i>fălfeg</i> ("spear")	—	h
	<i>tôfong</i>	f	—
<i>sagwîljan</i>	h	—	
<i>lôlo</i> ("stick")	b?		
loose	<i>mashôkto</i> (as a spearblade from its shaft, an ax from its handle)		
	<i>inkiskisăng</i> : wide (of garments etc.), not tight <i>ipôgănak</i> — <i>inipôgănak</i> — <i>maipôgănan</i> : I let loose, set free (e. g. an animal that was caught). Person.: <i>unipôgănanak</i> . <i>fadfătjek</i> ; <i>obfătjek</i> : I let loose (untie)		
lose, I	<i>tjôngaæwek</i> — <i>tjinongăæko</i> — <i>matjôngaæ</i> — <i>manôngaæ</i> ; lost: <i>natjôngaæ</i> ; <i>masăngutak is nan păgpag</i> : I am lost in the forest.		
loud	<i>yăăngekek ay êngkălî</i> I make efforts to speak, I speak loud;		
	<i>yaăngekek ay mamăkaæ</i> I call loud (<i>făkaæwak</i> , I call) [317] (effort)		
louse	<i>kôto</i> ; <i>kômeng</i> ; nit: <i>flit</i> ; small louse: <i>kîmay</i> ; I catch lice: <i>ikotôak nan ôlo</i> (the head)— <i>ingkotôak</i> — <i>maikotôan</i> — <i>mangikôto</i> .		
love	<i>lêytjek</i> ; "sweetheart:" <i>kagăyim</i> , or: <i>salîwa</i> [<i>salyîwa</i>]: in Song-Dialect. my beloved: <i>nan leyădko</i> .		

low, humble	<i>asdǐk</i> ("short")
low, not loud	<i>yaǎlunǐko ay ǎngkǎlǐ</i> I speak low. <i>intibtǐfiak</i> , I whisper. [317] <i>yaǎlunǐko ay manǎlan</i> I walk noiselessly, I sneak.
lucky	<i>ǎnǎ/ǎnǎy</i> ; <i>nakǎsat</i> (Iloc.)
lull to sleep	<i>ikǎykyko—inkǎykyko—maikyky—mangikyky.</i>
lunch	<i>tǎtja</i> [<i>tǎtsa</i>]; <i>tǎtǎtjan</i> place or time for lunch
lung	<i>fǎlǎ.</i>

M

macerate	<i>infǎyǎshak</i> (clay for pottery, pounding it with a pestle: <i>ǎl/lǎ</i>)
mad, I am	<i>inlilǐketak—ninlilǐketak</i>
maiden	<i>mamǎgkid</i> ; plur. <i>mamamǎgkid</i>
maize, corn	<i>pǐki</i> [<i>bǐki</i>]; <i>mamǐkiak</i> , I gather maize; <i>ngǎlad</i> corncob
make	<i>kǎpek—kinaǎpko—makǎǎb</i> [<i>makǎǎib</i>] [<i>mangǎǎib</i>] I make, build, manufacture. Person.: <i>kumǎǎibak</i> [<i>kumǎǎibak</i>] — <i>kinmǎǎibak</i> I am going to make

- make** *inkǎibak* [*inkǎébak*]*—ninkǎibak* I am at work, making.
íkǎbak—íngkǎbak I make for somebody; e. g. *íkabak nan laláki is nan fálfeg*: I make a spear for the man [261]
íkaépkó I make with a tool; e. g. *íkaépkó nan kípan is nan kalásay*: I make the shield with the knife [262]
áfong nan mangaébǎnmi [*mangapǎnmi*] *is nan sóklong*: we make the hat in the house [263] See: do, accomplish.
- maker** *kumakǎib* [*kumakǎép*]; *kumakǎib si fánga* a maker of pots, potter
kumakǎéb is ásin a saltmaker.
- male** *laláki*
- man** *laláki*; Plural: *lǎlǎláki*; person: *tǎkké*; image of a man, toy, statue etc.: *tinaktǎkké*. man of prominence, wealth: *gadsǎngyén* [*katjǎngyen*]; man of high rank: *nangáto* (Iloc.)
- manner** *íkad* [*ékad*; *ékad*] (but: *íkad*: care); *nan íkadmi*: our manner, custom, usage, fashion, law.
- manure** *lǎmǎng*; *tǎkki*; *lǎmǎngak—linǎmǎngak—malǎmǎngan—minlǎmǎng* I fertilize Person.: *inlǎmǎngak*
- many** *ǎngsan*; too many: *tsatsǎma 'y ǎngsan*; great many: *angǎngsan*; or: *ayǎka. kad?* how many? *umangǎngkámi*: we are becoming many, multiply; *ayǎka nan mǎngtek ken síya*: many know him.
- mark** *máton* (a sign on a tree, house, the road etc.; target)
- mark, I** *matónak—minatónak—mamátónan. líkáyak—liníkáyak—malikáyan—minlíkay* I mark by cutting, scratching, carving, writing

- mark, I** Synonym: *kalǎyak—kinalǎyak—makalǎyan—mangǎlay*.
(I mark, decorate, "write")
- marriage** *inþǎkö; kabǎfong* (keeping house) ("Trial-marriages" do
not exist!)
- married** man: *finǎlyen*; I am married: *finǎlyenak*; married
woman: *asǎwwa ay fafǎyi*. unmarried man: *fobfǎl/lo*;
unmarried woman: *mamǎgkid* (girl and spinster).
See: husband; wife.
- marriage-
ceremony** *þǎkö; inþǎköak [inþǎkéak]*: I perform the marriage
ceremony. See: wedding.
- marry** *asawwǎek*; Person.: *inasǎwwaak—ninasǎwwaak* I am
marrying, celebrating my marriage
umasǎwwaak I am going to marry, shall soon marry.
umǎfongak I am going to marry, to establish my own
household; Construct: *umǎfongak ken Tǎkay*, I am
going to marry Tǎkay.
paafǎngék—inpaafǎngko—maipaǎfong—mangipaǎfong I
give in marriage, I make marry
iafǎngko—iniafǎngko—maiǎfong—mangiǎfong: I marry.
kabidjuǎek; kabit'lóek I marry for the second, the third
time Person.: *kumabidjuǎak; kumabit'lóak*.
- master** *ǎpo* (Iloc.); *mǎstlo; mistolo* (Sp. maestro); also: school-
master, teacher.
- mat** *kǎnned; ǎföyk; kǎmin* (Iloc.)
- match** *kispǎlo; ikispǎlok* I light a match (Sp. fosforo)
- matter** Idioms: *ngǎg nan úmad? ngǎg nan ínmad?* what hap-
pens, happened? "what is the matter?" Or: *ngǎg nan
inǎngnén nan ongǎnga?* what did the child do? "what is

- matter** the matter with the child?" *ěläy!* it does not matter! nevermind! Synonym: *tăk/ěn*.
ngăg nan ĩnmad is nan mătam? what happened to your eye? "what is the matter with your eye?"
- me** *sak/ěn* [*sak/ěn*]; Dative: *kěn sak/ěn*.
- meagre, lean** *nafġkod; fġkas* lean meat, muscle.
- meal** *măngan*. See: eat, dinner, lunch.
- measure, I** *tjipăek*: with outstretched arms;
sin tjipă: one "tjipă," 5-6 feet
tjangănek: from point of thumb to that of the middle-finger; one span: *sin tjăngan*
těpngek—tinpěngko—mătpeng—mănpeng: I measure with a stick, a string etc. See: handful.
- meat** *ġstja* [*ġstjă*]: any meat; *ġttăg*: only pork and beef;
kăłne (Sp. carne)
a piece, share of meat: *wădɔwad*;
roasted meat: *tsinăwvġš*
I give a share of meat: *iwadwădko*
a piece of meat on boiled rice: *băđang*. See: food, bacon, lean, fat.
ġstjă 'y đsœ; *ġstjă 'y fătug*; *ġstjă ay năang* meat of dog; pork; beef (i. e. buffalo)
- medicine** *běkês* [*pěkis; běgösh* etc.]; *ăkas* (Iloc.) See: cure.
- meet** *ăptek—inafětko—maăfed—mangăfed*.
Person.: *umăfetak—inmăfetak*
ekăptěn: I go to meet; *umăptadak*: I come to meet
umăliak ay umăfed ken... I come to meet.
- meeting place** *inăptan* (also: place where two rivers meet: *inăptan si tjěnum*)

- melody** *ǎyug* (a standard melody, as sung in one town, for a certain song)
- melt** *patjěnumak—inpatjěnumak—maipatjěnuman* I melt metal, "make liquid."
malǎnakak—nalǎnakak melt, become liquid.
anǎtek—inǎnuk—maǎnu—mangǎnu: I dissolve salt, sugar.
- mend** *tagǎbak—tinagǎbak—matagǎban*: I mend by placing a piece upon a hole; See: sew.
- menstruation** *fǎla*; Verb: *mamǎlǎak—namǎlǎak*
- merchant** *inilǎgo*. See: sell.
- message** *sǎdsud*.
- messenger** *fǎa*.
- midday** *těngan si ǎkyu; magǎkyu*;
- middle** *těnga*; in its middle: *is tengǎna; is nan kakawǎna*.
(*těnga*: the point in the center; *kǎwǎ*: the space between; the place around the center).
is nan kakawǎdentja into their midst, in the middle of a crowd
ěnkakawǎǎek I place into the middle (Transit., but prefix *in-*); *inkakawǎǎak* I am in the middle
- midnight** *těngan si lafǎ*
- milk** *sinǎsho* [*sinǎsho; sinǎso*]
- mill** for sugarcane: *falfǎwis* [*falfǎwish*]; *infalfǎwisak* I work the sugar mill; *tsǎwǎyuk*: the long beam of the mill

millet	<i>pitíngan</i> (black); <i>dóyba</i> ; <i>píned</i> (white); <i>sáfæg</i> .
mind	<i>nímnim</i> ; <i>nimnímek</i> : I think.
mine	my own: <i>nan kóak</i> [107-110]
mirror	<i>lúpa</i> ("face," Iloc.); <i>sálmíng</i> (Iloc.)
mistaken	I am mistaken: <i>fakén nan kának</i> ; you are mistaken: <i>fakén nan kánam</i> (not my, not your saying [323]); <i>fakén nan kinwánik</i> : I was mistaken. <i>fakén sa! fakén tjüy!</i> this is a mistake <i>adí úmüy nan kanám</i> : "your saying does not go."
mix	<i>kaslángak</i> ; <i>éngkaslángék</i> ; or: <i>ikaslángko—inkaslángko—maikáslang</i> . cf. [169].
molar tooth	<i>wórwö</i>
mold	<i>piþíček</i> — <i>piníþik</i> — <i>maþíþi</i> — <i>mamíþi</i> : I shape pottery by beating with the <i>þíþi</i>
mole	<i>sítjing</i> ; mole on the skin, like a lentil: <i>fótig</i> .
moment, a	<i>sin akítan</i> ; <i>avavavní kaya!</i> "wait a moment!" <i>sána!</i> "yes, in a moment." (as answer upon an order; Ger. "ja, gleich!")
money	<i>bílak</i> [<i>þílak</i>]. Loan words: <i>síþing</i> : one centavo; <i>sikápad</i> or <i>seis</i> : 10 cents; <i>pisítash</i> [<i>pesétas</i>]: 20 cents; <i>fíntin</i> : 25 cents; <i>salápi</i> : 50 cents; <i>þéso</i> [<i>þéshosh</i>]: dollar.
monkey	<i>káag</i> [<i>káak</i>]

month
moon

} *fúan* [*búan*]

full moon: *fitfitákena*; (See: open the eye)

new moon: *límeng*; *maaámas*: dark, the moon being not visible

waxing:

1. quarter: *fikasána nan fúan*

2. quarters: *mánaæa, malókmud. nan fúan*

3. quarters: *kápnóána nan fúan*

waning:

3. quarters: *matolpákána* [*matolpíkána*]

2. quarters: *kisulfikána*

1. quarter: *kafanigána*

more

adádsa [*adádda*]; *kasín* (again);

tabtábiak I give still more (I add); See: increase.

wodwodá: there is more; *kekéntáko is adadádsa*: we know more.

morning

wáid (daybreak); *fíbíkát*; *marwáid* it is getting morning

nannay ay fibikát: this morning

aswákas si fíbíkát: to-morrow morning

nan fibikát ay nálosh: yesterday morning [413]

ma/ákyu: "about 8 o'clock A. M."

mamíbfíbikátak: I come early in the morning

tomorrow, to-

aswákas [*iswákas*; *aswákash*; *'shwákash*];

marwákas [*maæwákash*]: "it is getting to-morrow," "the following day;" e. g. *ketjěng marwákas ya umdjǎngkāmí 's nan íli...* "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.

mortar

lúson [*lúsong*] (for pounding rice); long mortar, like a trough: *líbkan*.

mosquito

kámaræ

- moss** *fǎkyu* (on stones in the river); *kǎg fǎkyu*: like moss, i. e. green.
- most** *adǎdsa mo amǎn*; *angǎngsan mo amǎn*: more than all.
- mother** *ǎna*; grandmother: *ǎkid ay fafǎyi*; mother and child: *sinǎna*; old woman: *inǎna*.
- mother-in-law** *kadukǎngan ay fafǎyi*
- mount** a horse: *inkafǎyoak—ninkafǎyoak*
- mountain** *fǎlig*; mountain range: *kafǎligan*; *kafǎlifǎligan*; *sinpamǎligan*: a section of a mountain; *togtogǎna* (its top), summit of a mountain; mountain side: *digǎtjan* [*tigǎtjan*]
- mouse** *tjotjǎ* [*tsotsǎ*]
- mouth** *tǎpek*
- move** *kiwǎek—kinǎwuk—makǎwu—mangǎwu*: I move, touch, handle; also: *kǎwek—kinǎwak—makǎwa—mangǎwa*.
atǎnek: I remove; Person.: *inkǎwuak—ninkǎwuak*: I move myself, my hand, body, etc.
kumǎgǎdak [*kumǎgedak*] I move out of the way, make room for one (being afraid of danger)
- much** *ǎngsan*; *angǎngsan*; *tsatsǎma 'y ǎngsan*: too much; *ayǎka*: very much; *mǎl/an*: plenty, much (not attributively); *kǎǎgna mo...* even as much, just as much as...
kǎd? how much? [148]. *adadsǎan* [*adadjǎwan*]: a large quantity; much.
- mud** *pǎtek*

muddy, I make	<i>kifǎek — kinǎfǎk — makǎfǎ — mangǎfǎ.</i> (I make water muddy)
mumble	<i>inagkǎtjǎdak — ninagkǎtjǎdak</i>
murderer	<i>ǎnpǎdǎy; ǎnpǎdǎyak:</i> I murder
muscle	<i>fǎkas [fǎkash].</i> See: fruit.
must, I	<i>ilotlǎtko — inlotlǎtko.</i> (doubtful; means also: I desire very much). Or: <i>ipǎlitko</i> (also doubtful; Ilocano: <i>pǎlǎtek</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maipǎ-</i> . Cf. [187; 188]
mute, I am	<i>mangǎngakak — nangǎngakak</i>
my	[101-106; 107-111]

N

nail	<i>fǎkat</i>
nail, I	<i>ifǎkǎdko — infǎkǎdko — maifǎkad — mangifǎkad</i> (<i>ogpǎtek nan fǎkat</i> I pull the nail out)
nail	<i>kǎko</i> (on hand or foot); <i>kokǎk:</i> I scratch with my nails
naked	<i>nalǎfosh; lafǎshak:</i> I undress; (Iloc.?) <i>ninǎflad:</i> having undressed, from <i>inǎfladak</i>
name	<i>ngǎtjan [ngǎdan]; ngǎyak [ngǎyag]</i>

- name, I *ngátjǎnak—nginātjǎnak—mangatjǎnan.*
nakwǎni: called, named. See: say, *kǎnak*.
- narration *okǒkǔd [ogǒkǔd]*
- narrate *ogokǔtjek—inogǒkǔtko—maogǒkǔd—mangogǒkǔd.*
 Person.: *inogǒkǔdak—ninogǒkǔdak.*
ninǒkǔd: the narrator of tales
- narrow *fanfanǐg* (very small)
- nation *ipukǎw [ipǒkaw; ifǔkao]*: folk; *sinpǎngili*: the inhabitants of one town, district
- navel *bǔsig [pǔsig]* (also the protruding corner of anything angular)
- near *sakǒn, sasakǒn; asasakǒn [ashǎshakǒn]*; *insakǒn sǐya*: it is near; *ngan/ngǎni ad Fǔntok* near Bontoc, almost in Bontoc. [399]
kǒkkǒkǔdna the place near by; a little distance off.
 See: approach; come; almost.
- neck *fǎkang*; back of the neck: *tǎnged*
- necklace *apǒngö* (of beads); *fuyǎya ay saǒng si fǔtug*: necklace made of large pig teeth; *fǎngküy*: of metal.
fangkǐlak—finangkǐlak—mafangkǐlan I put on a necklace;
nafangkǐlan: provided with a necklace.
- need, I *lǔytjek* (like); See: seek: *anǎpek*.
- needle *tjakǎyǔm [katjǎyǔm]* (Iloc.?)
- neglect *tjumǒngawak—tjinmǒngawak*. Cf. forget; rotten.

Negrito	<i>kólud</i> [<i>nakólud</i>] (i. e. curly-haired)
neighbor	<i>sakǝn</i> ; <i>kasakǝnak</i> I am a neighbor; <i>nan sakǝngko</i> my neighbor
neither—nor	<i>adǝ—pǝymǝ</i>
nest	<i>akǝm</i> ; <i>ǝfong si ayǝyam</i> (house of birds)
net	<i>sǝtjug</i> ; I catch fish: <i>sitjǝkek</i> ; <i>kǝyǝg</i> fish-basket, used as net; <i>mangǝyǝkak</i> I use the <i>kǝyǝg</i> ; J. XLIX
never	<i>igǝ</i> [321]; (<i>igǝ</i> : an emphatic negative corresponds often to “never,” “never before,” “not yet.”)
never mind!	<i>ǝlǝi!</i> [<i>ǝlǝy</i>]
new	<i>kakakǝb</i> : newly made, from <i>kǝpek</i> ; <i>kabkafǝla</i> : new-born. <i>kalkalǝka</i> a new, recently made object (Iloc.: <i>lakek</i> , or <i>lagek</i> : I make); <i>kaalǝla</i> newly obtained. Cf. [297]
newspaper	<i>bilyǝtǝko</i> (loanword); <i>sǝlad</i> (any written or printed paper, letter, document etc.)
next	<i>misǝngkob</i> ; <i>misǝngkǝbak</i> I am the next; <i>sumǝngkobak</i> I am going to be the next <i>sǝka nan sumǝngkob</i> : you are the next. on the next day: <i>is kǝsǝn ǝkyu</i> ; <i>is san naǝwakǝsǝna</i> ; next holiday: <i>nan ǝsang ay tǝngǝǝ</i> , or: <i>is kǝsǝn tǝngǝǝ</i> ; the next time: <i>is kǝsǝn</i> .
night	<i>mastjǝm</i> : late evening; <i>lafǝ</i> : about midnight; <i>talǝno</i> : about 2-4 o'clock A. M. last night: <i>idkǝfab</i> ; to-night: <i>mastjǝm si ǝǝnin</i> ; <i>sinlafǝan</i> : one night, the other night.

- night** to-morrow night: *aswǎkas si mastjím*;
malafí: it is getting midnight.
mastjimastjímak; *malafílafíak*: I come late in night.
- nightmare** *límam*
- nine** *síam*; the ninth: *mangasíam*, or: *mǎygasíam*; 19: *sin pǒ'o ya síam*; the 19th: *mangapǒ'o ya síam*. [367]
- ninety** *síam ay pǒ'o*; the 90th: *mangasíam ay pǒ'o*
- nipple** *sǒso*
- no** *adí*; *igǎ*; *mǎ/íd* [*míd*]; *fakén* [319-324]
- no, not any** [322; 323]
- nobody** *ma/íd tákœ* [131]; *ma/íd éläy sínœ*: nobody whosoever; none at all.
- nod, I** *inyǎngédak*—*ninyǎngédak*. (I nod assent)
- noise** *dœmǒngæg* [*tœmǒngæk*]: it makes noise. I make a great noise: *dongékek*—*dinongékkœ* [*dinongégkœ*].
 Person.: *dœmǒngékak*. *madǒngékak*: I am annoyed by noise. I make a slight noise: *éngkalotókodak*—*néngkalokókodak*. *kalíkkong*: a noise; *éngkalíkkong* it makes some noise.
- noon** *téngan si ákyu*; *téngan si magákyu*. See: middle
ninténga nan ákyu: it is noon.
magamagákyuak I come at noon
- nor** *paymǒ* (= or)

north	<i>lǎgod; apǐd lǎgod. nan iLǎgod:</i> the people living north of Bontoc.
nose	<i>ǐlèng;</i> I blow my nose: <i>insǎngetak.</i>
nostril	<i>panǎngetǎn</i>
not	<i>adǐ; igǎ; mǎ/ǐd; fakǎn; tsǎan;</i> [319-327]
no more	<i>adǐ kasǎn,</i> not any longer
nothing	<i>ma/ǐd</i> [322]
not yet	<i>tsǎan pay [tjǎan pay]; igǎ (igǎy)</i> and partic. passive with prefix <i>ka-</i> instead of the prefix <i>ma:</i> <i>igǎ kakǎéb:</i> not yet made.
now	<i>adwǎni; idwǎni;</i> just now: <i>sǎna</i> [313]
nurse, I	<i>tokǒngak (nan ǐnsǎkǐt:</i> the sick)— <i>tinokǒngak—matokǒngan—manǒkong.</i> I nurse a baby: <i>pasosǒek—inpasǒsok—maipasǒso—mangipasǒso.</i>

O

- obey, I periphrastic: *ǎngnek amǎn nan kǎnan nan ǎpok*: I do all that my master says, orders; or: *abfolǎtek*: I believe, I heed (an order).
- observe
 closely *iilǎek—iniǎlak—maiǎla—mangiǎla*
- obtain *alǎek* (take); *padǎnek* (receive); *tsaǎwǎdek*
 See: get, receive.
- offer *itsaotsǎoko* (give)
- often [290 ff.; 310] *ǎngsan ay ǎkyu* (= many days)
- oil *lǎna*: oil of cocoanut (Iloc.)
- old *naǎngan*: grown, adult;
 maengǎngan mo...; *nengnǎngan mo...*: older than...
 amǎma, old man; *inǎna*, old woman; Plural: *am/ǎmma*;
 inǎnna. *tsatsǎma'y amǎma*: very old, too old.
 amǎmaak I am old; *umamǎmǎak* I am growing old;
 nalǎkayak, I am very old. (Iloc.?)
 sin pǎ'o nan taǎwǎnko I am ten years old (ten are my years). *kǎd nan taǎwǎna?* how old is he, she? (The Igórot do however not care to count their age by years.)
 yǎn/a: the older brother or sister
 natsǎkma: worn out, old; said of things: old hat, coat etc.; *natsǎnod* [*natjǎnod*]: old, (rotten)

- omen** *ítju*: omen-bird ("all red; black under the neck")
mangáyæak—nangáyæak: I go to the woods [*káyæan*]
to consult the omen-bird.
ítjæak—inítjæak: I succeed hunting (catching) in accordance with an omen.
láfüy: omen; *minláfüyak* I consult, try to obtain an omen in the forest, at a *fáwü*; J. CXXVII.
- on** *is, si* [377 ff.]
- once** *mamíngsan*
- one** *ísa*; one, single: *ísang* [*ósang*]; *ísǎngak*: I am alone; *sinísaisang* one by one; *isísang*: only one, single
sín: one, with measures: *sin tji pá*: one *tji pá*; see: measure; *sin féngé*: one handful (of rice); *sin pésosh*: one peso.
- onion** *fúyash* (Iloc.); *báwang*: garlic.
- only** *ǎngkay*; *yǎngkay*; *apíd yǎngkay*. Postpositive; e. g. *sak/én yǎngkay*, only I; *ísa yǎngkay* only one.
I do nothing but... or: I only...: *pítkak—pinítkak ay....*, or: *ǎbíidak yǎngkay ay...* (*abádko yǎngkay*); [*ǎpidak*; *ǎbidak*]. See [316].
sumyáak yǎngkay—sinumyáak yǎngkay: I do only....
- open, I** *tegkuáfak* [*tekkuáfak*] — *tinegkuáfak* — *mategkuáfak* — *manékwab*.
lekuáfek — *linekwábko* — *malékwab* — *minlékwab* I open, uncover
luátak: Alab dialect.
fitfíttek—finitfítko—mafítfit—mamítfit: I open, unfold anything rolled up.
tsiádek—tsiniádko—matsíad (nan mátak): I open my eye
fitákek—finitágko—mafíttag (nan mátak): I open my eye wide, I stare.
takǎngék—tinakǎngko—matákkang (nan topékkko): I open my mouth

- opinion** *nĩmnim; nimmĩmko* my opinion; *nan nimmĩmko* "as to my opinion."
- opposite** *is nan tĩmang; I am opposite: insđkangak; see: side*
- or** *paymđ*
- orange** *lĩbfan [lĩfan; lĩban]; tabđngax* a kind of grapefruit
- ordeal** *tjđdnexg*
- order, I** *kđnak* (say); *otjđkek—inotjđgko—ma/đtjok*. I bring an order, I tell.
polđngex — pinolđngko — mapđlong — mamđlong: I command. *filĩnek*: I command (Iloc.)
- orphan** *nangđso*
- other** *těk/ken* (different); *tek/ken ay tđkex* an other man
tekkěnak ay tđkex: I am another person. *mđtken*: altered, changed (to another)
ĩb/a: an other (of the same kind), a companion; *nan ib/đna ay kalđsay*: the other shield (of the same kind).
an other, one more: *đkis*. *nan tapĩn*: the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")
- out** *kumđanak* I go out, away; [376]
fumđlaak I come out; *infđlaak* I am outside
pakađnek I drive out (expel)
ogpđtek I pull out
ogfđshek I tear out
ĩwasđdko I pour, throw out
fađlek I send out (a messenger)

- out *kaǎnek* I take out
 ǐlaém! look out!
 malpǎak I come out of, from [384]
- outrage, crime *kakaǐsu; kakaǐsu nannǎy:* this is outrageous, criminal,
 wicked. *olǎläy:* very bad.
- outside *is tjǐla* (not in the house, "in the yard"); *is ǐlid* out of
 town.
 infǎlaak I am outside; *fumǎlaak* I go, come outside;
 falǎek I take outside.
- outside, the *ǎngǎnǎ* (as eggshell, wrap, outside of a box, pot etc.) its
 outside; *is ǎngǎna:* on the, to the other side
- over *is tǎngtju* [407]
- overthrow *itokǎngko—initokǎngko—maitǎkang—mangitǎkang.*
- owe, I *wǎdǎy otǎngko;* you owe: *wǎdǎy otǎngmo; wǎdǎy nan*
otǎngna ay ǐnim ay pǎsosh ken sak/ǎn he owes me six
 pesos. *ǎtang:* debt. (Iloc.?)
- owl *kǎǎp; koǎkan*
- own, I *inkǎak—ninkǎak.* [62]
- owner *minkǎa; ninkǎa*

P

- pack** *fugshǒngék — finugshǒngko — mafǔgshong — mamǔgshong*
I pack in a bundle. See: wrap, tie
- pad** *kǐkan* (a ring of grass placed on the head when carrying a burden)
- pail** *kǎkuan*
- pain** *bédèg* [*pǒdög*]; *inpǎdeg* [*inpötög*] it causes pain, it hurts.
- pair** *sintsǐdüa*
- palm of hand** *tǎlad* (particularly a line in the palm; see: hand); *ǎdpa*.
- pant, I** *insǐukak* [*insǐyukak*]—*ninsǐukak*; *inissǐysuyak*.
- paper** *sǐlad* (letter); *papel* (Sp.)
- pardon** *pakaǎwǎnek*.
- parents** *pangǎfong*; *tja ǐna ken ǎma* [39]; *si ǐna ya si ǎma*
- part** *ǎmas*; part, share in work (allotment): *tǒngo*;
portion: *tjǐwa*; *nan tapǐn*: a part, some, several.
- part, we** See: leave

- pass, I *la/óshak—linaóshak—nalaóshan—minláosh.*
 Person.: *lumaóshak—linmaóshak.*
intedéčak nan isa 'y ákyu ad Manila: I pass a day at M.
- past *nálosh [nálaosh]; naféash.* past years: *nan taewin ay nálosh (ay inmüy)*
- paste *ipakpádko—inpakpádko—maipádkpag—mangipádkpag.*
- pasture *búntsag [péntjag]* (grassland, uncultivated ground)
- path *djálan.* See: street.
- pay, I *fayátjak [bayádkak]—finayátjak—mafayátjan—mamáyad*
 Constr. *fayátjak nan láláláki is nan bílak:* I pay money to the men.
lagfóak—linagfóak—malagfóan—minlágfo I pay wages;
 Person.: *inlagfóag—ninlagfóak.* (*sildák:* I pay many workmen; Iloc.) See: reward.
- peace *pitjén [petjén]; inpitjénkami* we have peace, live in peace (Iloc.?)
kapéntáko nan pitjén we are making peace;
makibfayáak I make peace with. Person.: *infáyáak.*
 Possess.: *fayáak—finayáko—mafáyá—mamáyá:* I appease, reconcile.
- peel *ógis* (peel of oranges, bananas, cornhusk etc.)
- peel, I *kiláyak—kinflayak—makiláyan—mangflay* (peel camote etc.)
 Person.: *inkílayak—ninkílayak; ogsak* I peel the skin of fruit (oranges etc.)
- peep through *inkikíngawak—ninkikíngawak*
- penis *óti;* glans penis: *kílli;* praeputium: *góyup.*

- people** *ipěkae* [*ipukăe*; *ipôkae*; *ifűkəo*]; (as nation, tribe)
tăkə (persons; men); *katăkətăkə*: a crowd.
- perforate** *lushkăewek*—*linushkăeko*—*malűshkae*—*minlűshkae*
(pierce); *lekăewak*: I make holes; *nalekalekăewan*: with
many holes;
telkek: I pierce the earlobe (with the “*tělek*,” awl) (bore)
- perhaps** *ngət*; *ngin* (in questions only) [306]. With Future Pre-
fix: *ădngət*; *ădngin* (in questions only); [Alab: *môlang*]
- perish** *malűfukak*—*nalűfukak*. See: destroy.
- permit** *iyűyak* [*yűyak*] (let)
- person** *tăkə* [*tăku*]; “*nan katăkôn tōshă*: the personality of
that one.”
- perspire** *malűngetak*—*nalűngetak*; perspiration: *lűngət*.
- pestle** *ăl/ô* [*ăl/ô*]; small pestle, rice masher: *făgkong* [*făkong*]
- photograph** *litalăto* (Sp. retrato)
- physician** *medsŕgo* (Sp.); conjuror of sickness: *insűbok*; See: blow
- pick up** *pitjűdek*—*pinitjűdko*—*mapűtjid*—*maműtjid* (pick up an object
from the ground)
fəulăshek — *finəulăshko* — *mafűlash* — *maműlash* I pick,
gather fruit
- picture** *litalăto* [*talăto*] (Sp. retrato). See: image.
- piece** *ămas* (part); *bűski*: a piece broken off; *akűt ay...* (a
little); *wădwad*: a piece, share of meat.

- piece *potlõngna*: a piece cut or broken off ("from it");
tolpíkak I break off a piece. See: break
- pierce *lushkáwewek* (perforate); pierce the earlobe: *télkek* (bore)
- pig *fátug*; *ámæg*: young pig. See: hog, ceremonies.
- pigpen *kafutákan*; pigstay: *kõngõan*
- pigeon *kolupáti*; *pasáka* (loanwords)
- pillow *oléan* (headrest); *péngan* (Iloc.)
- pin *kadsáyum* [*kadsáyum*; *kadsayím*; *tsakáyum*] (Iloc.)
- pinch *kitíngck*—*kinitíngko*—*makítting*—*mangítting*.
- pine *káyew* [*káöw*]; *fátang*: pinetree; *sáeng* pitch pine;
fælífug pine cone.
- pipe *fobánga*. of clay: *fobánga ay bída* (*ay pítek*)
M. Sch. p. 22 and tab. XVIII. J. CV-CX.
tinaktákew ay fobánga: brass pipe with the image of a sit-
ting man on the bowl
tinambóyong, or: *pinopóyong*, or: *pinóyong*: brasspipe,
with smooth bowl
songyópan: pipestem; *sóklid si fobánga*: pipe cleaner
agákay: chain of the pipe cleaner.
sæládak: I fill a pipe; *tódnagak*: I light a pipe
tsubláck; *manubláak*: I smoke
- pitch *níkíd*
- pitcher See: jar; pot.

- pitfall** for wild hogs: *f̄t̄tu* ("very large"); *iltib*.
- pitted face** (from smallpox) *kalāka*
- pity, I** *sigāngak* [*sikāngak*; *sögāngak*]—*sinigāngak*—*masigāngan*—*manīgang*. Person.: *insisigāngak*—*ninsisigāngak*. *isigāngko*—*inisiḡāngko*—*maisīgang*—*mangisīgang*; *kasisigāngka!* you poor, pitiable man!
- place** *kāw̄wad*; Place is expressed regularly by suffix *-an*: *taktākēan*: place where people live; *malpēian*: place from which one comes etc.; *kakāēpan*: place for making something; *intcdēcan*: place where an object is kept.
I place: see: put.
- plain, level** *tjādā*
- plait** kinds of plaiting: (made of rattan): *finākwa*; *kināsil*; *kinīsid*; *tinōkno*; *tinoklālo*.
- plane** i. e. I make smooth a board with an adze: *shāfādak* [*sabādak*]—*sinafādak*—*mashafādan*—*manāfad*.
shumashāfad: "carpenter;" *tsushtsūshek* I make smooth, rub smooth, (smooth).
- plank** *lūshab* [*lūshab*]
- plant** *īshck* [*īssek*] = seed; *ngāg ay īshck nannāy?* what kind of a plant is this?
- plant, I** *itonītko*—*intonītko*—*maitōnid*—*mangitōnid* (rice: *patjōg*).
Person.: *intōnidak*. *insāmaak*: I transplant.
itanīmko—*intanīmko*—*maitānim*—*mangitānim* (I plant sweet potatoes, camote: *tōki*, or seedling of camote: *āngö*)
isēgko—*insēgko*—*maīseg*—*mangīseg* I sow seed.
Person.: *inīsegkak*.

- plate** *kíog* [*kíag*; *kíyag*], made of braided bamboo; see: dish.
- play** *inlípajak*; *inlilíwídak*. See games and [66];
infutfútkămí: we play with a toy pig (of clay).
insúkalak: I play cards; *inababfǎngak*: I make fun, play.
- please** *paleyátjek* ("I cause to like"). *ipěngko ay paleyátjén tjakayú*: I try to please you; *léytjek sa*: I like this; this pleases me. (*pangǎásim ta iyálim nan apúy*: please, bring the fire. Or: *sumigǎngka!* please! See: pity.)
- plenty** *angǎngsan*; *mǎl/ǎn* [415]; *mǎl/an nan tjótjon*: the locusts are plenty, copious. (*mal/an* used predicatively only!).
- pluck** *tsudtsúđak* I pluck feathers, hair.
- pluck off** *anítek*, I reap rice (harvest); *kafótek* I pluck, tear out root and all (weed).
- pocket, bag** *tjókaw* [*tséigao*]; *fólsha* [*fólsha*] (Sp. bolsa) pocket in trousers, purse.
- pod** *sinlíi* [*sinlíwi*]: one pod; *toló'y líi*: three pods.
- point** *ódsó*: pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ótók*.
- point, I** *ídjuk* [*ídsok*] (show); *ídjum nan ongǎnga!* point at the child!
- poison** *kiwátay* [*kyurwátay*; *kíwátsay*] poison as drug or of venomous snakes
- poison, I** *kiwátayak* [*kyurwátseyak*]—*kinirwátayak*—*makiwatáyan*—*mangikiwátay*.

- pole** *fatãwɨl* (for carrying). See: post.
- polish** *pakolyayãwɨk*—*inpakolyayãwɨko*—*mapakolyãwɨyay*.
it is polished, it shines: *ɛnkolyãwɨyay*.
pasilɛk—*inpasɨlik* [*pinasɨlik!*]—*maipasɨli* I make light
reflect from a polished surface, ax, mirror etc.
- pond** *tãblak*
- poor** *pãsi*; [*pusɨ*]; *pãsiak*: I am poor; *pumãsiak*: I become
poor; *papusɨk*: I make poor.
- pork** *istjã ay fãtug*; *ttag*. See: hog, pig, meat, bacon, fat.
- post** *bõshã*: post with a head carved of wood, erected in the
“*ãto*,” an “anito-post,” at which the basket “*sakõlong*” with
a head gained in a feud is suspended during a ceremony.
tõkod (vertical); *fatãnglad* (horizontal); *tõklod* (inclined)
posts of a house. See: beam, pole.
- pot** *fãnga*. *mamãngaak* I go to get pots. See: jar.
saktjũan: large clay pot, for water; *manaktjũak* I carry
a *saktjũan*; “I get water.”
bã yok [*pã yok*] very large pot or kettle, for boiling rice.
dũgab: a pitcher with a handle.
ũgan a small clay pot (about four inches high)
sagũban: the rim; *ãwak*: the “belly;” *kolãngad*: the
bottom; *pangignãnan*: the handle.
- potatoes** *patãtas* (Sp.)
- potter** *fumafãnga*; *kumakãeb* [*kumakãib*] *si fãnga* (maker of pots)
- pound** *lĩbla* (Sp. libra); one pound: *sin lĩbla*.

- pound, I** *fayúck—fináyuk—mafáyú—mamáyú*: I pound rice, *páküy*, to *móting*, ricemeal. Person.: *infáyúak—ninfáyúak*.
(pestle: *áll/ó*)
inpáǵpagak: I pound rice at a ceremony, at a wedding.
totóck: I pound bark of trees to gain fiber.
infayáshak is nan bída: I pound the clay to prepare it for making pottery. J. LXXXIX, a.
See: beat, strike, hammer.
- pour** *atónék* (remove): I pour from one pot into another.
íwasídko [*öuwasídko*]: I pour away (throw away), as useless. See: put.
- pray, I** *kapiáck — kinápiak — makapíá — mangápiá*; *kapiáck si Lumáwig*: I pray to Lumawig.
mangapiáak—nangapiáak I pray, say prayers.
Or: *inkapiáak—ninkapiáak*.
- prayer** *kápiá*
- prefer** *leyléytjek* (like better); *leyléytjek nannáy mo nantjáy*: I prefer this to that. Or: *léytjek tsatsáma nannáy mo nantjáy*.
- pregnant** *malídon*
- prepare** *íkadak*: I care; see: care.
imangmǎngko—inmangmǎngko—maimǎngmang—mangimǎngmang I prepare a sacrifice
isasakának—insasakának—maisasakána—mangisasakána
I prepare, get ready.
- present, I am** *wódáak; wódáyak*. [362]
- present, gift** *síkang; isigǎngko*: I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.

- president** "mayor," headman in a town: *plesiděnte; fiǎdjæl*;
I make president: *fodōsak is fiǎdjæl*; used in Plural
only: *fodōsanmi—finodōsanmi—mabfodōsan*.
(Ilocano?) *fiǎdjæl*: from Sp. gobernador. [*gofenadjól*]
- press** *ipítck—inipítcko—maípid—mangípid* I squeeze the body.
těmmek—tinměgko—mǎtmö [mǎtmöy]—mǎnmö
[*mǎnmöy*] I press in the closed hand.
itagmítcko—intagmítcko—maitǎgmid—manitǎgmid: I press
down, stuff; *sidsítjek—sinidsítcko—masídsit—manídsit*:
I pack together, press together, press into a mass.
- prevent** *ípaɛɛwak* (forbid)
- price** *lǎgo* (from the purchaser's view). *pǎtck* (price made by
the seller). *kǎd nan lǎgōna?* what is its price? how
much does it cost? *nan lǎgon nan patatjím*: the price of
the iron.
- priest** *pumapǎt/tay*. (Sp. padre = *pǎtjě*).
- prisoner** *nafǎlɛd* (from: *falótjek*, I bind, fetter, take prisoner).
See: jail.
- privy** *katatayǎn; ka/ísfóan*.
- probably** *ann/ǒ* [420]; *aɛǎy* [415-]; *aɛǎy si yǎn/am*: probably
your brother; *nget; ngin*: [306; 342]; *mǒlang* (Alab
dialect etc.)
- prohibit** *ípaɛɛwak* (forbid); *adíck* I deny; *malásinak* I am pro-
hibited, prevented, kept away.
- promise** *kǎnak* (say)
- property** *kǒa* [107]

- prostitute** *pōta* (Iloc.). (Introduced by the Spanish soldiery.)
- protect** *īkad*, care; *īkadak ken sīya*, I protect (care for) him; *isālakak*; *tokōngak*; See: nurse, help.
- provide** *īkadak*; *nongnōngək* (care)
- pull** *kuyūtjek* — *kinuyūtko* — *makūyud* — *mangūyud*. I draw (horses: a wagon);
pabfalāek: I cause to go out, I pull out (one from a house)
ogpātek—*inogpātko*—*maōgpad*—*mangōgpad*: I pull off, out;
oktōek—*inōktok*—*maōkto*—*mangōkto*: I pull off.
kafōtek—*kinafōtko*—*makāfod* I pull out hair (beard)
See: pluck.
- pulse** *inleklēkwap nan wād*: the vein throbs.
- punish** *fayēkek* [*fayīkek*] (whip)
- pupil (eye)** *kalinmatāku* [*kalimmatāku*]
- purchase, I** *lagōak* (buy); the purchase: *laglāgo*
- pursue** *apayāwək* [*apayāwək*]—*inapayāwko*—*maapāyaw*—*mangapāyaw* (follow)
adikōek—*inadīkok*—*maadīko* [*maadīgko*]: I pursue the enemy. See: drive; follow.
- pus** *tjēnəm*
- push** *itolūdko*—*intolūdko*—*maitōlud*—*mangitōlud*
īdugūshko [*ītsokōshko*]—*indugūshko*—*maidūgush*
itognōgko—*intognōgko*—*maitōgnog* I push against, cause to bump against
ilutāgko—*inlutāgko*—*mailūttag* I push into the mud

- put** *ipuiko—inpuiko—maipui—mangipui*
isaadko: I put down (lay); *atonek*: I put elsewhere (remove)
patjavek [*patsa/ock*]: I put under, beneath;
ishugetto: I put on (into) fire; *isonok*: I put fuel into fire;
sinotek—sininotko—masinod: I put inside (a box, a vessel
 etc.); *pangudjidjek* I put behind; *ekangek* I put apart,
 separate; *payek*; *ipayek—pinayak—mapayan*: (or use
 forms of *ipuiko*): I put, pour into.
 put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuiko*.
 Or form verbs: *i* + name of garment + possess. endings

Q

- quarrel, I** *inasisifadak—ninasifadak* (from *sibfatek*, answer; “to
 answer much to one another”)
onongek—inonongko—maonong—mangonong: I annoy,
 scold, cause trouble
inonongak—ninonongak: I cause trouble by quarreling
- quickly** [296; 302; 311; 315]; *mashangayenak*: I do quickly,
 busily, suddenly [L. 46]
kamuek ay umuy: I go quickly: [317]. Or: *inkamuak*
ay....; more quickly: *inkakamuak*.
- quiet** *koneg* [*kineg*]; *kumikonegak—kiinikonegak*: I keep
 quiet; *pakonegek*: I make quiet, I order to keep quiet
ikokonegko—inkokonegko—maikokoneg I keep silent
 about; “ich verschweige;”
koneg! silence! keep quiet!
- quiver** *engkaitjenak—nengkaitjenak* I flinch; throb; “zucken”

R

- rain *ětjan* [*ótjan*; *údan*]; the rain is over: *ma/íköu nan ótjan*
- rains, it *inětjan* [*inótjan*]*—ninětjan*; *adinětjan*: it will rain;
(also: *ya inětjan*, Preter. *ya ninětjan*) See: stop.
intsikísh: it rains very hard; it rains in torrents.
- rainbow *fəngákan*; (Alab: *bulalákaŋ*).
- rainhat man's: *sěgfi*. See *Tjumígyay* with his rainhat: J. LXXX.
- rainprotector woman's: *tógüy* [*tógwi*]
- rainy season *kasíp* [*kisíp*]
- raise *egwátek* (lift); *takáŋgek*; raise, lift a fishtrap: *fengáek*.
patongtjúek: I raise high up.
tsuksukának: I raise animals, especially pigs. See: feed
- rap *kogkókek—kinogkógko—makógkok—mangógkok*: I rap,
knock upon.
- rat *ótot*; (but: *otót*: breaking wind)
- rattan *wác*; *fanáŋga* (red); *gómig* (yellow); (calamus; rotang,
Sp. bejuco)

- rattle *inkitkítʔgak—ninkitkítʔgak*
- raw raw meat: *igá kaóto*: “not cooked;” *tsáan naóto*: “not yet cooked”
- reach *kaʔwítjck—kinaʔwítko—makáʔwíwid—mangáʔwíwid*: I can reach (by stretching)
layáʔwíck—linayáʔwíko—maláyáʔ: I reach a place by running. Person.: *lumáyáʔwak—linumáyáʔwak*: I flee, run away. See: arrive.
linéʔck—lininéʔbko—malínéʔb—minlínéʔb I reach (said of water, rising and reaching places)
 Person.: *lumínéʔbak—linumínéʔbak*
- read *fasáck—finásak—mafása—mamása*. Person.: *infásáak* [*infásák*] (loanword)
- ready *naámko* (accomplish: *amkóck*); *naféʔash* (finish: *féʔshck*).
ayéed man! get ready! [*ayed!*]
imangmángko; isasakának I make ready (prepare);
kikáʔdak: I make ready (a meal, work etc.)
- real *tit/íwa* (true)
- reap *aníck*; see: harvest; beans; rice; pick.
- rear *udjídji; pangudjidjick* I drive to the rear;
mangududjidjiak I go to the rear, back.
- reason *léngag*; sound reason, good sense; life; soul.
 See: advantage.
- receive *aláck* (take); *tsaʔwáʔdck—tsinaʔwáʔdko—matsáʔwáʔd—manáʔwáʔd*

- receive** *padánek* [*patjángék*]—*inpadangko*—*maipadang*—*mangipadang*: I receive as my guest; also: I receive a letter, a present etc., I take by the hand
- recognize** *kěkkek* (know); Tucucan: *koťókek*
- red** *inkflad*; I dye red: *pakiládek*—*inpakiládko*—*mapakflad*.; *kumálang* getting red hot.
- reed** *tánwáb* (any hollow stalks)
- refuse** *adíck* (deny)
- rejoice** *inlaléyadak* (glad)
- relate** *ogokúdjek*; Person.: *inogókudak*—*ninogókudak*
- relatives** *pangáfong* (in the same house); *sinpángápó* of the same ancestors.
- release** *ipögának*—*inpögának*—*maipögánan* (let loose an animal caught)
- rely** *abfolútek* (believe)
- remain** *intedéek*—*nintedéek* [*intötóök*]
súmidak: I am left, I remain behind and wait
- remember** *sesémkek*—*sesinmékko*—*másmek*—*mánmek*.
Person.: *insésémekak*—*ninsésémekak*
imátonak — *inmátonak* — *maimatónan* — *mangimáton*: I remember by a mark, I recognize by a sign. See: mark.
- remedy** *bókes* (medicine); *ákkash* (Iloc.)
- remind** *pasesémkek* — *inpashmékko* — *mapáshmek* [*maipáshmek*].
Constr.: *is* governs the object called to mind.

- remnant** *makáyd*: what is left. See: leave.
- remove** *atónék—indátongko—maáton—mangáton*: put to an other place.
káánek (take away);
kalkálek—kinalkáiko—makáikal I remove objects, so as to find beneath them the thing which I seek.
- repair** *kasík kapén* I make again [312]; *kaŵísck* (I make good).
ikaténgko: I repair, put together the pieces. See: mend
- repeat** *kasík kánan* I say again [312] Or: *kának ákís*;
kasínak: I do again
- resemble** *kashónak*; *kaágak* (like)
- rest** *umiléngak—inmiléngak. pailéngck—inpailéngko—*
maipáileng—mangipáileng: I make rest, I order to rest.
sumasákkɛbak—sinmasákkɛbak: I sit down to rest.
- return** *tɛmóliak—tinmóliak.*
sumákongak—sinmákongak: I go back.
pasálek—inpasáak—maipasáa—mangipasáa: I order to return home
Construct.: *tɛmóliak is nan íli*: I return into the town;
but: *kumáanak is nan íli*: I return from the town.
See: go; go home
- return** *itólik—intólik—maitóli—mangitóli*: I give back, return
isákongko—insákongko—maisákong: I give back.
- revenge** *falísak*. See: avenge.
- reward, I** *tangtjának—tinangtjának—matangtjánan—manángtjan*
- reward** *tángtjan* [*tángtsan*] wages, pay.

- rib** *tādlang*
- rice** *pālay*: unthreshed rice; ears and stalks (which is also the “currency” in trade among the Igorot; see: “handful.”)
pākūy: rice threshed; *ītā*: a kernel, grain of rice
fīnāyē [*fīnāyē*]: shelled or pounded grains;
tāib, or: *kīki*: shells of the grain; *ōpek* chaff
mōting: pounded rice; ricemeal
mākan: “eatible” (Root: *kan*), boiled rice;
inīlis: roasted rice.
patjēk: seedling, young shoot [*patsōg*]
tjākāmi: ricestalk; *lūi*; *sinlūi* ear, head;
fōok (“hair”) beard *fōōkan*: bearded rice
 Varieties: *tsayākit* [*tjayākit*]; *kumīki*; *tīpa*; *kāsang*;
tūpēng; *pūyāpūy*.
 See: field; harvest; granary; plant; irrigate; food; pound; seasons.
- “rice-bird”** *tīlin*. (*kālib*: an implement like a broom, used to strike and catch the *tīlin*). See: scarecrow
- rich** *gadsāngyen* [*katjāngyēn*]; *ingadsāngyenak*: I am rich;
gumadsāngyenak: I am getting rich;
pagadsāngyenek: I make rich.
- ride** *inkafāyoak—ninkafāyoak*. *kafāyo* (Sp.): horse;
insākayak—ninsākayak (Iloc.) I ride horseback, or in a vehicle, I drive.
- ridiculous** *kaāngo*. *otyōgak* I ridicule.
- right, correct** *sīa*; *sīa sa!* *kāwīs sa!* (good); *sīa tjī!* *sīa man pay!* this is right, correct; “all right!” (Or: *tīt/īwa sa*: this is true)
aykē sīa sa ay? is this right? am I right?
sīa ma adjī sa! [pronounce: *sīamaadjīsa!*] this is the right thing, the right kind; “this is all right” (pointing to an object that a person handed to another).
- right side** *āwan* [*āwan*; *āwan*] to the right: *is āwanīn*

- rock** *báto* [*fáto*; *bātō*; *fatō*]; rock in a mountain side, *ts̄pash*;
rocky place: *kótong*.
- roll** *alínck—inalínko—maálin—mangálin*: I roll horizontally,
on the level ground (a stone, a log, a ball etc.)
kōōshck—kinoōshko—makōosh: I roll down, on an inclined
plane from a hill. Intransitive: *makōoshak—nakōoshak*:
“I fell and rolled down.”
tjap̄íkek—tjinap̄ígko—matj̄ápiik—manápiig: I roll out, flat.
lonlōnek—linonlōngko—malōnlon—minlōnlon I roll up
(tobacco leaves, blankets, paper)
- roof** *átep*; *tabfōngan*: top of the roof, ridge.
angl̄ib: “roof” or cover of the sleeping-chamber *angan*;
see: house.
aæw̄ítjan: place beneath the overhanging part of the
roof, outside the house.
- room** See: house; *āngan*: sleeping-chamber. *kwá̄lto*; (Sp. cuarto,
a room in our houses). “Room” or loft on posts (“second
story”) in a house of the Igórot: *fālig*; *isf̄ōy* [*is f̄āōy*]
room or place for something, space where a thing is kept:
ind̄ōyan [*inted̄ēan*, place for staying];
ma/íd ind̄ōyan nan āgub: there is no room for the trunk,
box.
- rooster** *kaæw̄ítan*
- root** *lamōt*
- rope** *kāgod*; I tie with a rope: *kagōdck—kinagōdko—*
makāgod—mangāgod. See: vine (used instead of ropes).
- rosin** *l̄ífo*

- rot *matsónodak*; I let rot: *tsonódek—tsinonódko—matsónod manónod*.
nafǎngösh ay mákan: rotten, spoiled food or rice.
- rough *nakakǎlad* (rough surface) [*nakak/ǎlad*]; *insǎpéd*: unpolished.
- round, I make *lǐmmódek—linǐmmok—malǐmmo*. circular: *malǐsliskeng*; spherical, round: *nalǐmmo; nalǐmmlǐmmo*;
forǎck—finóvwak—mafówa—mamówa: I make a round stick, spearshaft etc.
- rouse *fangónck* (wake); *pakǎǎnek*: I rouse and drive out (drive)
pashǒngtck: I rouse to anger (angry)
- rub *kǐbkifak—kinǐbkifak—makǐbkifan—mangǐbkib*.
ikǎtjak (Iloc.)
ikibkǐbko: I rub with an other thing
ilǎtjck—inilǎdko—maǐlud (*nan azwǎkko*): I rub my body, arm etc.
apǎshck—inápashko—maǎpash: I rub iron: I rub wood; with a rough leaf, called *ǎpash*
- rule, I *inápoak—ninǎpoak*: I am “*ǎpo*,” master, lord, employer, commander.
- rump *ǎfid*; *kolǎngad* or: *fulǎngag*, thigh, podex.
(*kolǎngad*: also the bottom of a pot, jar etc.)
- run *taktǎkek—tinaktǎgko—mǎtǎktag—manǎktag*: I cross, pass running; *taktǎkck nan wǎnga*: I run through the river.
intǎktakak [*intǎgtagak*]*—nintǎktakak*: I run.
lumǎyavak—linmǎyavak: I run away, flee;
palayǎvck: I let run away, out;
intǎgtakak is tjǎla: I run out (to the court, out of the house)
tǎmóliak ay intǎgtak: I run back (I return running)
lǎmǎfas: it runs over (water etc.)

run	<i>lumfǎtak ay intǎgtak</i> : I run through (I pass through running) <i>adikóck</i> ; <i>apayǎwék</i> (pursue); <i>umapǎyǎwák</i> : I run after one
rust	<i>lǎdi</i>
rusty	<i>naladǎn</i>

S

sacrifice, I	<i>inmǎngmangak</i> ; <i>mangǎpuyak</i> ; <i>insǎngfǎwak</i> ; in the sacred grove: <i>mamǎt/tayak</i> . See: ceremonies.
sad	<i>in/ngongóyǎsak</i> [<i>in/ngongóyushak</i>]— <i>nin/ngongóyusak</i> : I am sad <i>pangoyǎsek</i> [<i>pangoyǎshek</i>]: I make sad (afflict) sad: <i>in/ngóyush</i> ; <i>nafǎkash</i> : heartbroken <i>sumasǎngak</i> — <i>sinmasǎngak</i> ; Causat.: <i>pasasǎngak</i> : I make sad, afflict <i>insisigǎngak</i> — <i>ninsisigǎngak</i> : I am sad, sympathize, pity <i>inaǎmǎdak</i> — <i>ninaǎmǎdak</i> : I am sad, gloomy.
saddle	<i>montǎla</i> (Sp.)
sale, for	<i>mailǎgo</i> [<i>milǎgo</i>]
saliva	<i>tǎbfa</i>
salt	<i>ǎsǎn</i> ; <i>sǎmut</i> ("old word;" in Lias); saltcake (for trade, made in Mainit): <i>nileksa</i> ; saltbasket: <i>fanǎtan</i> saltmaker: <i>umaǎsǎn</i> [<i>umǎǎssǎn</i>]

- salt, I *iasĩnko; ǎsinak*. Person: *inǎsĩnǎk—ninǎsĩnǎk*
- same, the *nan kǎǎgna* (like); *sĩya tsǎdlo*: the very same thing.
- sand *ǎifud [ǎbud]*
- satiated *nǎbshug*. I satiate: *fushǎkek—finshǎgko—mǎbshug; migsǎnak*: I have eaten my fill.
- save *tobǎkek—tinobǎgko—matǎbog—manǎbog*: I spare, economize. Or: *ĩgtok*: I keep.
- saw *lakǎtji* (Iloc.);
- saw, I *lakatjǎk—linakǎtjik—malakǎtji—minlakǎtji* (Iloc.)
- say *kǎnak—kinwǎnik—makwǎni [makuǎni]—mangwǎni [manguǎni]*: I say, tell, name, order, demand, ask for, promise, beg etc.
kǎnǎ (*kanǎtja*, plur.) “it is said;” “people say;” “there is a saying.” (a loanword, found in several dialects)
- scale of fish *sĩpsip* (bark)
- scar I cause a scar: *kiplǎkak—kiniplǎkak—makiplǎkan—mangĩplag*; a scar: *kĩplak*.
a scar from a boil: *nǎyǎman*
- scare, I *paǎgiǎdck—inpaǎgiǎdko—mapaǎgiǎd [maipaǎgiǎd]—mangipaǎgiǎd*: I cause to fear.
patayǎwɛk—inpatayǎwɛko—maipatǎyaɛ: I scare birds, “make fly;” *pakaǎnek*: drive away; *tjokǎnek*: I scare birds by drumming on a piece of bamboo: *tjǎkang*, the sticks being moved by the current of the river.

- scarecrow** *kǎlaw*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *pǎtjek*.
fakěd: a bambootube, struck now and then by wood moved by the river; *tsókang*: a scarecrow, sticks beating bamboo, moved by the river.
- school** *iskuěla* (Sp. escuela); schoolhouse: *kaěskuělǎan*
- scissors** *kǎndib* (Iloc.)
- scold** *iyǎngyǎngak*; *inpayǎngyangak*.
- scrape** *ka/ósak—kina/ósak—maka/ósan*: I scrape smooth
kokóshék—kinokóshko—makókosh: I scrape off
kitkítjak: I scrape off the skin of potatoes etc.
- scratch** *kokóak—kinokóak—makokóan—mangóko*: I scratch with the nails
kabfútak — kinabfútak — makabfútan — mangǎbfud: I scratch (said of a dog or cat etc.)
- screw** *télek*; (Iloc.: *kolókol*)
- sea** *póshong* [*pósong*]; *póshong* means also a part of the river without current, a stagnant part.
tǎyak; *katǎyak*: sea; (Loanword)
- search** *anǎpek—inanǎpko—maǎnap* [*mǎǎnab*]
 [*mangǎnab*]
- seasons** *innǎnna*: begins middle of February; “*is nan innǎnna maféashtja ay insǎma*.” in the “*innanna*” they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.
insǎmaak I work in the field, transplanting;

seasons

lātab: begins in the first days of May; “*is nan lātab ilabōtja ay ināni*.” in the *lātab* they begin reaping rice
tsōok: begins about June 1st; “*is nan tsōok kināwwan si āni*.” in the *tsōok* (is) the middle of harvesting. [*tjōok*]
līpash: begins about July 1st; “*is nan līpash māngkay nan āni*.” in the *līpash* “there is no more” harvesting.
falīling: begins middle of July; “*is nan falīling, paymō talīling, itanīmtsa nan āngöy*.” in the *falīling* or *talīling* they set the camote-vines in the ground.
sākammā: begins about September 4th.; “*is nan sākammā sakammātja ‘sh nan pāy/yō*.” in the *sākammā* they “clear and weed” the ricefields (and turn the soil).
patsōk [*padjōk*]: begins middle of November; “*is nan patsōk patsōktja, ya tēmōfo nan patsōk. ipōn nan fafafaīyi nan patsōk is nan sāmāmā. kaykāyētja nan lūta is nan kāykay*.” in the *patsok* they “plant seedlings” and the seedlings grow. The women put (*ipōn*, for: *ipuñ*; with genitive -*n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called “*kaykay*.”
 The periods from *innāna* to *falīling* have the collective name *tjākōn*; the periods from *falīling* to *innāna* are the season *kasīp* [*kisīp*].

seat

tuktjēan

second

mamidūa [*mamiddjūa*]; *maygadūa*. *mēsned* (Iloc.)

secretly

“*is adī kāktek*.” “for no knowledge,” lest anyone know;
ishūdko: I conceal, keep secret.

section

āmas.

section “ato”

section of a town, a “ward:” *āto*; originally the name of the group of “public buildings:” *fāwi* and *pabafēngan*, but extended later to signify the section of the town.

See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.

pangāto: the people belonging to the same *ato*;

sinpāngatō: all men of an *ato* taken as a whole.

- see** *iláek—inílak—máíla—mangíla.*
iláek [íílak]: I observe, look carefully, spy, watch.
umílaak—inmílaak: I look out for; I see to find. See: peep
- seed** *íshek [íssek];* seed of orange, lemon: *fúá.* red seed, used as ornament: *fatáka;* white seed: *atláküy;* semen virile: *kisíd;* seed beds: *kapatságan*
- seedling** *padjéek [patsók, patjuk].* See: transplant; seasons
- seize** *aláek* (take); *ogpátek* (pull out); *kolátjek* (Tucucan): I take forcibly; *ipákotho* (hold fast)
- select** *piltek* (choose)
- self** *tsádlo [II3];* used most frequently as intensive: “the very.” *sak/én tsádlo:* myself
- sell** *ilágok—inlágok—mailágo—mangilágo.*
 Person.: *umilagóak; inilagóak*
- send** *ípaawítko [ípaowítko]—inpaawítko—maípaawid—mangípaawid:* I send an object, a thing.
fáálek—fináak [finálak]—mafáa [mafála]—mamáa [mamála]: I send a person, servant, messenger etc.
 also: I keep as servant.
pabfaláek: I cause to go out, send out.
paltek—inpálik—maipáli—mangipáli: I send back, order to return.
pataóltek ay fáálèn: I send back; *paiyáik:* I send out to take food, cloth to somebody (“I make bring”)
pasaálek: I send home; see: return.
- sense** *lengag:* good judgment, reason. *míd lengágmo:* you are unreasonable, you have no sense.

- separate** *ekǎngək—inekǎngko—maǎkang—mangǎkang*
- servant** *fǎa; I serve: fǎǎak; I keep as servant: fǎǎlek (See: send)*
- set** *lǎmmnekak—linǎmmnekak; linumnek nan ǎkyu: the sun was setting.*
patǎktjǎek—inpatǎktjuk—maipatǎktju—mangipatǎktju: I set down; I order to sit down (persons only!)
ǎsǎǎdko—insǎǎdko—maisǎǎad—mangisǎǎad: I set down a thing, a burden, a vessel etc.
- set up** *tǎǎtjek—tinoǎdko—matǎǎod—manǎǎod: I erect, place vertically. See: stand*
- settle** *umǎliak—inmǎliak: I settle, live at a place.*
makiǎliak—nakiǎliak: I settle, live with others, in company, among a tribe
- seven** *pǎtǎ; the 7th: mangapǎtǎ; maygapǎtǎ.*
- seventy** *pǎtǎn pǎ'o; the 70th: mangapitǎ'y pǎ'o*
- several** [137] *wǎǎǎy.....ay: there are (several).....who...*
akǎt ay.. "a few." nakǎǎs ay...: several. nan tǎpǎn nan tǎkǎ: several people, some people. kǎkkek nan tǎpǎn ay iFǎntok: I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.
- sew** *tsimǎdek—tsinimǎtko—matsǎmid—manǎmid.*
 Person.: *intsǎmidak. patsimǎtko: I order to sew*
- shade** *mapǎpǎǎngan: a shady place. inpǎǎngak—ninpǎǎngak: I am in the shade; "inpǎǎngka tay ǎtong nan ǎkyu: go into the shade, because the sun is hot"*

- shadow** *alínǝǝ*
- shake** *ikíwawǝǝgko* [*ikíwǝǝǝgko*]—*inkíwawǝǝgko* [*inkíwǝǝǝgko*]—*maikíwawǝ* [*maikíwǝ*]: I shake (a box, a bottle etc.)
See: *kíwǝǝk*, I move.
tatǎkek—*tinatǎgko*—*matǎtag*—*manǎtag*: I shake intentionally.
kitjǝǝk—*kinítjuk*—*makítju*—*mangítju*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.
inwǎǝgwǝgak: I shake my head.
- shallow** *adǎbǝǝ*; *adǎbǝǝ nan tjǝǝǝm*: the water is shallow;
kétjǎngan a shallow place in a river, passable on foot
- shame** *ǎshǝ* [*ǎsǝ*]; *kǎǎǎsǝ!* it is a shame! (expression of pity and anger)
ǎshǝm: “shame on you!”
paǎshek: I expose, put to shame; Person.: *umipaǎsiak*: I put to shame
- shape, I** *shayǎkek*—*shinayǎgko*—*mashǎyug*—*manǎyug*: I shape, form pots.
- share** *tjǎwa*: one-half as a share; *ǎmas*: part; *tǝǝngo*: share in work to be done, task; *wǎǎwad*: a share, portion of meat; *ikaktjǝǝgko*: I give a share, a part. See: give.
- sharp** *napǎlǎdpalǎd*. *atǎtǎtjǝǝm*. *tǝmatjǝǝm*: it is sharp (of blades)
- sharpen** *palítjek*—*pinalítko*—*mapǎlid*—*mamǎlid*. (a knife, ax)
sangyǎak—*sinangyǎak*—*masangyǎan*—*manǎngyu*: I sharpen to a point.
- shavings, chips** *sǎpsap*; I cut off chips: *sǎpsapak*.

- she** *síya 'y fafáyi; sítödí ay fafáyi*
- sheath** *fá/i si kampíla* (of the *kampíla*, i. e. a bolo, used as weapon and hatchet; see: knife)
- shelf** *tjókso [tjá'ksho]*: large platform extending from front of a house to the "árgan" (sleeping-box), on one side of the passage.
lífeng: small shelves under the roof.
- shell, I** *ípagpá'gko — inpagpá'gko — maipá'pag — mangipá'gpag*: I shell rice, beans etc. by pounding, threshing;
Person.: *inpá'gpagak*; see: "pound," as ceremony.
- shell** *díkam, dikárgan*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.
kötí: a small spiral shell, found near the river;
ókid; sópsop: shell of snail.
kolárgan si ópud: the "hindpart" of certain shells with which the string holding the knife "*kampíla*" is decorated.
- shelter** *líang*: a big projecting stone in the wall of a sementera, protecting against rain; *abá'fong*: a hut in the rice-field.
- shield** *kaníyab; kalásay*. (*kalásag* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.
Parts: *sakíngax*: the three protruding ends on the upper part
longálong si kaníyab: the center, navel of the shield
fakólong or: *lápad si kaníyab*: the rattan ties across the shield, giving the shield more endurance
sakéngyad: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.
tongálon: the hole for the hand, which holds the shield by the *pangignánan*: the handle. See: ward off.

- shine** *inlǎnglangak*.—*ninlǎnglangak*; *sumtliak* [*somtliak*]—*sinmtliak*. *sumtli nan ákyu*: the sun is shining; or: *mangákyu*. *pasilték*: I make shine, reflect light in a mirror. *éngkolyáayæ*: it is shining (polished metal etc.)
- ship** *babǎl* [*bábǎll*; *pabǎll*] (Sp. vapor, steamer)
- shirt** *fǎdso* [*fǎdo*, *fátjo*, *bǎdo*] (coat); *kamisíta* (Sp. camiseta)
- shoes** *kókod*; *sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak*: I put on shoes; *inkokókodak*: I wear shoes.
- shoot** *baldéikak* [*paltókak*; *baldúgak*]—*binaldéikak*—*mabaldéikan*—*mamáldæg*. Person.: *mamáldukak*—*namáldukak*: I shoot with a gun, rifle. (Iloc.?)
bandoláyak: I shoot with bow and arrow. (Not practiced by the Igorot, who despise the use of bow and arrow.)
- shore** *ílid*; *nan ílid nan pǎshong*: seashore. *ítjakak*—*inítjakak*—*maítjaka*—*mangítjaka*: I bring to the shore.
alawáshek: I pull to the shore, I rescue.
umílidak: I go to the shore, banks
tjumákaak I come to the shore, out of the water.
- short** *asdík*; very short, shorter: *asasdík*; too short: *tsatsáma* 'y *asdík*; I am short: *ásdikak*; I am getting short: *umásdikak*; I make short: *paasdíkek*. a short while: *sinakítan*
- shoulder** *pókö* [*bóké*]. *sagfátek*: I carry on my shoulder. (carry)
- shoulderblade** *kangkǎngsa*
- shout** *fúkaæwak* (call); *yaángekek ay fukáæwan* or: *ay mamúkaæ*: I shout, call loud
én/ngáæwak—*nén/ngáæwak*: I shout to the enemy while attacking him, I challenge.

- show *fdjuk—infdjuk—mafdju—mangfdju; iffdjuk [ipf̄tsok]—inpf̄fdjuk—mīpf̄fdju—mangipfdju.* See: advise, teach.
ipāflak—inpaflak—maipafla—mangipafla. “I cause to see;”
inpaflaak I show myself.
- shower *intsikish:* it showers. See: rain.
- shrike *tāla; alūmi:* “a bird coming from the north, “Loko,” into Igorotland; after some time it becomes *tāla*, and chases away the ricebirds, *tīlin.*”
- shroud *loshōdsan:* man’s burial shroud; the same, but with red and yellow threads: *inm̄is.* For women: *kāin,* and *lamma,* a short jacket.
- shut *tāngfak; infak; itangēbko* (close); *kimitek* (close the eyes); *amōmek* (close the mouth)
- sick *insak̄it. insak̄itak—ninsak̄itak:* I am sick; *insak̄it:* hurt, aching, wounded;
insak̄it nan tjaṗāngko: my foot is hurt, wounded, aches.
- sickness *sak̄it; nāy/i; pōdēg* (pain); *iyūwek [öyöwek]:* I cause sickness (said of the ghost of a deceased, of an *anito* causing sickness)
- side *ap̄idna’sna:* this side; *ap̄idna’s sa:* that side, the other side;
is nan tjaṗāt̄ko: at my side. *diḡt̄jan:* mountain side
itsig(na), fōtō(na): (its) outside, of a pot, jar, box.
(*fōtō:* belly) *is āngāna:* at, to the other side.
intsitsipatāko: we are sitting side by side
- sieve *ākāag; akāākek:* I use a sieve, I sift.
- silent, I am *kumīnekak [kumōnegak]—kinmīnekak. kumikīnekak:* I keep silent, continue to be silent. *kīneg [kōneg]* silent.

- silent, I am** *ikīnēgko*: I keep as a secret; Intens. and Durative: *ikīkinēgko* [*ikökönēgko*]. *kinēgka!* keep silent! “*kăgawīs nan totōmgöy nan topékmo!*” you had better keep quiet. (“stop” your mouth). Or: *patkēlim nan kalīm!* stop your words!
- silver** *bīlak* [*pīlak*]
- sing** *mangayēngak*: I sing *āyeng*, a man’s war song.
mangayūwengak: I sing *ayūweng*, a man’s and woman’s industrial song.
mamalūkayak: I sing *falūkay*, a song after a head has been brought to the *āto* (see: councilhouse).
Also: *mangalūkayak*.
mangiāgak [*mangyāgak*]: I sing without words, hum, drone, sing syllables without meaning (?).
- singe** *lakīmak—linakīmak—malakīman*: I singe bristles, feathers
- single** *īsang*. *isāngak*: I am alone, lonesome. *makāyadak*: I am left alone. See [368], Distributives.
- sink** *palnīngek—inpalnīngko—mapālning*: I cause to sink (in water)
lumnēngak—linumnēngak: I sink (in water), I drown. (men, animals);
malūlugak—nalūlugak, or: *malīnebak*: I sink (of men, animals, things)
mailūtak—nailūtak: I sink (in mud)
- sister** *yān/a ’y fafāyi*: elder sister; *anōtji* [*inōtji*]*ay fafāyi*: younger sister; *sinag/ī ay fafāyi*: sisters. See: brother. *āki*: sister (and brother). *kafabfayīana*: the sister (as called by her brother)
- sister-in-law** *kāssud ay fafāyi*. The wife of my wife’s (resp. husband’s) brother: *abfīlad ay fafāyi*.

- sit** *tumuktjǎak—tinmuktjǎak*: I sit down on a chair, bench etc.
tumuktuktjǎak: I am seated;
bɛmǎdongak—binmǎdongak: I sit, cower in Igórot fashion.
 (Also said of birds)
patɛktjǎek: I make sit down, cause, order to sit, I set.
- six** *ǎnim* [*ǎnem*; *ǎnim*]; the 6th: *mangǎnim*; *maygǎnim*.
 One sixth of a pig: *kǎnim si fǔtug*
- sixty** *inǎm* [*ǎnim*] *pǒ'o*. the 60th: *maygǎnim pǒ'o*.
- size** *kaantjǒna*: its height; *katsaktsakǒna*: its "bigness;"
kaasdǐkna: its shortness; *kafanǐgna*: its smallness.
- skin** *kǒbbkob*: of man, pig, dog, chicken.
kǒtjil: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafǐkod*: lean, emaciated
- skirt** *kǎdpas*: woman's cotton skirt, white and blue. Blanket:
pǐtay; made of *bǎkǒu si falǎtong*: fiber of beanstalks.
lǎfid: a short skirt (*lǎfid*: thread, twine)
- skull** *mǒking*. *tǒngan si ǒlo*: "bones of the head."
- sky** *tjǎya*; *is tjǎya*: skywards, high up, aloft, on high.
- slap, I** *tambǎkek—tinambǎgko—matǎmbag*: I strike with the flat hand
- slaughter** *padǒyek* (kill); *ukǎdjak* [*ukǎtsak*]: I cut an animal's neck, throat; (*lafǎkek*: I cut an animal's body, cut up)
- slander, I** *ǎngkǎliak is ngǎg*

- slay *padǝyek* (kill); with a spear: *falfǝkek*; *fakǝkek*: I cut off the neck with the ax, *pinang* (Tucucan: *káman*). See: kill, strike, cut.
- sleep *masǝyepak* [*mashǝyipak*]—*nasǝyepak*.
pasǝyepək: I make sleep, order to sleep.
ikǝykǝyko: I lull, rock a child to sleep.
- sleeping chamber *ǎngan*; *kasǝyepan*: sleeping place; *ilek*: sleeping-board.
 See: dormitory.
- sleepy *mǝtumflak* [*mitǝmǝak*; *mitǝmǝyak*] — *nǝtumflak*: I am sleepy.
(nafǝgfig nan tǝpǎngko: my foot has fallen asleep)
- slice, a *potlǝngna*; *wǎdǝwad*: a slice of meat, a portion
- slippery *intǝǎngǝy* (smooth); I make slippery, smooth: *patǝǎngǝlek* — *inpatǝǎngək* — *maipatǝǎngǝy* — *mangipatǝǎngǝy*.
- slope *digǝtǝjan* (hillside)
- slow *alunǝyek*; *alalunǝyek*—*inalalunǝyko*: I make slowly, do slowly [317];
alunǝyek ay ǝmǝy: I go slowly; *alunǝyim ay ǝngǎlǝ!*
 speak more slowly! See: river.
- small *fǎnǝg*; very small, smaller: *fanfanǝg* [*fanifanǝg*]; too small: *tsatsǎma ay fǎnǝg*; Plural(?): *fǎnǎnig* and *fanabfǎnǎnig*.
- smallpox *fǝltong* (Iloc.); pitted face: *kalǎka* (Iloc.)
- smart *kǎwǝs nan ǝtek* (good as to the brain);
kawǝs nan ǝlo (head)

- smash** *fakǎshék—finakǎshko—mafǎkash—mamǎkash*: I throw hard, dash. (*fakǎshék*: I break, ruin)
lupǎpek — linupǎgko — malǎpag — minlǎpag: I hammer, strike to pieces
- smell, I** *songsǎngék—sinongsǎngko—masǎngsoug—manǎngsong*.
- smell, a** *sǎngsong. ákǎb*: stench; *inǎkǎb*: it stinks. See: fragrant.
- smile, I** *inangǎngoak. inǎngǎk is akǎt*: I laugh a little.
maǎngoak.
- smith** *fufǎmsha; fufumshǎak*: I am a smith.
- smithy** *opǎǎpan; kaǎpǎǎpan*. See: bellows; forge.
- smoke** *ashǎk [asǎk]*: *sokǎshokak [sukǎshokak]*: I hang (meat) in the smoke.
- smoke, I** *tjublǎék [tsublǎék]—tjinǎblak—matjǎbla—manǎbla*.
Person.: *manublǎák—nanublǎák [manublāk]*
susǎbak: I draw in the smoke while smoking.
- smooth** *intjǎngǎ [intjǎngǎy]*; I make smooth: *patjangǎlek—inpatjǎngǎk—maipatjǎngǎ(y)*;
tsushtsǎshék—tsinushtsǎshko—matsǎshtsush;
apǎshék — inapǎshko — maǎpash — mangǎpash: I make smooth: wood, by rubbing with *ǎpash*, the rough leaves of a shrub; *tjuwǎnek, idjǎdjek*: I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.
- snail** *tǎyǎæ; sǎngan; fǎnga; lístjig; kǎtan*; shell of a snail: *sǎpsop, ókid*.
- snake** *ǎwǎug*; skin: *kǎkbok*; the old skin: *lǎkshǎn*; poison tooth: *sǎong*; poison: *kiwǎtay [kiwǎtsay]*

- snare** *sřay*: for wild chicken; *sřsim, lřngen*: for birds; *fřwang, kokřlong*: for wild cats.
- snatch** *alřck* (take); *ogpřtek* (take)
- sneeze, I** *inakisřak—ninakisřak*; a sneeze: *akřsi*.
- snow** *tjulřlu* (hailstones; "ice," "snow," unknown to the Igorot)
- so** *sidř* (thus); *kanřipřn?* "is that so? is that the reason?"
- soak** *opřlek—inřpek [inřpřk]—mangřpřy—mařpřy*.
- soap** *safřn* (Sp. *jabón*)
- socks** *mřdiash* (Sp.)
- soft** *řnyřmřs*; I make soft: *payřmishk*.
matřntsán: soft ground, prepared for planting.
malřyluy [malřylřy]: soft meat, boiled too long.
- soil, I** *třitřingřdek—třinitřingřdko—matřitřingřud*: I make dirty.
 Or: *řatřingřřdek*.
- soil, earth** *lřta*. muddy ground: *řřtek*; stone ground: *křtong*.
- sojourn** *křřwad*; *nan křřwadřko*: the place where I am, was, sojourned
- soldier** *soldřdo [soldřřso]* (Sp.)
- sole of foot** *třapřn [dapřn]* (No term for "sole," but "foot")
- some** See: several. some—some: *nan tapřna—nan tapřna*.

somebody,	[128; 129ff. 137]. something whatsoever: <i>ǎläi ngǎg</i> ;
something	[pron.: <i>ulǎngag</i>]. sometimes: <i>tsāk mamǎngsan ay...</i>
sometimes	I do sometimes....; <i>tsǎkǎmǎ manǎbla is sinǎǎkyu</i> : we smoke sometimes.
son	<i>ǎnak</i> , plur. <i>ǎnǎnǎk</i> . <i>ǎnak ay lalǎki</i> . See: child. The firstborn: <i>pangǎlo</i> . The second born: <i>kaǎwǎan ay lalǎki</i> . The third: <i>mǎsnǎd is nan kaǎwǎan</i> . The fourth: <i>mǎsnǎd is nan maygǎt'lo</i> (next to the third). "sonny!:" <i>midlǎgna!</i>
son-in-law	<i>inǎpo ay lalǎki</i>
song	<i>atǎwǎwi</i> : boys' song in the forest, mountain, "to which the girls listen;" a kind of a love-song. Other songs see: sing, melody.
soon	<i>ǎwǎni</i> [<i>ǎoni</i>]; <i>awǎǎwǎni</i> ; <i>awǎnǎ kǎya!</i> soon! in a moment! <i>sǎna kay!</i> very soon, just now! <i>sinakǎtan</i> : very soon, in a short while. <i>ǎssak</i> : [308]. how soon? <i>tǎddo?</i> [357]. <i>is ǎwǎni</i> : after a while.
soot	<i>fǎyuk</i>
sorcerer	<i>inǎǎyun</i> ; <i>inshǎbok</i> [<i>insǎbok</i>]: conjurer of sickness (blow)
sorrow	<i>ǎmǎd</i> ; <i>inǎǎmǎdak</i> : I am gloomy, afflicted
sorry, I am	<i>insisigǎngak</i> (I pity) <i>minǎfǎǎwiak</i> : I repent (Alab-dialect)
soul	<i>lǎngag</i> : reason, sense.
sound	<i>gumǎngǎsak</i> ; <i>gumǎngǎsaak</i> : -sound like a gong.
sour	<i>impakashǎng</i>

- south *ǎplay; apǎd ǎplay;*
iǎplay [iyǎplay; iyǎpay]: people living south and southwest
- sow *ǒko. fǎ/i ay ǒko:* mother sow
- sow, I *isǎgko.* See: plant
- space *fatǎwra* (world); *kǎwra* (place of sojourn, where someone is, lives); *tjǎgang* (space between; interval)
- span *tjǎngan [tsǎngan]:* distance between tips of outstretched thumb and middlefinger
tjipǎ: distance between tips of middlefingers of outstretched arms and hands.
- spark *ǎsang si apǎy*
- speak *ǎngkǎliak—nǎngkǎliak. ǎngkǎliak is Igǒlot:* I speak Igorot Language.
ǎkǎlik—ǎnkǎlik—maikǎli: I speak of.. I treat as topic
makitotǒyak—nakitotǒyak: I speak with others; I converse, talk. (*totǒyek:* I address, speak to)
(nan ayǎyam ǎngkalǎ: a bird chirps, sings)
pakalǎek: I order to speak, make one speak.
- spear *tǎfay:* collective name, and: spearblade.
Parts: *salawǎd:* barb
ǒdso: point. thorn (inserted into the shaft): *ǒteng.*
sǒkod: shaft, made of *kashǎtan*, a kind of wood. (also the entire spear)
shǒshok [sǒsǎg]: the lower end of the shaft, with an iron ferrule;
kinalolǒtan: equipped with an iron ferrule at the end.
kalǒlot: iron ring, to fix the thorn of the spearblade in the shaft.

- spear** *kinásil*: bejucó (rattan) plaited around the upper end, to hold the thorn. (*kinásil* means a peculiar kind of plaiting; see: plait.)
 Varieties: Collective names: *táfay*; *sókod*.
fálfeg: short blade, two barbs, thorn with four faces.
 M. Sch. III, 11, 12. J. Plate C. and CXXVI.
pinilípo: like *fálfeg*, but with round thorn.
fángkaæ: no barbs; the blade of iron or hard bamboo.
 M. Sch. IV, 6, 7. J. CI. [but: *fángæ*: headbasket]
káyang: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. CI.
sinalawídan; *sinákad*; *tinalántan*: spears with many barbs.
 M. Sch. III, 1, 2, 3, 4, 5.
sípak: [*shípak*]: one long, one short barb; or one set higher, one lower.
- spear, I** *falfékek*—*finalfégko*—*mafálfeg*—*mamálfeg*: I hit with a spear. *tufáyek*—*tinufáyko*—*matáfay*—*manáfay*: I hit with a spear, throw a spear. *inpadpadóyak*: I keep throwing spears, I try to hit a mark, practice spearthrowing.
ifalfégko; *itáfáyko*: I use a spear.
- speech** *káli* (words, language)
- spider** *káæwa*; *fakfáked*: spider web.
- spike** *shúka*: pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.
- spilled** *ma/iwásid*. See: throw away. *lumífas*: it runs over
- spine** *käungúngget* (*ka*: collect. *úngget*: joints); marrow: *óték*.
- spirit** See: ghost: *aníto*, the surviving soul of the dead, kind or malicious, protecting or destroying, influencing the living, invoked, propitiated by sacrifices and prayers.

- spirit** *inanŕtoak—ninanŕtoak*: I perform a ceremony for the soul, the *anŕto*. An evil *anŕto*: *futŕtao*. The *anŕto* of a warrior fallen in battle and beheaded: *pŕnteng*. See: sense, soul. *lŕmam*: a spirit, in human form, disturbing sleepers, like “nightmare” or “Alb” (“Alpdrücken”).
- spit** *tumŕfaak—tinmŕfaak*. Or: *intŕbfaak—nintŕbfaak*.
- splendor, light** *sŕli*; *nan sŕlin nan ŕkyu*: the splendor of the sun.
- split, I** *pitŕngek—pinitŕngko—mapŕtang—mamŕtang*: I split (with an ax) in two; also: *tipŕngek*.
pitapitŕngek: I split into many pieces.
tŕmŕkck—tinmŕgko—mŕtmag—mŕnmag: I split with an ax or knife
pŕshkek—pinashŕgko—mapŕshek—mamŕshek: I split by wedges driven into the stem of a tree.
patŕnek: I drive wedges deep into the wood that is to be split
- spoil** *pakaowŕshek—inpakaowŕshko—mapakŕowash*: I spoil, ruin, break, make useless.
nafŕngŕsh: spoiled food; *nafŕngŕsh nan mŕkan*: the rice is spoiled. See: rot, smash, break.
- spoon** *tŕkong* (large); *ŕtsush* [*ŕtjus*] small, eating spoon, with figures carved on the handle: *tinaktŕkŕ ay ŕtjush*. See: ladle.
- spouse** *asŕwŕwa*. The husband calls his wife, and the wife her husband: *asŕwŕwak* [*asŕwak*; *asŕoak*], “my spouse.”
- spread, I** *itsablŕgko—intsablŕgko—maitŕsŕblag—mangitsŕblak*: I spread out cloth, wool, plants to dry etc.
ma/ŕyadak I am “stretched,” I grow abundantly, spread out by growing.

- spring, I** *aktjǎngək*: I cross by springing; Person.: *inaktjǎngək* (jump)
- spring, well** *ǐb/ib*; *infobjobǒ nan ǐb/ib*: the spring bubbles; *inlulǎag*: it boils, it is a hot spring.
- sprinkle** *izwakizǎgko—inzwakizǎgko—mirǎkizwag—mangizǎkizwag*
- sprout forth** *lumoshkǒdak—linmoshkǒdak*: break through the ground.
See: grow
tumǒfoak: sprout, grow leaflets.
- spur of cock** *pakǐngi*
- squat** *bumǎtongak* (sit)
- squeeze, I** *ipǐtək*; *tǐmmək*; *itagmǐtko* (press). *ipǎkodko*: I hold tight
- stab** *yogyǒgak—yinogyǒgak—mayogyǒgan—mangyǒgyog*.
fadyǒgak—finadyǒgak—mafadyǒgan—mamǎdyog: I kill by stabbing
- staff** *fastǒn* (Sp. baston) walking stick; *lǒlo*: stick; *sǒkod*: shaft of spear, used as staff.
- stair** *tǐytey* [*tǒytǒy*] See: ladder.
- stallion** *kafǎyo ay lalǎki*
- stammer** *matǒliak—natǒliak*. *matǒli nan kǎlǐna*: "his speech stammers."
- stamp, with foot** *tsaytsǎyak—tsinaytsǎyak—matsaytsǎyan*. *katǐnak*.
See: step.

- steam *alingásyæ*: fog, mist.
- steel *gulílya* [*golílya*]; *pásliþ* (Iloc.)
- stem *éateng*
- step, I *katínak* [*katónak*; *gadónak*]*—kinatínak—makatínan*: I tread upon
 Person.: *inkátínak—ninkátínak*; a step: *yákkang*.
- stepfather *nan kásík ináma, nan kasím ináma, nan kasína ináma*: my, your, his stepfather; *nan kásík inína*: my stepmother, *nan kasín inína* the stepmother. *amáék, ináék*: I have as stepfather, stepmother (or as a guardian)
- sternum *palágpag*; lower end of sternum: *loslósid*
- stick, I *ipáttoyko—inpáttoyko—maipáttoy—mangipáttoy*: I stick into, put into
- stick *lóló*; See: staff, spike. *káykay*: stick for turning the soil. *súwan*: for digging out sweet potatoes. *fáig*: whip, or stick used for striking. *tēfek*: pointed stick used as fork in cooking. See: door, gong, pole
- still *tjitjítja* (yet) [314]; *tsáan pay*: not yet. See: silent, quiet.
- sting *síngtek—siningétko—masínget*: sting, of an insect.
 Person.: *sumíngetak—sinmíngetak*.
- stingy *kolídan; kipídan; na/ímud*.
- stinking *inákæb; ninákæb*

- stir** *ikísuak—inkísuak—maikísua—mangikísua*: I stir with a spoon. See: move
kifáek: I stir up water, make it muddy.
- stomach** *fěang*; sickness of stomach: *fášhag*; I have eaten my fill and suffer: *mángitak*
- stone** *batǒ*; [*bátǒ*; *fatǒ*; accent usually on the ultima].
palítjan [*balídan*] or: *ásaan*: whetstone.
- stop** *īsídko—insídko—maísid—mangísid*. Or:
patkílek—inpátkök—maipátkö [*maipátköy*];
Person.: *tungǒyak* [*tomgǒak*; *tomkǒak*]*—tinumgǒyak*: I stop, cease from; I stop on my way;
təmgǒyak ay təmáktjik: I remain standing, halt.
tungǒyaka! stop! (Or: *adǔ sa!* stop! this is enough!)
pəkátak: I stop a leak, with a stopper: *súwat*
ikíwək: I stop rain (said of Lumawig only!)
nan Lumáwig ikíwěna nan ǔtjan: God stops the rain.
naíkyu: stopped, i. e.: the rain has ceased: *náfkyu nan ǔtjan*. [*na/íkǒu*]
maisaláak—naisaláak: I stop floating, swimming.
- storm** *tjákm* (wind); *límlim* (strong storm)
- story, tale** *ókæd*; *ogókæd*. [*okókæd*]. *ogokǔtjek—inogokǔdko—maogókæd—mangogókæd*: I relate a story
Person.: *inogókædak—ninogókædak. nan ninogókæd* [*ninókæd*]: the narrator.
- stout** *alalámesh* (corpulent)
- straight** *inlilídeg*; *inteténga*: straight through the centre.
teténgək: I pass straight through the centre. See: directly
- straighten, I** *énlítkek—nénlítkek—máltek—ménlítken* (and: *ilítkek*): I make straight.
uyátjek—inuyádko—maúyad [*ma/óyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

- straight-forward** *intsawətsáəwəsh; intsawətsáəwəsh nan kalín nan iFěntok:* the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: *inlilídek*, i. e. straight to the point. straightway, immediately: *sinakítan*
- stranger** *infáad; manglíli:* "one who sojourns in a town."
- strangle** *apěngək—inápəngko—maápəng—mangápəng.* See: choke.
- straw** *káílun [kěílun]; ẽlud:* rice straw.
- stream** *wánga;* small stream: *tabtabákaə; kěnnawə.* See: river.
- street** *djálan; kálsa* ("highway;" Sp. calza)
- strength** *fíkəs; kódsö.*
- stretch, I** *uyáttjek* (straighten); I stretch out my arm, hand etc.; *ilítkek* (straighten); *maíyadak:* I grow straight, I grow abundantly. *iníyadak:* I lie outstretched.
- strike, I** *kogǒngək—kinogǒngko—makǒgong—mangǒgong:* I strike with the fist; box; hit with the arm. *kogkǒkek:* I strike upon, rap. *pad/ǒak—pinad/ǒak—mapad/ǒan—mamáđ/o:* I strike with a club, hammer, stick, ax. *fayíkek:* I whip, punish. *yaǎngekek ay fayíken:* I strike with force, I whip violently. *toklǎngak—tinoklǎngak—matoklǎngan—manǒklang:* I strike the head or parts of it; I box the ears. *kínan nan kítjo:* thunder ("lightning") struck; (*kánek:* I eat, devour). Or: *kiníđab nan kítjo.* *tampákek—tinampágko—matámpag—manámpag:* I hit, strike with my flat hand. *pat/ǒngək—pinat/ǒngko—mapát/ong—mamát/ong:* I strike the gong with the *pat/ong*, "drumstick."

- strike, I** *sipǎkkek* — *sinpǎgko* — *mǎshpag*: I strike off (as bullets strike off branches from trees).
fayékek [*faǐkkek*] *nan mǎnok*: I strike a chicken, kill by striking (whip).
téktekek: I strike, hammer the iron; I crush by striking; See: forge.
lupǎkkek: I strike, hammer into small pieces (a stone etc.)
ipaltǐngko: I strike fire, sparks from flint. See: firemachine.
itognǒgko: I strike against (knock);
 Intrans.: *ma/itǒgnogak*.
- string** *lǎfid*; *lǎfítjek*: I make a string; *fǎlǎed*: strong string, wire
- stroke** *okokǎyck* — *inokokǎyko* — *maokǒkay* — *mangokǒkay* (pass with the hand over fur, over a sick limb etc.)
- strong** *fǐkas*; *abafǐkas*; (healthy, muscular), *mafifǐkas* stronger; *fumǐkasak*: I am getting strong, I recover.
kumǒdsǒak: I gain strength, grow strong.
alalǎéd: strong (of a thing) as wood, rope.
infifǐkas ay éntsǎno: strong for working.
- stump of tree** *tǒnged*
- subside** *mǎstjok nan tjǎnum*: the waters subside (after the great flood); they evaporate.
- such** *kǎg tǒnǎ* (like this); *kǎg nannǎy*. *tsatsǎma nan angnǎntja kǎg nannǎy*: they do too many such things.
- suffices, it** *ǎalǎna*, Preter. *inǎalǎna*. Or: *ǎmǎnǎi*, Preter.: *inmǎnǎi*. *kǎmtjeng*: there is sufficient (for all present). See: enough.
- suffocate** *maǎpengak*. See: strangle.
- sugar** *ǐndi*: Igor.; *tǐnfa*; [*dǐnba*] [loanword; Iloc.: *asǒkal*];

- sugarcane *ónash; ásed*: juice of sugarcane.
- sugarpress *falfwis* [*falfwish*]. See: mill.
- summit *toktókón nan flig*: the top of the mountain [*toftógo*]
- sun *ákyu* [*áchu*; ch guttural]; *mangákyu*: the sun is shining.
nangákyu: the sun was shining; or: *sumlí nan ákyu*.
minkáewa nan ákyu: the sun "is in the middle;" it is noon.
maakyán: a sunny place.
- Sunday *Domíngo* [*Djomíngko*]; *téngæ*: the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.
- sunrise *faldán si ákyu; lablábon si faldán si ákyu*: beginning of sunrise. *nan ákyu fumála, finmála*: the sun is rising, has risen. (*mangákyu*: the sun is shining, it is getting day)
- sunset *sinfatáŋgan; nalók mud. lúmnek nan ákyu*: the sun is setting; *línúmnek nan ákyu*: the sun has set;
lúmnekan si ákyu: place (or time) of sunset; west.
- supper *máŋgan* (meal, eating).
- support *fadjáŋgak* (help)
- suppose that *mosháya* [452]; I suppose: *nimnímko*.
- sure *tit/fwa*.
- surface *óshon* [*éshøn*]: top of. *is nan éshøn nan líta*: on the ground; but: *is nan katjénum*: on the surface of the water.
- surprise, I *pangögédék—inpangögédko—mapangóged*.
mapangógedak [*mapangégedak*]: I am surprised. [296]

- surround** *likítjek—linikítko—malíkid—minlíkid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlíkidak—ninlíkidak*: I go around; *malilíwisan*: surroundings, the place around
likófek—linikóbkko—malíkob—minlíkob: I surround, shut in, press.
- swallow, I** *ogmónek—inogmóngko—maógmon—mangógmon*.
- swear an oath** *isapatáak—insapatáak—ma/isapáta—mangisapáta* (Igorot and Iloc.); *isapatáak tay tit/tíwa*: I take an oath that it is true. (*tay*: because)
- sweat** *língcet*
- sweat, I** *malíngetak—nalíngetak. tsāk malíngcet*: I am sweating
[310]
- sweep, I** *pokpókak* (wipe); *sis/ták—sinis/ták—masis/ían*: I sweep with a broom. Person.: *insis/ták*.
- sweet** *inlámisit*
- sweet** See: "camote."
potatoes
- swell** *kumáyong*: it swells; *kinmáyong*: it has, is swollen.
kinmáyong nan límak: my arm is swollen.
mafótətak: I am swollen (in all limbs).
- swim** *inkyátak—ninkyátak. inkyátak is nan tjěnum*: I swim "in the water." *pakyátek*: I order to, make swim.
inkyátak ay źmüy is... I swim to... (a place)
(*intabtáfugak*: I float)
- swine** *fútug*. See: hog, pig.

T

- tail** *ĩpush* [*ĩpus*]; *ĩpay* (short tail; also: tassel or fringe);
kãttud tailfeather
- take** *alãek*—*inãlak*—*maãla*—*mangãla*: I take, get, obtain,
receive, take a thing with me, seize, grasp, catch (fish) etc.
Person.; *umãläak* [*umãäak*]*—inmãlaak*: I am going to
take
- take, accept** *tsaurvãdek* (accept)
- take away** *kããnek*—*kinaãngko*—*makãan*—*mangãan*.
atõnek; *kalkãlek*, (remove)
fãnshek—*finanẽshko*—*mabfãnesh*—*mamãnesh*: I take
from one what he brings to me; take, accept from the hand,
okãdek—*inokãdko*—*maõkad*—*mangõkad*: I take as booty,
by force, I plunder
itsãkãk—*intsãkãk*—*mait्सãka*: I take away and into the
“ãto” (Song dialect)
idãngko; *igaãngko* (carry): I take to a place; I lead off
yõ/õyko [*yõyko*; *yõ/õko*]*—inyõõyko* [*inyõyko*; *inyõ/õko*]
—ma/yõy—*mangyõy*: I take to an other place
Person.: *inyõyãk*—*ninyõyãk*
- take back** *isãkongko*; *itõlik* (return)
- take down** from under the roof, from a tree, a peg: *pabanãdjek*—
inpabanãdko—*mapabãnad*—*mangipabãnad*; *ĩbanãtko*;
(Cf. *pumãnãdak* I come down.)
- take by force** *ogpãtek*; *kolãtjek* (pull, rob); *okãdek* (take as booty)

- take home** *isáak* (bring home); Person.: *umisáak*
- take into** *pasíkpek* (carry into); *isképkó* (lead into a house);
idángko: I take, carry to a place;
- take off** hat, breechcloth, coat: *káánek* (take away)
filádjek (untie); *lafóshak*: I undress
- take out** of a box, vessel: *pafaláek—inpafálak—mapafála*
[*mapafáa*]*—mangipafála*. (Cf. *fumálaak*, I go out)
ifálaak: I take out for somebody
- take a road** *íguak* (follow): *íguak nan djálan*.
- take together** *amóngek* (assemble)
- take up** *egwátek, suwátek, isibléyko, sa/ófek, lekuáfek*: (lift)
pitjidek (pick up from the ground)
- take with** I take as companion or I conduct: *ifuégko—infuégko—*
maifúeg [*mifueg*]*—mangifúeg*; or: *aláek ay mangifúeg*;
(I take money with me: *aláek nan bilákkó*)
isképkó: take with me into the house.
itakéngko: I take with me an object: *itakéntáko nan*
kalasaytáko: we take our shields with us.
- tale** *ókæd, ogókæd* [*okókæd*]
- talk** *éngkalikáliak—néngkalikáliak. makitotótyak* [*mikitotótyak*]
—nakitotótyak: I converse with others. (in Dual and
Plural only)
matotótyak—natotótyak: I tell a long story; talk long.
“*ma/íd ángsan is kalíkalí.*” without much talking! (do
not talk so much!)
“*ngág nan totóyényé?*” “what are you talking about?”

- tall** *ántjo; anántjo; ántjoántjo*. too tall: *tsatsáma 'y ántjo*.
kad nan kaantjóna? how tall is it? (how much is its height?)
masíkenak—nasíkenak: I am tall, I am grown. See: grow.
- tame** *ā/mǒ*; tame, domesticated buffalo: *něiang*;
I tame: *paamǒck—inpaámok—maipǎámó—mangipaámó*.
- tamtam** See: gong.
- taste, I** *tamtámak—tinamtámak—matamtáman—manámtam*.
ipěngko ay mángan: I try by taste.
támtam: the taste. *kǎg támtam si asín*: it tastes like salt
- tattoo, I** *fátkak—finátkak—mafátkan—mamátek*;
tjaklákkak—tjinaklákkak—matjaklákan—manáklag I tattoo
the breast.
- tattoo** *fátek [fáteg]* collect. name; *tjáklag*: tattoo on breast.
- tattooer** *fúmafátek*
- taxes** *fǎys* (Iloc.)
- taxcollector** *ifǎysan [ifuwǎsan]*
- tea** *ítja [ítsa]* (loanword)
- teach** *tokónék* (advise). *sulúak [sulúwak; sulúok]*—*sinulúak*—
masulúán—manálu.
- teacher** *mástlo [mastólo; mistolo]* (Sp. maestro)
- tear, a** *lúa; áka*; I weep: *inákaak*.

- tear, I** *pikĩshək—pinikĩshko—mapĩkish—mamĩkish.*
biskĩək [piskĩək]—binĩskik—mabĩski—mamĩski;
biskibiskĩək I tear into small pieces.
sogbōdek—sinogbōdko—masōgbod—mamōgbod: I tear off
 a string
pinkāāngko (from: *kaānek*, I take off: I tear off quickly
 [296])
 (“*pĩnkāāngko nan kowēngmo!*” (menacing:) “I tear off
 your ears!”)
- tease** *abafāngək—inabāfangko—maabāfang—mangabāfang.*
otyōgak—inotyōgak—maotyōgan—mangōtyog: I ridicule,
 deride.
- tell** *kānak* (say); *ĩfaāgko—infaāgko—maifāag—mangifāag*
ibfafaāgko: I tell it to many, to all, I announce
(totōyek: I tell (address); *makitotōyak:* I converse)
inogokēidak—ninogokēidak: I tell a story, relate a tale.
itjūkek [otjōkek]—intjūkek—maĩtjug [maĩtjuk]: I tell,
 give an order, command, instruct.
 (Also: *ĩbfakak*, I ask, is used for: I tell)
- temper, I** *idnĩpko—inidnĩpko—maĩdnib—mangĩdnib:* I temper iron.
- tempest** *ĩmlim* (storm), *intsikĩsh* (rain, showers), *tjulālu* (hail),
kĩtjo (thunder), *yāpyap* (lightning) etc.
- temples** *ĩping*
- ten** *pōlo* (I like I in: roll) [*pō'o*], *sinpō'o*;
 the 10th: *mangapō'o*, *māygapō'o*
- testicles** *laglāgong*; scrotum: *ĩtli*; *fitliak*: I castrate.
- than** *mo*
- thank, I** expressed sometimes by: “*umātet*,” “it is well, I am glad,”
 a term of joyous approval. *umātet ta iyāim nannāy ken*

thank, I	<i>sak/ěn</i> : it is well, I am glad that you give this to me. <i>umătet ta immălika</i> : it is a cause of joy that you have come. Often <i>kăwřs!</i> good, well! is used to express thanks.
that	<i>sa, nantjđi, năn tđđ</i> , [92-99]; in order that: <i>ta</i> [455; 456; 457]
the	<i>nan; san. si</i> (Personal article); <i>tja</i> (Collective article) [30-40]
thee	<i>sřka</i>
their, theirs	[101-111]
them	<i>tjăttja</i> [<i>tsařtsa</i>]
then, thereupon	<i>et; 't; ya ket; isaėd; ketjěng</i> : [436-442]
there	<i>is sa</i> [<i>si sa</i>]; <i>istjř</i> [<i>řstji; řsdi; řđi</i>], <i>is tjăy, istjăy, [istjđy]</i> . there is: <i>tjăy. tjăy nan fănga</i> : there is the pot. there exists, is, was, are, were: <i>wodă; wđđy</i> [362 ff.]; also reduplicated with comparative or intensive meaning: <i>wodwodă</i> there is more...; there is not: <i>ma/řd</i> .
therefore	<i>sřadsi nan...</i> or: <i>sřya tji nan...</i> and Nom. actionis with suffix -an and possessive endings. [442] (<i>sřa nan; amfuyăkash si...</i> ; <i>ketjěng ay</i>)
these	See: this
they	<i>tjăttja</i> [<i>tsařtsa; dařda</i>]
thick	<i>ăsăsedjřl</i> [<i>asasedjřl</i>] (<i>l</i> as in: roll)

- thicket** *fulǎlong; kafululǎngan.* (dense wood)
- thief** *aköǎwan; mangǎkǎu.*
- thigh** *ǎpo [ǎpo]; tǎpay [dǎpay, dǎbay];*
thigh near scrotum: *lǎpyak*
- thin** *ayayǎbid;* thin, emaciated: *naǎkǎod;* *inyǎbit* it is thin
- thine** [101-111]
- thing** *kǎngnǎn [kǎngnun]* i. e. household-utensils, dishes, tools, etc.
- think** *nimnǎmek—ninimnǎmko—manǎmnim—minnǎmnim.*
Frequ. and intens.: *nǎmninǎmnǎmek.*
“*ma/ǎd nimnǎmmo:* you do not think at all; you have no sense.”
“*wodǎ is nan nimnǎmko:* you can imagine it; I need not tell you.” See: thought.
Sometimes *kǎnak,* I say, means: I think (like our: I should say).
ismǎkko—inismekko—ma/ǎsmek—mangǎsmek: I always think of, I always remember. (Cf. *sesǎmkek,* I remember).
“I think” expressing uncertainty is rendered idiomatically by *nget,* and *ngin* [306; 342] and *awǎy nget:* perhaps.
- third** *mamǎt’lo; maygǎtlo [maygat’lǎ];* one third: *kǎt’lǎ;*
kat’lǎn si fǎtuk: a third of a pig.
- thirst** *ǎǎöu [ǎǎöu]*
- thirsty** *naǎǎǎöu [naǎǎǎöu]* I am thirsty: *naǎǎ/ǎǎǎak*
- thirty** *tǎlǎn pǎ’o* the 30th: *mamit’lǎ’y pǎ’o*

this, these	<i>nannáy; na</i> [92-99]; <i>sítõnă; năn tõnă</i>
thorn	<i>sifít</i> [<i>sibít</i>]; <i>sifít si lúbfan</i> : thorn of orangetree; thornbush: <i>sibsífit</i>
those	See: that
thou	<i>síka</i>
thought	<i>nímnim</i> : idea, intention, plan etc. “ <i>nan nimmímko</i> : according to my judgment, as I believe; <i>nan nimmímko kawís síya</i> : in my judgment he is good.”
thousand	<i>lífo; sin lífo; [líbo]</i>
trash	<i>fayúek</i> (pound)
thread	<i>lúfid</i> [<i>lúbéd</i>] (of fiber; beanstalks); <i>inlúfidak</i> : I twist, make thread (roll fiber on the knee: J. LXXXIII.)
three	<i>tólo</i> [<i>tóló; t'ló; tótlo</i>]
thrive	<i>ma/úyadak—na/úyadak</i> (grow straight; see: straighten, <i>uyátjek</i>)
throat	<i>alógoóg</i>
throb	<i>inleklekuab nan wád</i> : the vein is throbbing. Or: <i>inyúpyup</i>
through	<i>lumfítak</i> (go, pass through); <i>lushkáwewek</i> (pierce, bore, stab through) <i>legáwawak — linegáwawak — malegáwawan</i> : I bore holes through wood.

- throw** *fekášhek—finkášhko—mábkash—mámkash*: I smite, dash to pieces.
- throw across** *paktjáňgek—inpaktjáňgko—maipáktjang—mangipáktjang*
- throw away** *íwasídko [ówasídko; íyuasídko]—inwasídko—mairwásid—mangiwásid*
- throw back** *pashakóňgek—inpashákgko—maipashákg—mangipashákg*
- throw beyond** *pafasáňgek—inpafásangko—maipafásang—mangipafásang* (over a hedge, a fence)
- throw down** *íbabak—inbabak—maibában—mangibában* (make fall)
See: drop.
isiptjágko—inisiptjágko—maisíptjag—mangisíptjag.
tokáťjek—tinokádko—matókad—manókad (overturn)
- throw over** *ibkáshko—inibkáshko—maíbkash—mangíbkash* (make tumble over); *tokáňgek*, or *idugáňgko [itokáňgko]*: I throw over, upset.
- throw through** *palfútek—inpalfútko—maipálfud—mangipálfud.*
- throw spears** *falfékek; tufáyek; kayáňgek; fangkáwwek.* See: spear.
inpadpadóyak—ininpadpadóyak: I practice throwing spears
- throw stones** *faókek—finaógko—mafáog—mamáog*
- thumb** *pangamáma*

- thunder** *kitjǒ; kǎlib* [*kǎlib*]. See: strike.
- thunders, it** *ǎngkǎlib* [*ǎngkǎlib*]*—nǎngkǎlib*
- thus** *kǎg tǎnǎ* (like this); *kǎg nannǎy; sidǎ; “ǎngnǎm sidǎ!
ǎkam sidǎ!* do it thus!”
- thy, thine** [*IOI-III*]
- tickle** *tjakǎyek—tjinakǎyko—matjǎkay—manǎkay*
- tie** *falǎtjek—finalǎdko—mafǎlǎd—mamǎlǎd*: I tie, fetter,
“imprison”
- tie with ropes** *kagǎdak—kinagǎdak—makagǎdan—mangǎgod*
- tie together** separate strings: *tǎǎpek—tinǎǎpko—matǎǎp—manǎǎp*; or:
tǎktjek—tinakǎtko—matǎket—manǎket
fǎtkek—fintǎgko—mǎptek—mǎmtek
- tie fast
together** (bundles): *itakǎtko—intakǎtko—maitǎkǎd—mangitǎkǎd*;
(also: I tie an animal to a pole).
- tight** *sǎmlǎd*
- till** *inkǎna is... ǎlik* [447]
- time** is expressed by the words: day, month, year etc. (Some-
times by: *tǎlon*, the region near a town, or “weather”)
malafǎ nan tǎlon: “the time became night.”
kǎwǎd, place, is also used for extent of time, space.
the next time: *is kǎsǎn; is kǎsǎn ǎkyu*: next day, an other
time

- time** *ma/id kawmatána ken sak/én*: I have no time.
ma/id kawmatána is umüyantáko: we have no time to go.
(kawmatána: occasion, chance). at the same time: *inkísan*.
 times: see "Multiplicatives" [369]
- tin can** *láta* (Sp.) Preserves in tin cans.
- tire, I** *feléyek—finléyko—mábley—mámley*: I make tired.
 Person. *fumléyak—finumléyak*: I am getting tired.
- tired** *nábley. nabléyak*: I am tired.
- to** *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik*: to [447]
- tobacco** *tafágo*
- to-day** *adwáni; idwáni; is nan ákyu ay náy* (on this day)
- toe** *pangamáma is nan tjápán* (thumb on the foot): big toe;
 the other toes have the same names as the fingers, with
 added: *is nan tjápán* (or: *si tjápán*).
 Collect. name: *kómæt. fáwing*: the deformity of the big
 toe being separated from the others, turning inside.
- together** *maámong; amín* (all); *maamóngkäyǎ!* come together!
 (assemble). See [300]
infuégta (Dual), *infuegtáko* (Plur.): let us go together!
- toil** *tsáno*: work
- toil, I** *inlagfóak—ninlagfóak*: I work for wages.
- tomatoes** *kámádis* (loanword)
- to-morrow** *aswákas; iswákas*. See: day.

- tongs *síbid* [sébid]; *sibídek—sinibídko—masíbid*: I hold, take iron with the tongs, pinchers.
- tongue *djíla* [díla]; *ipadjílak*: I cause to lick, i. e. I feed a child.
- to-night *is mastjím si áænín*; *is nannáy ay mastjím*.
- too *tsatsáma*; *tsatsáma 'y fáníg*: too small; *tsatsáma ay ángsan*: too much; *tsatsáma ay akít*: too little, not enough. [too little money, not enough pay: *kólang!* (loanword)]
tsatsámaak: I "am too much," i. e.: I am too severe, too exacting, too violent. "*tsatsámaka ken tjákámí*: you are too harsh with us; you treat us too severely."
tsatsámaka ay fáníg: you are too small.
- tooth *föbá* [fob/á]; the tooth aches: *inpídek* [inpódeg] *nan föbá*. molar: *wówö*. tusk, long tooth: *sáong*; small tooth (dog, boar etc.): *tangófu*.
- top *óshon* [éshon]; on its top: *is óshóna*.
tafóngan [tabfóngan]: top of house, of roof;
togtogó: top of head.
togtógon [toktókón] *si fílig*: top of mountain;
tángföu: top of a low stonewall; see: councilhouse.
fánèng: top of a wall forming a terrace of ricefields
- torch,
firebrand *síl/lú*, made of *sáèng*, pinewood, used instead of candles.
- touch, I *aponáshék—inaaponáshko—maapónash—mangapónash*: I touch, feel, wipe; *ígnak* (hold); *kíwáck* (move).
línefck—lininébkko—malínecb: water touches, reaches.
Person.: *lumínebak—linmínebak*; *nan tjénum lumínecb ken síya*: the water touches him.
- toward *is, si, ad, id, as, ken* [377-395]; *is nan má/yöy*: in the direction.

- town *ĭli*; *sinpanġĭli*: the whole town. *kailġan*: a man of the same town as an other.
- track *dġġalan* (way); footprint: *tġapġn* (*is nan lġta, is nan pġtek*: on the ground, in the mud).
- trade, I *ishġkġdko* (barter); *sokġdak* (change);
Person.: *sumġkadak*—*sinmġkadak*.
- trail *dġġalan* (way)
- train railroad train: *tġlin* (from Sp. *tren*: [80];)
- tramway *tġlġnfia*; *talġbia* (Sp. *tranvia*)
- transform *ngġmġtġanak*—*nginmġtġanak* (I transform myself, as in fables, tales)
- translate *kġnak is Igġlot, is Melikġno*: I say in Igġrot, English.
- transplant *insġmaak*—*ninsġmaak*
- trap *obġfġy*: fish trap; *ġkat*: large fish trap, funnelshaped;
ġtġb: rat trap; *sġtġok*: kind of a basket, net;
kġyġg: a basket for catching fish (*mangġyukak*)
See: snare; pitfall.
pġ/ġtġjek: I set a trap.
fġngġġk—*finġngak*—*mafġngak*: I raise a trap.
kġnnek—*kġnnak*—*nġkna*: I catch in a trap.
- travel *manġġlanak*—*nanġġlanak* (*dġġalan*, way); *inlikġġkedak*;
inlilġwisak: I travel, walk around
- tread upon *katġnak* (step); *inkatġnak is nan pġtek ay nġpshong*: I knead the watered soil by treading, stamping.

- treat well** *öðshdek* (care): I provide with food etc.
- treat ill** *umilaláyoshak*: I neglect; *anékkck*: I annoy, trouble;
tsatsámaak: I treat beyond measure. See: too.
- tree** *káyyæ* (pine tree); *fáðang*: tall pine tree; *tjápong*;
tsaláðdöy: trunk of a tree; *tóngéd*: treestump;
papát/tay: a group of trees, a sacred grove [*papat/táyan*];
págpag: forest; *bílay*: stems of trees, on which Lumawig's slain sons were carried to Bontoc for burial; the *bílay*, planted in the sacred *papát/tay ad Sókók*, have grown to large and fine trees.
- tremble** *intayéntenak*—*nintayéntenak*: I shiver;
durative: *intatayéntenak*. a shiver: *wágwüig*.
- tribe** *ipéikao* [*ipukáæ*; *ipókao*; *ifákao*]
- tributary
brook** *kínnaæ*
- trouble** *onónong*. I am troubled: *inonónongak*—*ninonónongak*.
- trouble, I** *onóngck*—*inonóngko*—*maónong*—*mangónong*;
Person.: *umónongak*;
anékkck—*inánækak*—*maánæka*. (Iloc.?)
- trough** used in irrigation: *talákan* (supported by the beams: *táklod*); *líbkan*: a trough or long mortar for pounding rice.
- trousers** *pantalón* (Sp.); *mamantálonak*: I put on trousers;
inpantálonak: I wear trousers.

- true *tit/íwa* [*tét/šwa*]; *titit/íwa*
- trunk *áǵwəb* (wooden box)
- trust, I *abfolútek* (believe)
- truth *katitiwána*
- try, I *ipěngko—inipěngko* (*inpěngko*)—*maípeng—mangípeng*.
patsášhek—pinatsášhko—mapátsash (Iloc.)
těbkek—tinjěgko—mátfek—mámfek: I try potatoes etc.
 while boiling, with a stick.
- tube *fúash* (for liquor); see: beverages, *fáyash*; J. CXIV.
 short tube for meat: *lótjin*; long tube: *táifong*
- turn, I *likúshek—linikúshko—malíkush—minlíkush*: I turn an
 object around a vertical axis.
inlíkushak—ninlíkushak: I turn myself around (to the
 right, left or half a turn, while standing); I turn my head
 or back to someone; I look away.
suníek—sinúnik—masúni—manúni: I turn an object
 around, upside down; *masúni*: upside down.
falínek—finalńgko—mafálin—mamálin: I turn over (as
 the pages of books) Person.: *infálinak*: I turn to the
 other side, while resting on the ground, I roll from the right
 to the left side of my body.
inlikúetak—ninlikúetak; inpalikúetak: I make a turn in
 walking, change my direction, go to the left or right.
sumákongak: I turn completely, I come back on my path.
kəliwísek: I turn a wheel, a top etc.
- turtle *pák/ong*
- tusk *sáong; sáong si fútug*: tusk of boar; *sáong si ásw*:
 canine tooth of dog.

twelve	<i>sin pòlo [pò'o]ya djúá;</i> the 12th: <i>mangapò'o ya djúá;</i> or: <i>maygapò'o ya djúá.</i>
twenty	<i>djuán pò'o;</i> the 20th: <i>mamidjúa'y pò'o</i>
twice	<i>mamidjúá;</i> <i>maygadjúá.</i>
twig	<i>píngi;</i> <i>lúting</i> (fir twigs for kindling fire)
twins	<i>ápik</i>
two	<i>djúá [dúá; djúwa]</i>

U

udder	<i>sóso;</i> <i>sóson si fáka:</i> udder of a cow.
ugly	<i>angángalúđ (ay ílaèn):</i> bad (to see)
ulcers	<i>langíngi</i>
umbrella	<i>tòtsóng;</i> <i>páyong</i> (Iloc.)
uncle	<i>alitáo ay laláki:</i> father's brother. <i>yún/an ína;</i> or: <i>anótjin ína:</i> mother's brother (older than she; younger than she)
uncover	<i>lekwaáfek</i> (lift)

- under** *is tsǎo* [*tsǎw*] [405; 408]
- understand** *kěkkək* (know)
- undress** *kađnek* (take away: hat, breechcloth etc.)
lafōshak: undress (a child); *inlǎfoshak*; *infladak*
infōladak]: I undress myself
- united** prefix *sin-* [60]; *amñn* [all]; *mađmong* (assembled)
- unmarried** man: *fobfǎllo*; woman: *mamǎgkid* (girl)
- unripe** *īga kǎ/om* "not ripened"
- untie, I** *fadfǎtjek*—*finadfǎtko*—*mafǎdfad*—*mamǎdfad*
filǎtjek—*finilǎtko*—*mafǎlad*—*mamǎlad* (the breechcloth,
headgear)
obfǎtjek—*inobfǎtko*—*maōbfad*—*mangōbfad*.
Person.: *umobfǎtak*
- until** *inkǎna is... ōlik..*; until morning: *is ikǎdna's fǎbikat*
[403, 447]; *kǎka'd alǎna*: until he comes.
- up** *is tōngtjw*. *ad tjǎya* [409; 410; 412]
- upon** *is, si, id, ad, as*; *is nan wǎswun* [*ōshon*] [406; 408]
- upwards** *is tōngtjw*; *ad tjǎya* [409; 410; 412]
- urge** *lwtlǎtak*; *ilwtlǎtko*: I beseech, request.
- urinate** *umisfōak*—*inmisfōak*. urinal: *ka/isfōan*;
Possess.: *isfōak*: I urinate upon.

- urine** *ĩsfo* [*ĩsibõ*]
- us** *tjãĩta* (dual, inclus.); *tjãtãko* (plur. inclus.); *tjãkãmĩ*
(plur. exclus.) [39 b; 81-84]
- use** I use as a tool, instrument: Special Verbal Forms: [258-
260; 262; 286] [391]
ĩtnok [*ĩdnok*]*—ĩntnok—mãĩtno—mangĩtno*: I use as
working tool (from: *tsunõek*, I work); "only said of hard
tools, metal instruments." I use material: *ĩpayak* (I put
somewhere): *ngãg nan mangĩpayam is nan kãyo?* for
what do you use the wood?
ngãg nan mangĩpayam si sa? for what do you use this?
angkãyek: I use all up (eat all up).
I use to: *ĩkãdko* (custom); *ĩkãdko ay manãlan*: I use
to walk; or: *umĩngsaak—inmĩngsaak*.
umĩngsaak ay manũbla: I use to smoke.
ngãg nan kotõk tõshã? "what is this good for?" of what
use is it? what does this mean?
ngãg nan kotõkmo ay mangãeb is nan ãfong? what is the
use that you build a house?
ma/ĩd nongnõngmo! you are of no use, worthless!
(*nongnõngek*: I care for)
- uvula** *õklong*. See: glutton.

V

vain, in	<i>ma/íd kotókna nan éntsúnoam</i> : “there is no use of your working;” you work in vain
valley	<i>tjalúlug</i>
value, price	<i>pátek; lágo</i>
vein	<i>óád [wád, uád]</i>
vendor	<i>inilágo</i>
venom	<i>kiwáttay [kyuwáttay; kiwátsay]</i>
vertebrae	<i>úngét si ttjig [ídsig]</i>
very	<i>tsatsáma</i> . Expressed usually by Reduplication: [122-126]
vessel	See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.
village	<i>fli</i>
vine	<i>ángö</i> : leaves and shoots of sweet potato (camote); <i>uáka [wáka]</i> : a liane, a vine “as strong as a rope.”
vinegar	<i>kflim</i>

visible	<i>ma/íla</i> ; indistinctly visible, dim: <i>măăđmas</i> .
visit	<i>ek ílaèn</i> : I go to see; <i>ilđek</i> (see).
voice	<i>kălí</i> : of man, of bird; <i>in/ngđek</i> : of buffalo; <i>ngón̄go</i> : of dog; <i>ing/ngđo</i> : of cat; <i>inl̄klik</i> : of horse; <i>énkó̄a</i> : of crow.
vomit	<i>inđtaak</i>
vulva	<i>tíli</i> ; <i>wáđzwad</i> (flesh); <i>sípid, lárwid</i> : clitoris.

W

wade	<i>kumtjǎngak</i> : I cross a river; I wade through the water.
wages	<i>lǎgfo</i> ; <i>tǎngtsan</i> [<i>tǎngtjan</i>]
wagon	<i>kalomǎto</i> [<i>kalimǎto</i>] (Sp. <i>carromata</i> , a cab used in Manila)
wail, howl	<i>inanđkoak</i> — <i>ninanđkoak</i> .
waist	<i>kítang</i>
waistcoat	<i>salígo</i> (Sp. Iloc.); <i>đklang</i> . See: coat.
wait	<i>sádek</i> — <i>sinědko</i> — <i>măséd</i> — <i>mánéd</i> : I wait for, await, expect. <i>sasádek</i> — <i>sisinědko</i> : I wait anxiously, a long time. Person.: <i>súmidak</i> — <i>sinúmidak</i> ; <i>susúmidak</i> ; [<i>shoshómédak</i>] <i>insáedak</i> : I wait; <i>ililđek</i> : I wait, keep watch.

- wake** *fangǒnek* (awake); *fumǎngonak—finmǎngonak*: I wake up, rise, get up. *fumafǎngonak*: I keep awake. *inlǐblikak—ninlǐblikak*: I keep awake, watch through the night
- walk** *ǎmiiyak* (go); *manǎlanak—nanǎlanak*: I walk on the road; *ilǐdek*: I walk at the borderline, frontier; Pers.: *umǐlidak* *umǒnodak*: I walk behind; durative: *umonǒnodak* *tetǎngək*: I walk through the center (of a town, region) *umǐliwilǐwisak — inmǐliwilǐwisak*: I walk "everywhere" around; also: *inlilǐwisak—ninlilǐwisak*. *ilǐwǐshek—linǐwǐshko — malǐwish — minlǐwish*: transit.: I walk through, I pass a town, region; and: I surround, encircle. *madmadǎnak—nadmǎdǎnak*: I take a short walk, walk a little. See: go.
- wall** *bǐlud*: stone wall at the rear of a house. (*ǎlad*: the wooden enclosure of a house and its partitions, a fence; its front enclosure: *sǒdjöy*.) *tjǎpay*: stone wall around the *fǎwi* or *pabafǎngan* (also the court is called sometimes *tjǎpay*). The top of this wall: *tǎngföu*. See: councilhouse. *tǒping*: wall of a rice-terrace; its cope: *fǎnǎng*; its inner side: *tsalǐshtjish*. A niche in this wall with a large stone as roof, where boys guarding the fields may find shelter: *lǐang*.
- wander** *manǎlanak*; See: walk, go.
- want** *lǎytjek* (like)
- war** *falǒgnit* [*falǒknid*]; *namǎka*: headhunting. *makifalognǐdak*: I go to war with my comrades. See: song (warsong).
- ward off** *palakdiǒwek — inpalǎkdiǒko — mapalakdiǒ*: I ward off (a spear or stone thrown at me) with the shield.

- warm** *átong. inátongak*: I am warm; *umátongak*: I am getting warm; *anitjóek* [*initjéek*]*—inanítjok—maanítjo*: I warm, make warm; *umaátongak*: I remain warm; *paatóngek*: I make warm, I heat; *inanitjóak* [*initjúak*]: I warm myself at the *initjéan*, fireplace.
- warrior** *fumabfalǒgnid* [69]
- wart** *palúdan*
- wash** *ímsek* [*ímshék*] — *inmísko* — *máimis* — *mangímis*: I wash face, hands; Person.: *úmisak—ímśsak*: I wash myself, bathe. (without “*áwák*,” body)
fulúak—finulúak—mafulúan—mamúlu: I wash my hands (*nan límak*);
uáshak [*wáshak*]*—inuáshak—ma/uáshan*: I wash (parts of my body, wood, stone, dishes)
liklíkak—liniklíkak—maliklíkan: I wash my head (*nan ólok*)
tsă/ópak—tsină/ópak—matsă/ópan: I wash my eye (*nan mátak*)
saksákkak—sinaksákkak—masaksákan: I wash the privy parts (*wadwádko*)
labfáak—linabfáak—malabfáan: I wash cloth, a coat, shirt etc.
- wasp** *atínfayékan*
- watch clock** *lílúsh* (Sp. reloj)
- watch, guard** *infólu; ináknal* (a guard in the rice plantation)
- watch, I** Possess.: *fólúek; aknálak*.
Person.: *infóluak—ninfóluak. inaknálak—ninaknálak. totokóngak—tinotokóngak—matotokóngan—manotókong*: I watch (“a head, lest any dog get it”)
inóóshjtjongak—ninóóshjtjongak: I watch looking down

- watch** from above; (or: *umõšhtjongak*.)
iiläck: I watch, see close.
ĩdiĩmko — *indiĩmko* — *maĩdiim* — *mangĩdiim*: I watch, observe (the enemy)
inlĩblibak: I keep awake watching during night
- water** *tjěnum* [*tjănœm*; *dănum*; *děnom*]; *katjěnum*: a body of water, river, pond; Gewässer. *tjěnumak*: I water (irrigate); *manaktjűak*: I get water. See: pot.
- waterfall** *matoytóyok*; *tjĩpash* (the rock over which, or out of which water flows)
- wave** *kabõngaœ si tjěnum*; current, ripples in a river: *palűpo*
- wax** *alĩd*; *lěngash*: black wax
- way** *djălan*; *kălsa* (highway, made by the government);
ăla: direction, as: “*ălak ya Alab*: my direct way is to Alab.”
is nan kadjălan: on the way (while walking)
intõ nan mă/yöy id Fěntok? where is the way to Bontoc?
isělătko: I obstruct the way; *insělatak*: I stand in the way.
- we** *tjaĩta* (we two; you and I); *tjatăko* (we, inclus.);
tjăkămĩ (we, exclus.) [81-84]
- weak** *luþűyan*; *nasăkyu*: a small and weak man;
- wealthy** *gadsăngyen* [*katjăngyèn*]. See: rich.
- weather** *lăwag*; *tălœn*: the fields surrounding a town;
tălœn: is used in some idioms for “weather” or “time”
- weave** *afďik* [*afďyek*; *abďik*; *ăbfök*]—*inafďik*—*maafďi*—*mangafďi*.
 Person.: *inăföyak*—*ninăföyak*. See: loom.

- wedding** *tsámno*: wedding feast; *finulñas*: rich man's wedding feast
kákang: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.
tsumnóak: I celebrate wedding, make a feast;
sángfu: ceremony on the second day (eating a pig).
fushǔg: rest day after wedding.
- wedge** *páshek. páshkek*: I split by a wedge (split)
- weed** *laládkin; líkam* (grass);
sakámmaak—sinakámmaak—masakammáan; líkamak: I weed.
intjálosak—nintjálosak: I weed the wall of a rice terrace;
íbabak: I weed, clear the ground from trees, hedges; I throw over after cutting into it.
kafótek—kinafótko—makáfot—mangáfot: I tear out, pluck out grass, herbs.
- week** *domíngko* (Sp. Domingo, Sunday)
- weep** *inákaak—ninákaak.*
- weigh** *libláek* (Sp. libra)
- well** spring: *íb/ib*; small well: *fúdfud.*
- well** *is kǎwís* [411]
- west** *límnekan si ákyu*: "sunset."
- wet, I** *ibfóik* [*íbfök*]*—ínfök—mábö* [*máböy; máföy*]. See: water; soak.

- wet *náböy*; I am wet: *nabóyak* [*nafóyak*].
- what *ngǎg* [147; 350 f.; 358]; as interjection: *nān?* "what did you say?" or as interj. of surprise: *ngǎg kǎn*.
- whatsoever *ǎläi ngǎg* [*ulǎngǎg*]
- wheel *kangkǎngö* (Iloc.)
- when *kǎd?* [354]; when, conjunction: [443; 444; 445]
- whence,
 where,
 whither *intǒ* [*ǎntǒ*]: [353].
- whereabouts *kǎwrad* (place; also period, space).
- whet *palítjek* [*balídek*] (sharpen)
- whether *mo*
- whetstone *palítjan* [*balídan*]; *asǎan* [*ǎsǎn*]
- which? *sǎnu ay.. ngǎg..* [149]; Relat. pronoun [328-338]
- while conjunction: [444]; a little while: *sin akítan*.
- whip *fǎ/ig*
- whip, I *fayékek* [*fayíkek*] — *finǎiko* — *mafǎig* — *mamǎig*: whip a horse, punish a man by whipping. Person.: *fumǎigak*.

whirl	<i>inlilʔwin uau tʃɛnɔm</i> : water whirls.
whisky	“ <i>fáyash</i> ” (an alcoholic beverage made of sugarcane)
whisper	<i>intibtʔfiak—nintibtʔfiak</i>
whistle	<i>iustʔukak</i> [<i>iustʔyukak; instʔyokak</i>] — <i>niustʔukak</i> : I pant, I breathe whistling, after hard work.
white	<i>impókaɔ</i> . I dye white: <i>paɔokáɔɔwɛk—iupaɔokáɔko—maipaɔokáɔɔ</i> , or: <i>kumáibak is impókaɔ</i> . <i>ɛʔfaɔ</i> : white hair.
who, whom?	<i>sʔnu?</i> [146; 344-350]. As Relative Pronouns: [328-338]
whose?	[347]
whosoever	<i>ɛʔlái sʔnu</i>
whole	<i>amʔu</i> ; <i>amʔu uau isa'y nʔnok</i> : the whole chicken; <i>is nan sin ákyn</i> : the whole day; <i>nan amʔu ay ʔli</i> : the whole country.
why?	[352]. why not? <i>eu adʔ ay?</i>
wicked	<i>ngāg. maugʔsu. láɔwa</i> : a wicked action (not person), “it is bad, wrong, forbidden.”
wide	<i>anáɔwa; anauáɔwa</i> (wide shoes, trousers); I make wide: <i>ananaɔwáɛk</i> .
widow	<i>ilʔkas</i> [<i>ilʔkash</i>]
widower	<i>ámásǎng</i> [<i>ámáshǎng</i>]; <i>naámásǎngan</i> .

wife	<i>asáwra ay fafáyi</i>
wild	<i>átab</i> (of animals)
wild buffalo	<i>áyáwan</i> [<i>áyáwan</i>]
“wild cat”	<i>ínyao</i>
wild chicken	<i>sáfag</i> ; wild (and domesticated) cock: <i>karwítan</i>
wild hog	<i>láman</i> ; <i>fángo</i>
will, I	<i>léytjek</i> (like); <i>ek, tek</i> : I go to... [307]; <i>íssak</i> [308]
win, I	<i>afákek—inafásko—maáfag</i> : I win in games; I lose: <i>máfakak</i> .
wind	<i>tjakím</i> ; storm: <i>límlim</i> ; whirlwind, typhoon: <i>alipóspos</i> ; <i>kalifédfæd</i> .
wind, I	<i>ilitlítko</i> : I wind around, a thread around the finger etc.
window	<i>féntána</i> (Sp.: ventana); <i>táwa</i> (Iloc.)
wine	“ <i>tápuy</i> .” rice-wine.
wing	<i>páyak</i> [<i>báyog</i>]
wink	<i>inkimkímak</i>
winnow, I	<i>táp/ak—tináp/ak—matáp/an</i> .

- winnowing tray *līg/æ*; [Samoki: *lī/kǎ*]
- wipe off *poṗōkak*—*pinopōkak*—*mapoṗōkan* (a table, floor, bench)
aponāshək—*inaponāshko*—*maapōnash*—*mangapōnash*: I
wipe my face, my hand, body, I touch.
- wire *fālæd* [*fālod*]. *fālod ay patatjīm*; *ay kǎtjing*: an iron;
brass wire
falǎtjek: I bind, tie, fetter, imprison.
- wise *manimnīman* (*nimnīmek*: I think); “thoughtful;”
- wish, I *lēytjek* (like). my wish: *nan lēytjek*. a wish: *kalēyad*
- with *mifūcgak*: I am, go with... *ifuēgko*: I take with me..
[300; 391; 401];
- without *ma/ǐd* [408]; “*inmǎli ay ma/ǐd soklōngna*: he has come
without hat”
- woman *fǎfǎyi*; Plural: *fǎfǎfǎyi*; old woman: *inīna*;
Plur.: *inīn/na*. See: girl.
mikifafǎyiak: I visit the girls’ dormitory, the *ōlog*
- womb *fǎ/i* [*fǎö*; *fǎöy*] *si ongōnga*
- wonder, I *madödōgèdak*—*nadödōgèdak*; *matǎaak*—*natǎaak*.
- wood *kǎyæ* (generic and specific: pinewood);
mangǎyæak: I get wood, and: I go into the woods to con-
sult the omen-bird.
tjǎṗong (spec.); *alalǎsi* (spec.); *balǎyin ay tjǎṗong*: wood
for handles, spears etc.
kayōek [*kayōek*; *kayūck*]—*kinǎyok*—*makǎyo*—*mangǎyo*: I
get wood

- wood** *lípat*: dry wood, fire wood. *págpag, kakáyuan*: grove, forest. See: grove.
máishéno: fire wood.
minlípatak: I get dry wood, break it off from a tree
mamádingak: I gather dry wood from the ground.
báding: any dry firewood.
- wool** *tsúdsud* [*tsódsod*]: short hair, fur of sheep, buffalo, dog and short feathers of fowl.
- word** *kálf* (speech, language)
- work** *tsúno* [*tjúno*]
- work, I** *tsunóck* [*tsunéck; tjunóck; tsúnck; tsún/nek*]*—tsún/nok—mátno—mán/no.*
 Person.: *éntsúnóak* [*intjúnoak*]*—néntsúnóak*
 “*ma/íd éntsúnó is nan katalónan!* no work in the fields! (on holiday)”
 Causat.: *patnóck—inpátnok—maipátno—mangipátno*: I order to work.
inlagfóak—ninlagfóak: I work for wages.
mamógnakak: I go out to work. (*fógnak*: work day)
insámaak—ninsámaak: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.
- workman** *tsumétsúno*
- world** *fatáwá; nan láwäg.*
- worm** *kíllang* (also: little boy, baby); *fíkis*: vermin, maggot.
- worse** *amáméd; umamámédak*: I am getting worse.
- wound** *fákag* (caused by cutting, hitting, striking)

- wound, I See: cut; hit; stab; strike; throw etc. Cf. [68]
- wrap, I *iṭw̄sək—iniṭw̄sək—maiṭw̄san—mangṭw̄is*: I wrap into a blanket: *ṭw̄is* [*ṭwish*]
mangṭw̄sək—nangṭw̄sək: I wrap myself (in a blanket)
komōnak—kinomōnak—makomōnan—mangōmon: I wrap into linen, paper, a mat etc.
 I unwrap: *kañnek nan ṭw̄is, nan komōna*.
- wrapper *komōna*; wrapper of cloth, paper, linen.
- wrestle *intj̄pabək—nintj̄pabək*: Person. of *tjipāpek*: I catch.
- wring, I *sids̄dak—sinids̄dak—masids̄dan—man̄dsid*: I wring wet cloth.
- wrist *ṭangats̄ngan* [*ṭangatj̄ngan*]
- write *kalāyak* (mark by scratching, branding, cutting, carving).
sulādak—sinulādak—masulādan—man̄lād. (Iloc. etc.)
 Person.: *inkālayək—ninkālayək. ins̄lādək—nins̄lādək. ṭasulādek — inṭasulādko — maiṭas̄lād*: I make write, I order to write.
- wrong *ngāg* (bad); *lāw̄wa* (morally bad, forbidden, wrong, indecent); *olōlāy* (very bad; wicked; still worse than *lāw̄wa*);
 Tucucan: *lāw̄ng*.
 this is wrong, not correct: *fak̄n sa!* [323].

Y

- yard** *tjila* (court); *faangan*: yard around a house;
awwitjan: place outside the house but under its overhang-
ing roof. (See: burden)
- yarn** *lãfid*
- yawn** *in/ũãbak—nin/ũãbak*
- year** *taewin* [*tawin*; *taoin*]; last year: *nan taewin ay inmãy*,
ay nãlosh; *tinmaewin*; *idtaewin*.
next year: *nan taewin ay umãli*; *is kasin taewin*.
- yell, I** *en/ngãoak—nen/ngãoak*: I yell before battle, shout to the
enemy, challenge them; or: *engkolũluak*.
en/ngaowãak: I shout, yell while returning from success-
ful headhunting.
- yellow** *fãkngi* (probably the yellow blossom of a plant called
fãkngi)
- yes** *õy! wẽn!* [*wẽn*] (*wẽn*: expresses the listener's attention;
he utters it now and then while an other speaks to him).
- yesterday** *adũgka* [*idũgka*]; day before yesterday: *kasin adũgka*;
is kasin ũgka; *adidũna* [*aditõna*].
- yet** *tjitjõtja*: [314]; not yet: *tsãan* [324]; *tsãan pay*.
Cf. *tsã* [310].

- yonder** *istji* [*istjǎy, istjǎi, sidǐ*]; *anǒka!* you yonder! *anǎn!* you yonder! [144].
- you** *sǐka* (singul.); *tjǎkǎyǎ* [*dakayǒ*] (plural)
- young** young man: *fobfǎllo*; young woman, girl: *mamáǎkid*; *fobalǎan*: handsome young man.
anǒtji [*inǒtji*]: younger brother or sister.
ongǒngaak: I am young.
ǐnǎnak: young of animals (or: *fumǎlo ay...*).
young dog: *ǒkǎn*; young chicken: *ǐmpas* [*ǐmpash*]; young bird: *ǎnak si ayǎyam*, or: *gǒyad ay ayǎyam*. *ǎmǎg*: young pig. *fumǎlo ay kǒsha*: young cat. *ǐnǎnak ay nǎang*: young buffalo. *ǐnǎnak ay kafǎyo, fumǎlo ay kafǎyo*: young horse. *inǎngleng*: young, fresh plant.
- your, yours** [101-111].
- youth** *kǎ/ongǒnga*: childhood. *inkǎna 's san kǎ/ongǒnga*: from childhood on. *is nan kǎ/ongǒnga*: in childhood.

PART III

TEXTS

PREFACE

The following Texts — the only Bontoc Igórot Texts in existence — have been dictated to the Author, during the summer of 1907, by Matyu from Bontoc, Fanged from Samoki (Bontoc's sister-town) and Falonglong ("Antero") from Bontoc, assisted occasionally by Kalangad, Tjumigyay, Oloshan, Kodsoo, Angay and others.

TO THE MEMORY OF



MATYU FROM BONTOC

The one who possessed the most comprehensive knowledge of folk-lore was Matyu, a true Bontocman of high intelligence, great modesty, happy humor and good will. Most stories and songs were obtained from him, the indefatigable narrator. Had time allowed it, he would have added many another story to the present Texts.

Matyu had left in Bontoc a family of whom he often thought with longing. Fate did not permit him to see his wife and sons and home again. Sad tidings came the other day, that Matyu had died at Detroit, in Michigan, on September third, in 1908.

And as no stone bearing his name marks the place where his soul left the body, this book shall preserve his likeness and his name.

His is the merit to have been the first to hand over to memory, in his own idiom, the legends of his tribe contained in this book. It will never be forgotten with what piety he recited the tales of the world's creation and of the deeds of God, known to the Bontoc Igórot as Lumāwig. On the day before the Igórot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

* * * *

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-

ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthy assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world.

The Contents of this Part III are:

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| 1. Lumāwig | 7. Kolling |
| 2. Headhunters' Return | 8. The Monkey |
| 3. The Battle of Calōōcan | 9. Palpalāma and Palpalaking |
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LUMAWIG

Wōdǎ nan sinǎki ay mángǎnub ay ának si Lumǎwig. nan fatǎwǎ L.1
 There two who hunted, sons of Lumawig. the world
 were brothers

ma/íd fǐlig; tsǎdǎ nan fatǎwǎ, et mo mángǎnubtsa, ya ma/íd ka=
 there are moun- flat the world so when they hunt, there is no catch-
 no tains;

ǐsǎdtan nan lámán ya nan ógsa. – isǎéd kanǎn nan yǎn/a en 2
 ing-place of the wild pigs and the deer. then says the older brother

“pōshngénta’d nan fatǎwǎ, ta makǒlud nan fǐlig.” isǎtja’d
 let us inundate the world that become rough the moun- Then they
 (“arise”) tains.

en pōshngén ad Mabwǎdbodǒbwǎ. ketjǐng nápsǐhong nan fatǎwǎ.
 go to inundate at Mabudbodobud. Then was watered the world.

– isǎéd kanǎn nan yǎn/a en “énta’d manalǔkong.” isǎtja’d 3
 then says the older let us two go to put a trap. Then they
 brother

en isalǔkong nan sǎngi ad Mabwǎdbodǒbwǎ. isǎtja’d fengǎèn nan
 go to use as trap the head-basket at Mabudbodobud. Then they raise the

sǎngi ya ángsan nan nákná ay lámán ya nan ógsa ya nan tákwǎ.
 basket and much is the booty: wild pigs and deer and people.

– ketjǐng nalǔfug amǐn nan tákwǎ. wōdǎ nan sinǎki ay natǎkwǎ 4
 then had perished all the people. There are a brother who alive
 and sister were

- L.5 *ad Pókis. – ketjéng inóstjong si Lumáwig ya ostjóngána'd Pókis ya*
 at Pokis. Then looks down Lumawig and he looks down to Pokis and

ketjéng is igá kalíneb; et síya nan natakéan nan sináki.
 it is the only not reached (by water); then it (is) the abode of the brother
 (place) and sister.

- 6 – *isáed lumáyuk si Lumáwig ya kanána en “ket tjakáyó shá!” isáed*
 Then descends Lumawig and says Oh, you are this! Then

kanán san laláki en “tsákámí na ya nay nashkáwákámí!”
 says the man we are here and here we freeze.

- 7 – *isáed fáálén Lumáwig nan ásu na ad Kalawítan ya nan ógsa.*
 Then sends out Lumawig his dog to Kalauwitan and the deer.

isáed ínkyat nan ógsa ya nan ásu ay úmüy ad Kalawítan
 Then swims the deer and the dog, going to Kalauwitan

ya umáatsa is nan ápuy. isáed isigtsán nan Lumáwig tjáitja.
 and they get the fire. Then awaits Lumawig them.

- 8 – *kanána en “táddo adftja umáli!” isáed umáy si Lumáwig id*
 He says how long they do not come! Then goes Lumawig to

Kalawítan. isána'd kanán is nan ásu na ya nan ógsa en
 Kalauwitan. Then he says to his dog and the deer

“nangkákáyú tjæmóngæ is fáálén is ápáy.” isána'd kanán en
 why! you delay the sending for fire. Then he says

“áyed! yödy/yæ nan ápuy ad Pókis; ta íllak tjakáyú!”
 get ready! bring the fire to Pokis; let me watch you!

- 9 – *ketjéng umáyitja 'sh san kawána nan póshong ya madáy san ápuy*
 Then they go into the middle of the flood and dead is the fire

ay inđatja ad Kalawwitan. -- isána'd kanán en "nangkókáyú" L.10
 which they had at Kalauwitan. Then he says why! you
 taken

tjamóngaw si fáalén. kasínyu'd yóí; ta iilák od tjákáyú!" ketjéng
 delay the sending. Again you must bring; let me watch you! Then

iiláena ya nadóy san kóan nan ógsa. isáed kanán Lumáwig en
 he and was that of the deer. Then says Lumawig
 observes extinguished

"ádpay ákish madóy nan inígnan nan ásu 'y tjú."
 it will surely also be extinguished the holding of the dog yonder

— isáed ínkyat nan Lumáwig, úmisan ya pinfánishna nan ápuay ay 11
 Then swims Lumawig, he arrives and takes quickly the fire that

inígnan san ásu. isána'd íd/án ad Pókis. isána'd ídnét nan ápuay
 had his dog. Then he takes(it) to Pokis. Then he builds a fire
 brought

ya inítjéena nan sináki. — ketjéng mástjok nan tjénum. isáed 12
 and warms the brother and Then evaporates the water Then
 sister.

kanán Lumáwig en "tjákáyú ay sináki inasáwákáyé!" isáed
 says Lumawig you, brother and marry! Then
 sister

kánan nan fafáyi en "sá ma ngén; siádnay nángkó kakáisu, tay
 says the woman: this may perhaps but, why! abominable be-
 be right (it is), cause

sinákíkámi." ketjéng si Lumáwig inasáwáona tjáftja. ket malídon
 we are brother Then Lumawig united (married) them. Lo! pregnant(is)
 and sister

nan fafáyi. ketjéng makánaktja. — isáed potlóngén Lumáwig nan 13
 the woman. Then they had many Then cut off Lumawig
 children

ángsan ay tánb. isána'd kanán is nan tánb, is nan djúwa 'n
 much reed. Then he says to the reed, to two (of them)

L.13 "əngkālīkāyū'd ay djūwa ay tǎnɔb," ya nəngkālītja 's kǎlīn si
 you must speak, you two reeds. and they spoke the dialect of

14 *iKinđang.* – *inpakaliéna tǎjtja ay djūa is kǎlīn si imMaligkǒng.*
 Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djūa pakaliéna tǎjtja is kǎlīn si iSadsǎnga. isána'd tsa
 two (other) he bids to speak them the dialect of Sadanga-men. Then he continues

inasáwəwən tǎjtja. San djūa ay imMaligkǒng nakánaktja 'd
 marrying uniting them. The two Maligkong-people had offspring at

Maligkong; san djūa ay iKinđang nakánaktja ad Kinđang.
 Maligkong; the two Kinaang-people had offspring at Kinaang.

15 – *ketjěng tja maǎngsan nan tákɔ.* *ketjěng tǎjtja nan umlí is nan*
 Then they multiplying the people. Then they are inhabitants of the kept

16 *fatáwəwa.* – *ketjěng pakaliéna san djūa ay tǎnɔb ákis is kǎlīn si*
 earth then he bids to speak two reeds again (other) the dialect

iMínid. ketjěng makánaktja. ketjěng tǎjtja nan umlí is nan
 of the then they had offspring. Then they are inhabitants
 Mayinit-men,

fatáwəwatja. isáed woda nan iniFíwang, iniTukúkan,
 of their region. Moreover there are the Baliwang-men, the Tucucan-men,

17 *iniKānō'ú, iniTúfeng, iniFálig.* – *ketjěng maɔwalásan nan*
 the Kanöu-men, Tulubin-men, Barlig-men. Then is distributed the

fatáwəwa is nan tákɔ. ketjěng tsáma'y ángsan nan tákɔ.
 world to the people. Then very many the people.

18 – *ketjěng isána'd patəfəéen san ášín ad Lakángao. isána'd kanán en*
 Then, then he makes grow the salt at Lakangao. Then he says

“*inafũyũkãyũ'd!*” *ya nãoto san ãsĩn. isãna'd kanãn en* L.18
 you must boil down (salt); and boiled was the salt. Then he says

“*inilagõkãyũ'd!*” *ya adĩtja kẽkken ay mangilãgo is san ãsĩn, tay*
 you must sell (it) and not they know (how) to sell the salt, because

intsatsãewish nan kalitãko. – isãna'd atõnen ad Mĩnid et tumõfo 19
 straightforward our speech. Then he removes(it) to Mayinit, then grows

nan ãsĩn. isãna'd kanãn en “inilagõkãyũ'd!” – isãna'd kanãn en 20
 (there) salt. Then he says you must sell (it) then he says

“*nãngkõ, kasĩsĩã nan engkaliãnyu; et isnã cd nan tõktsun nan ãsĩn*
 why! nice and (is) your speech so here be the seat of the salt,
 kind

ay nay. tãkãyũ nan minkõã is nan ãsĩn, tay nannãytja 'y iFẽntok
 here. You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsãewish nan kãlĩtja. laglãgo nget nan kõan tãtõnã.”
 is harsh their speech. Purchase may be the property of these.

– *ketjẽng isãna'd kãnãn ãkis õn “ẽngkãyũ'd umãla, ay iFẽntok,* 21
 Then, then he says again you must go to get, Bontocmen,

is bĩda, ta kapẽnyũ is fãnga.” ketjẽng kapẽntsa ya adĩ mashãyug.
 clay that you make pots. Then they make, but not wellshaped.

– *isãna'd kanãn en “nãngkõ, fakẽn tãkãyũ is inkãib si fãnga. laglãgo* 22
 Then he says why? not you (are fit making pots. Purchase
 for)

nget nan koãyu, tay adĩyu kekkẽn nan tsak ibfakãfakã ken
 may be your because you not know my often telling (it) to
 property, (mind)

tãkãyũ.” – isãna'd atõnen ad Samõki nan fãnga. isãna'd kanãn 23
 you. Then he removes to Samoki the pottery. Then he says

L.23 *en* "éngkăyŭ'd *umăla*, *ay* *iSamôki*, *is* *bîda*, *ta* *kapěnyŭ* *is* *fănga*."
 you must go to get, Samokimen, clay that you make pots.

isătja'd *ên* *umăla* *ya* *kapěntja* *ya* *mashăyug* *nan* *fănga*.
 then they to get (it) and make and wellshaped (are) the pots.

24 – *isătja'd* *kinăeb*, *ya* *kanăn* *san* *Lumăwig* *en* "éngkăyŭ'd *ilăgo* *nan*
 Then they had made and says Lumawig you must go to sell

25 *kinaěpyu* *ay* *fănga*." *ěntsa* *pay* *ilăgo* *ya* *măl/an*. – *isăna'd* *kanăn*
 your which pots. They go, indeed, to sell, and great many. Then he says
 making, are

is *nan* *iSamôki* 'n "tjăkăyŭ 'sh *minkôa* *is* *nan* *fănga*" *isăna'd* *kanăn*
 to the Samokimen you (are fit owners of the pottery. Then he says
 for
 being)

en "tjăkăyŭ *ay* *iFăntok!* *nan* *lăgon* *nan* *kôăyu*, *tay* *natsăwŭsh* *nan*
 you Bontocmen: purchase your because straight-
 property forward (is)

kalŭyŭ." *ketjěng* *tji's* *okôkud*. — *si* *Mălkod* *nan* *ninokôkud*. —
 your speech. Ended here the tale. — Malkod (is) the narrator. —
 (this is all)

26 *Wôdă* *san* *sinăki* *ay* *făfăfăyi* 'y *ěntsa* *mamalădong* *ad* *Lănao*; *ya*
 There are two sisters who went gathering beans at Lanao and

27 *wôdă* *sh'* *Lumăwig* *ay* *inôshtjong* *ad* *Patongălu*. – *isăna'd*, *kanô*,
 there is Lumawig who looks down at Patongalu. Then he, it is said,

kanăn *en* "těk *od* *flaên* *tsăftsa*." *isăed* *ŭmțsan* *ya* *kanăna* 'n
 says let me go to see them. Then he arrives and says

28 "kô *tsakăyô* *sha* *ay?*" – "tsăkămŭ *măn* *na* *ay* *mamalădong* *ya* *nay* *adŭ*
 why! you (are) that? It is we indeed gathering beans and here not

katsăkərb *nan* *falatôngênmi*." – "adŭ *man* *katsăkərb* *tay* *sĭka* 'y *yăn/ă*
 is sufficient our getting beans not sufficient because you older sister
 (picking) (picking)

ya ɛngka ɛ̃miɛ̃mish." – *isáed kanán san yún/ǎ ay mangángo ön* 1. 29
 go always bathing. Then says the older laughing

"*ngág kan aykðka umðoshtjong?*" *isáed kanán Lumáwig ön "ináka'd*
 why do you look down? then says Lumawig hand (me)

si ɛshang is sinlíi is nan falátong!" – *ketjéng áktan san inótji;* 30
 a single pod of the beans. Then gives one the younger sister

ketjéng ipágpag san Lumáwig san sinlíi ay falátong is nan tayáan.
 then shells Lumawig the pod of beans into the basket.

ketjéng ya mápno. ketjéng yáket inangángo san inótji. – ketjéng 31
 Then (it) is full. Then indeed laughs the younger sister Then

kasín kanán nan Lumáwig en "ináka 'sh ɛsha 's tayáan; ta issáka'd
 again says Lumawig hand (me) the other basket; you will

kasín umáktan is sinlíi." *ketjéng ipagpánga is nan katayyáan ya*
 again give (me) a pod Then he shells (it) into the basket and

mápnó ákis. isátja'd ɛntotóya san sináki ya kanántja en "nángkö
 it is full also. Then they converse, the two and they say why!
 sisters

nay ninkápnó nan djúwa 'y tayáan." – *ketjéng kanán nan Lumáwig* 32
 here were filled the two baskets. Then says Lumawig

en "sumáäka 'y inótji ta ɛngka umála 'sh tölö 'sh tayáan." *ketjéng*
 go home you younger that you go to get three baskets. Then
 sister

sumáa san inótji ay umáa 's tayáan. ketjéng kanán san inótji ken
 goes home the younger to get baskets. Then says the younger to
 sister sister

inána 'n "umálaak is t'lö 'sh tayáan." – *isáed kanán inána 'n "intó* 33
 her I shall get three baskets. Then says her where
 mother mother

1.33 *man la mangalānyu 'sh tji? nāngkō akiakkt san falādtong.* ishāed
 then do you get that? why! very few (are there) beans. Then

kanān san inōtji en "tjōi man si fobālēan ay alāēna nan sinlūi;
 says the younger There is indeed a young man who takes the pods
 sister

34 *ipagpāgna is nan tayāan ya inkakāpno.* – ishāed kanān ināna en "aykō
 he shells (them) in the basket and it was filled. Then says her is
 mother

laewātji? yām/mo alāēm nan tōlō'y tayāan!" isā'd kanān amāna 'n
 this wrong? well then, take the three baskets Then says her father

35 *"sīnu nan katakūn tōshā?" – ketjēng id/ān nan ānōtji san tōlō'y*
 who (is) the person there Then carries the younger the three
 sister

tayāan. ketjēng alāēm ākis nan Lumāwig nan tōlō'y lūi ya tsāna
 baskets. Then takes again Lumawig three pods and he

pinigāktjeng ay mangipāgpag is san tōlō 'y tayāan. ketjēng
 distributes shelling (them) into the three baskets. Then
 quickly

36 *ninkapnōtja ākis – ishāed kanān nan Lumāwig is nan sināki en*
 they (are) filled also Then says Lumawig to the sisters

"isāyū'd nan djūwa 'y tayāan ay nay." ketjēng isāan nan sināki
 take home the two baskets here. Then take home the sisters

37 *san djūwa'y tayāan – ishāed kanān tja amātsa ken inātsa en "aykōyu*
 the two baskets. Then say they their father and mother, did you

pināyan amīn?" kanāntja en "pināyanmī tay tjūi mam pay si lalāki
 fill all they say we filled (them) because there verily a man
 was

38 *ay fumātjang ken tjākāmī ay sināki ay inōak.* – ishāed kanān nan
 who helped us sisters to get Then says
 beans.

L.42 – *Ishá'd umáa san Lumáwig is nan tjénum ya sonsóngéna ya kanána*
 Then gets Lumawig the water and smells and says

'n “*mo makiíliak ísna, ed kumítsiak ya makánakak.*”
 if I dwell with you here then I shall become and father of many
 strong children.

43 – *ketjéng marwíid páyá. patekwábna san kólong. ketjéng*
 Then it is morning. -- he bids to open the chickencoop. Then

fumálatja pay nan mónok ya san ímpas ya kanána 'n “ngágkan, aykǒ
 come out indeed the chicken and the chicklets and he says why, are
 these

ketjéng na 'sh monókyu?” isáed kanán san amátsa en “ketjéng pay
 all of your chickens? Then says their father it's all, indeed,

44 *sa 'sh pasiksíkpénmi.” – isáed kanán nan Lumáwig en “inyáikáyu'd si*
 this of “our raising Then says Lumawig you shall bring
 (in coops)”

móting ay, ta mikmíkak tsáitja.” ketjéng mikmikána nan ímpash;
 rice-meal that I feed them then he feeds the young
 chickens

45 *kǒytsa'd mangmangálak ya kakáwítan. – isána'd ákis kanán*
 lo! they grow to be hens quickly and cocks Then he again says

en “ya kad nan futúgyü 'shna?” isáed kanán san amátsa en “ya
 and how your pigs here Then says their father well,
 many

ketjéng pay nan ísang ay kánának ay óko is tsámi tsuksukánan.”
 all is indeed the single (with young) sow for our raising.
 (having just born)

46 – *isá'd kanán san Lumáwig en “payányu'd san kákwan is ángö,*
 Then says Lumawig you shall fill the pail with sweet-
 potato-
 leaves,

ta ek talúan.” ketjéng talúana san amómok ya kǒitsa'd ákis
 that I go to feed. Then he feeds the young pigs and lo! they also

mashangēyén ay nasíken nan fútug yaket fáfüy ay tsaktsagóag I.46
 hasten to grow the pigs and boar, so as to be big

yaket nan fái ay óko ya tsaktsáki. – isáed kanán san amátsa en 47
 and the mother-sow is large. Then says their father

“*ya! umafóngkāyu man ed is nan yún/ǎ.*” *isáed kanán san Lumáwig*
 well! you should marry the older sister Then says Lumawig

en “nan pay inótji ’s inasáwawak.” – isáed kanán amátsa en “nangkö 48
 the younger is to be my wife. Then says their father why?

káwís mo asawáim nan yún/a; tay nangkö kawís nan maikábkab
 it is good if you marry the older because why good it is to ‘take off first’

is nan yún/a.” isáed kanán san Lumáwig ön “nan inótji ’s inasáwawak.
 the older. Then says Lumawig the younger is to be my wife;

ket ketjéng!” – isáed kanán san Lumáwig en “tsumnotáko mán ed.” 49
 and that’s all! Then says Lumawig we should have a feast

isáed kanán san kashúdna en “tsákälä’sh sa! intó nan umálam si
 Then says his his brother-in-law “you?! – nonsense!” where do you get

ídnom? nángkö pákü cd ma/íd; néang ed ma/íd; fútug ed
 your wedding-feast? why? rice there none; beef there none; pork would be

ma/íd; mónok cd ma/íd.” – ya isháed kanán Lumáwig en 50
 there would be none; chicken there none. and then says Lumawig

“*adíkadak si idnotáko.*” *isáed kanán san kashúdna en “intó man*
 I shall provide for our wedding-feast Then says his brother-in-law where pray

la nan umálaam si ídnom? míd āsháshim ay mangwáni en
 will you get your wedding-feast not are you ashamed to say

Lánao. isána'd kanán is nan tákæ'n "sía ma adjí sa nan tsaláddöy 1.55
 Lanao. Then he says to the people the right indeed, these, the trunks
 kind

ay nay kay! engkäyü umála ya fanabfánaní'g" – isána'd kanán en 56
 here for- you went to get those very small ones. then he says
 sooth

"ikaibyü'd sa nan tsaláddöy; ta engkäyü'd umála 'sh báyog." isátja'd
 use these tree-trunks; go ye to get kettles Then they
 (make ready)

inyái nan sinpó'o 'y báyog, ya ketjéng isugítja ya tjanumántja
 brought ten kettles, and then they put on and filled with water
 fire

nan báyog. – isáed kanán nan kashúdna 'n "ya! intó ma ádji 57
 the kettles. then says his brotlier-in-law well! where, indeed,
 (is)

nan fínáyæ? nángkö lnumag nan tjénúm ya adimpáad nongnóngén
 the rice? why, there boils the water and you not at all care for

nan fínáyæ!" ketjéng kanán san Lumáwig en "sak/én nan mangíkad
 the rice then says Lumawig I (am) the one caring

ay umála 's fínáyæ." isána'd tsa italóntön san ísa 'y kólug ay
 to get rice Then he "often" passes the one basket

fínáyæ is san líma ay báyog. – ketjéng ya ninkápnó san líma ay
 with rice to five kettles. Then they are full, the five

báyog. – isáed kanán nan kasúdna en "ya, nongnóngim ma ádji nan 58
 kettles. Then says his well! you provide indeed
 brother-in-law

ídnótáko." isáed kanán san Lumáwig en "sak/én man is íkad."
 our Then says Lumawig I (am to) care
 wedding-feast.

isána'd yíshtjáén ya mangonóna'd san ógsa. – isána'd kanán en 59
 Then he calls: and first come some deer Then he says
 "yishtjau!"

1.59 "fakōnkāyū 'sh umāli tay finulās na." isāed kasīn enyīshtja ya
 not you (ought) to come; because a pig this Then again he calls and
 wedding-
 feast

60 umāli nan fātug. – isāna'd kanān is nan tākœ en "wāshtjin tjūmpap
 come pigs. Then he says to the people each of you catch

si kōāna!" isāna'd kanān is san kāsūdna en "nantjūi tsaktsāki 's
 his own! Then he says to his brother-in-law that big one shall
 be

tjipāpēm!" tjūnpab nan tākœ nan kōātja ya igā makātpap san
 your catching. Had caught the people theirs, but not could catch

kāsūdna. inbīnbōyna ad Pabālid; isāna'd ākis panlōngén ad Kātsuk.
 his brother-in-law He chased (it) to Pabalid; then he again drove back to Katsuk.

isāed ya nalinglīngēt. isāed angangōén san kāsūdna 'y Lumāwig.
 then he is sweating much. Then laughs (at him) his brother-in-law Lumawig.

61 – kanān nan Lumāwig en "taddō adīm pāad tjipāpēn nan kōam?
 says Lumawig how long do you at all catch yours?
 not

nāngkō nakatpāban nan tākœ ya ketjēngka's adī pāad makātpap is nan
 why! could catch the people, and alone you not at all can catch

kōam; nāngkōm āmpōn inpāīnosh! ta kay sak/én ya is mānpap!"
 yours why, until it gets thin! "let me be (he) who shall
 (you chase) catch"

62 isāed tjipāpēn san Lumāwig ya pinsikyāna nan udjīdji ya
 Then catches Lumawig and quickly grasps the hindlegs and

pīnisiblēyna. isāna'd kanān en "intō pan; nāngkō mamātpap ya
 lifts it up quickly. Then he says where pray; why, it's easy to and
 (is it) catch,

adīka pāad makātpap; nāngkō, nakatpāban nan tākœ ya adīm pāad
 you not at all can catch why, they could catch, the people, and you at all
 do not

tjipápen nan kóam. – *isáed kanán nan kasúdna 'n* “*mo kö man tay* L.63
 catch yours Then says his Of course because
 brother-in-law.

finléyko éna, íssam tjipápen.” *isháed kanán nan Lumáwig en* “*nay;*
 I tired (it) first, then you catch. Then says Lumawig here it is,
 will

sagfátim!” *ketjéng sagfátèn san kasudna ya impolígwed ya kasín*
 carry (it)! Then carries (on his his and it struggles and again
 shoulder) brother-in-law

lumáyao. – *ketjéng kanán Lumáwig ken kasúdna 'n* “*nángkö, míd* 64
 it runs off Then says Lumawig to his why! nothing
 brother-in-law

nongnóngmo! tjáí kasím ed tjipápen!” *isána'd tjipápen ya*
 you care! there again you shall catch it! Then he catches and

pangushawáwöna ákis. *ketjéng kasína ákis panlóngén.* – *isáed kanán* 65
 “drives it down again Then he again drives up stream Then says
 stream” (on bank)

san kashúdna ay Lumáwig en “*intó man, mo makatápka?*”
 his Lumawig where then, if you can catch it?
 brother-in-law, (is it)

nalngilngét san kashúdna. *isáed kasín úmüy san kashúdna 'y*
 much perspires his Then again goes his
 brother-in-law. brother-in-law,

Lumáwig ya pinsikyána. *isána'd kanán en* “*aláem ed na, ta*
 Lumawig, and grasps a leg. Then he says you ought it that
 to take

yö/óita, tay tjóí nákship nan tálon.” – *isátja'd íd/án ya kanán san* 66
 we two be- there afternoon the “time.” Then they carry it to and says
 carry it cause the place

Lumáwig en “*nay pay na/óto nan ib/ána.*” *ketjéng pay infílagtja.*
 Lumawig here indeed are its Then they feast.
 cooked “companions,”
 (the other pigs)

ketjéng washtjína yó/öy is abáfongna nan zwadwádna. – *isátsa'd* 67
 Then each one takes to his hut his meat (portion) Then they

1.67 *kasñ māāmong is san tjināmno ay māngan. ketjěng isātja'd*
 again assemble at the feast to eat. Then then they

insāngfu. isātja'd mangayāyeng nan amām/ma. isātja'd
 sacrifice. Then sing the old men. Then they

nakasāngfūan ya foknākōna. isācd nakafoknākan ya isācd
 finished sacrificing and he starts ("for work," to a hill) Then he had started and then
 (Lumawig)

kanān san si Lumāwig is san pangātōna 'n "mangayutāko'd!"
 says Lumawig to his ato-comrades let us go (consult)
 to the forest (the omen)

68 – *isātja'd mangāyu ya kayitwentsa nan Ilākod. isātja'd*
 Then they go to the forest and consult "concerning the Northern Then they
 tribes."

ya mangāyu ya igā kakāib nan itjūtja. isātja'd
 "wait for omen" and not "perfected" their auspices. then they
 (favorable)

69 *təimōli, tay ngāg nan itjūtja. – isāe'd kanān nan kasūdna en*
 return because evil their auspices. Then says his
 brother-in-law

"unipatōfoka 's tjěnum, tay tsatsāma nan ākyu ya nāe/ōñ amñ nan
 make grow (create) water be- too much the sun and thirsty all the
 cause

tākə!" ketjěng kanān Lumāwig en "nāngkō, nan tjěnum nan
 people Then says Lumawig why water
 (is it that)

ībfākābfākāyū ay?" ketjěng kanāna 'u "ta umiūtāko ēina 'stjī!
 you ask so much for? Then he says let us go first there

70 *īssāk unipatōfo 'sh tjěnum." – ketjěng madmadāntja, ya kasñ kanān*
 I shall create water Then they walk a little and again says
 soon

san kashūdna 'u "ya; patofēēm man nan tjěnum, ya ngāg man, mo
 his well create water what indeed, if
 brother-in-law is it,

Lumáwigka?" – *ketjéng kanán nan si Lumáwig en "nangkōka* 1.71
 you are Lumawig? Then says Lumawig why do you

umipādshi ay ken sak/én?" ketjéng inongaongátsa ay sīnkāshūd.
 make ashamed me Then quarrelled they the
 (publicly) brothers-in-law.

ketjéng umáytja 'd tóngtsæ. – isáed kanán ákis nan kāsúdna 'n 72
 Then they go upwards. Then says again his
 brother, in-law

"nángkō, mfd nongnōngmo, tay náæ/ðú nan tákæ ya adíka páad
 why; nothing you care because thirsty the people and you not at all
 (are)

umipatófo is tjénun ay." – *isáed kanán san Lumáwig en* 73
 create water Then says Lumawig

"intæksætáko ay tákæ, ta umilengtáko!" isána'd tufáyén nan
 let us sit down, people, that we rest Then he struck with the
 his spear

tsípash ya infutfútok nan tjénun. isána'd kanán is nan tákæ
 rock and out springs the water Then he says to the people

'n "íkäyü'd ta uminúmkäyë!" lumási san kāsúdna ay úmñnum;
 you shall that you drink! steps forth the brother-in-law to drink
 come

– *isáed kanán san Lumáwig ön "adíka úmñnum; ta issáta* 74
 Then says Lumawig do not drink that we shall
 (let us)

mangædædjídji ay úmñnum; ta nan tákæ 's úmñnum." *ketjéng*
 be the last to drink let the people drink. Then

nafæash nan tákæ ay inmñnum. isáed úmñnum san Lumáwig.
 had ended the people drinking. Then drinks Lumawig.

– *isána'd kanán is nan kāsúdna ön "álkã'd, ta umññmka!"* – *isáed* 75
 Then he says to his brother-in-law come that you drink Then

- L.76 *im̄inum nan kasūdna ya tsākashna ay mangitsōkosh is nan*
 drinks his and "he forthwith" is pushing (him) into the
 brother-in-law
- 77 *katsīpash. – ketjěng fumāla nan tjěnum is nan fulangāgna.*
 rock. Then comes out the water from his "body."
- 78 *– ketjěng kanān Lumāwig ön "isnāka! tay inmipaāyoka ken sak/ěn."*
 Then says Lumawig here you stay be- you annoyed me
 cause
- 79 *isātja'd engādnen tjūi "ad Isik." – ketjěng sumāatja san tākə.*
 Then they name yonder "ad Isik." Then go home the people
 spot
- ketjěng kanān san kafabfāyfanā 'n "nāngkōm inlūtak san kashūdmō*
 Then says his sister why, you pushed your
 into rock brother-in-law
- ay?" ketjěng kanān san Lumāwig ön "mō kō man tay inmipa/īsik*
 Then says Lumawig surely, verily be- he angered
 cause
- 80 *ken sak/ěn." – ketjěng inananītōtja. ketjěng insangfūtja.*
 me Then they "performed Then they sacrificed
 anito-rites"
- ketjěng nakasangfūantja.*
 Then they finished sacrificing
- 81 *– isātja'd intotōya ay sinasāwā; kanāna 'n "inkāibak ed si alōngan."*
 Then they talked as husband and he says I shall make a coffin
 wife
- ketjěng sinōtēna sh' asāwāna is nan kāālōngan. ketjěng alāēna san*
 Then he puts his wife into the coffin. Then he takes a
- āsū ya ipüyōna 's katjapāna Fūkan; Fūkan nan ngādjan nan asāwān*
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife
 end
- Lumāwig. ketjěng alāna san kawwītan ya ipüyōna is kāōlon Fūkan;*
 of Lumawig Then he takes a cock and places (it) at (the) head of Fukan.
 end

tay léytjèn Lumáwig ay úmüy ad tjáya. maládon pay si asáwána. 1.81
 be- wants Lumawig to go to the sky. pregnant his wife
 cause

– *isána'd anótjèn san alóngan. isá'd kanán Lumáwig en “mo* 82
 Then he puts into the coffin Then says Lumawig if
 water

mitóknog nan sikiatsénim, én/ngóngo nan ásu; mo mitóknog is
 strikes the footend shall bark the dog; if it strikes with

käöläna, inkokókka 'y kaawítan! adíka pay ma/isálalá mo!
 headend crow you, you cock! do not stop indeed!

ka/isáláam ad Tèngláyan.” ketjéng naisála ad Tèngláyan.
 your final is at Tinglayan. Then it stopped at Tinglayan.
 stopping place

– *wödá et san naamashángan ay tsa mamálid is san ílid nan wánga.* 83
 There is then a widower who was sharpening at the bank of the river.
 (his ax)

ketjéng alawáshèn san am/áma nan kaalóngan. ketjéng alínóna.
 Then fishes out the old man the coffin Then he (tries)
 to roll it,

adí ed makáálin. isáed sumáa ya óna ayákan san toló 'y fobfálo.
 not can he roll (it) then he goes and goes to call three young men
 home

isátja'd alinén ya patsakáléntja. – ketjéng pashkóna ya ketjéng 84
 Then they roll (it) and put it ashore. Then he drives a and then
 wedge

éngkálí si Fúkan ya kanána 'n “adím pay patánèn nan páshek, tay
 speaks Fukan and says do not drive deep the wedge because

náyak sína!” ketjéng infúegtsa ay sumáa ad fobfáy. ketjéng
 this I am here Then they together go home to the town. Then

tsawtsáwshéntja is áfongtja. – ketjéng isáed kanán san fafáyi en 85
 they directly go to their house. Then, then says the woman

- L.85 “*aykī wāy asāwam?*” *isāed kanān san naamasāngan en* “*mīd pay*
 is there a wife of yours? Then says the widower There
 is no

asāwam; *naamasāngānak pay.*” *ketjěng inasāwatja.*
 wife of mine; I am a widower, indeed. Then they married.

- 86 – *ketjěng mamākatja san pangāton san asāwāna.* *ketjěng kanān*
 Then go headhunting the ato-comrades of her husband. Then says

san asāwāna 'n “*ta nay adika fumāla ay manāgni; is āfong nan*
 her husband here do not go out to dance in the house
 (be)

managnīam.” *ketjěng manāgni 's āfong ya.* *ketjěng matīking nan*
 your dancingplace. Then she dances at home, indeed. Then inclines the

- 87 *lūta.* – *ketjěng umāy san mamāgkid ya ēntsa kəyētjen ay*
 ground Then go the girls and start to pull (her) out to

manāgni. *kanāntsa ön* “*ifālām nan sagnīm.*” *ketjěng adī.*
 dance They say take out your dance. Then “she
 (outside) refuses.”

ketjěng kəyəkəyētjentja. *ifālāna nan sagnīna.* *ketjěng matīking*
 Then they pull by force (her) she takes out her dance. Then inclines

- 88 *nan fatāwā.* – *ketjěng ōlik ya ket inmānak.* *ketjěng*
 the world. Then “time passed then she bore sons. Then
 until”

naēngantja nan ānanākna ay inyāpona 'd Fāntok. *ketjeng ōlik*
 had grown her sons whom she had brought from Bontoc. Then... from
 this
 time on

- 89 *ya kāsīn ākis nmānak san naamasāngan.* – *ketjěng kanān san*
 again also begets children the widower. Then says

inātsa ön “*mo madōyak ket mo umāykāyu ilāen nan nālpak,*
 their mother when I die, then when you go to see
 my
 birthplace,

et adiyu wāntsin nan nalilèngānan; nan nākīfu is wantsēnyu! L.89
 you not to follow the clear water the dirty water must you follow
 ought

kctjěng nakīfu nan mābæ 'd Kānōu; nalilèngānan nan mābæ 'd
 Then was dirty the (water) Kanōu; clear that coming
 coming from from

Fěntok. – kctjěng san nakikīfu nan wantjěntja. kctjěng padānentsa 90
 Bontoc. Then the dirty water "is their Then they receive
 following." them

ad Kānōu. kanāntja 'n "sinūkāyu?" – adītja sūmfad; ya padōyentsa 91
 at Kanōu. They say who are you? They not answer; and they kill
 (the Kanōu-men)

tjājtja. kctjěng nadōytja. kæmān san iKānōu. – kctjěng ilāentja'd 92
 them then they are dead. they go the Kanōu-men. Then they see
 (the sons) away,

ya kasītja finmāngon. kctjěng kasītja padōyèn tjājtja. kctjěng
 and they again had resurrected. Then they again slay them Then

ōnpayangyāngtja ay mangwāni en "si pay Fūkan nan ninānak kēn
 they reprove (them) saying indeed, Fukan (is she who has
 born)

tjākāmī." isātja'd kanān ön "tsākāyū pay, ay iKānōu, et adīkāyū
 us Then they say you, Kanōu- you shall
 people, not

matsakē man, tay pinmadōykāyū ken tsākāmī." – isācd māptad 93
 become because you have slain us Then come to meet
 populous

nan iFěntok ya ěntsa ālaèn tjaītja; et iyatāngtja nan bīlay;
 the Bontocmen and go to take them then they use as the "bīlay"-
 carrying poles trees;

bīlay nan ātangtja. – yō/ōitja tsājtja ad Fěntok. kctjěng 94
 b. trees their "litter." they take them to Bontoc. Then
 are

ika/ūptja tjaītja ad Fěntok ad Tsīpesh. nan ātangtja
 they bury them at Bontoc at Tsīpesh. nan ātangtja
 their poles

1.94 *wōdǎ 'd Papǎt/tay; san tǎkitja ay wǎka wōdǎ 'd Papǎt/tay.*
 (are at Papat-tay; their ropes, made of are at Papat-tay.
 still) lianes,

Ketjǝng pay tjǎi. si Mǎtyæ nan ninǒkæd.
 "This is all." Matyu was the narrator.

EXPLANATORY NOTES

The meaning of *Lumǎwig* is not known; probably (?) from *lǎwǎg*: world ("Weltwalter"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumǎwig*: *nan*, *san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumǎwig* is both, an appellative and a proper name. (No root "*lawig*" could be ascertained.)

1. *anak si L.* "Lumawigsons" [76]. *kaisǎdtan*: "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjǝtko*: I "corner."

2. *makǒlud*: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalǎkong*: [317]; *Mabædbodǒbæd*: "near Bontoc, north." *salukǒngek*: I put a "*salǎkong*" into the river at the end of a dam. *nǎkna*: *kǝnnek*, I catch.

4. *fǝlig ad Pǒkis*: mountain north of Bontoc.

5. *inǒstjong*: Person. vb., *ostjǒngǎna*: Possess. vb. *ketjǝng is iga...*: synonym. "*nannay ǝsa'y fǝlig si iga kalineb.*"

6. "*kǝtjǎkǎyǒsha!*" (as one word)

7. *Kalæwǝtan*: mountain east of Bontoc.

12. *sǝmangǝn* (as one word), uttered hesitatingly, with disapproval. *malǝdon*: not by her brother-husband, but through Lumawig's influence (as all Igórot asserted).

13. *tănæb*: a shrub, or: rush; "wood with pith," reed.

In addition to these men, the offspring of the two survivors of the Great Flood, Lumawig deemed it necessary to create men from reed, because "*adĭ umănäi nan tăku is nan fatăæwa*: there were not enough people in the world."

14. *isăna'd tsa...* [310].

15. *tjăftja nan umfli*: "they are the inhabitants of."

16. *iniFkwang*: *in-*: preter. augment: they have settled and are now settlers.

18. *Lakăngao*: near Bontoc. *nan kalităko*: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *laglăgo nget...*: they must, I presume, purchase all they need, as they do not manufacture and are rather warriors and tillers of the soil than eloquent and suave tradesmen.

23. Samoki: renowned for its pottery. J. 117.

25. *si Mălkod...*: a standard closing formula. Here ended the Igórot's first narration of Lumawig. (Malkod: an imaginary [?] narrator, to whom most tales are ascribed.) "If this formula is omitted, the narrator is haunted by heavy dreams." Matyu recited this and the following parts of the Lumawig-Myth.

27. *těkod*: *těk ed* [307; 242]; *od = ed*.

33. *intő măn lă*: surprise, incredulity. *akiăkĭt*: "we have but little beans in our garden."

38. *Ip/ĭppit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykǝ ngag ta...*: "what is the reason that he should..." *enisǝysuy*: get air, "because it is very hot."
41. *panǝashak*: I do as the first thing; I do directly. *kanǝn amǝtsa*: dropped *si*: the speaking of their father; also: *kanǝn nan amǝtsa*.
42. *kumǝtsiak*, synon.: *fumǝkǝsak*: "I get strong, healthy; I feel well."
43. *pasiksǝkpek*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngǝgen*; or *ngǝg kan*, expressing surprise, sometimes indignation or anger.
45. *is tsǝmi..* for our "regular" feeding. [310]
48. *maikǝbkab*: "I break off at the end, the first piece of a stick, then the next." *ketketjǝng*: "and it is ended; no more talk."
53. *tsalǝdǝy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.
54. *ta kay sak/ǝn...*: "let it be I who must get." *ya*: emphatic.
55. *siamǝǝdjǝsǝ* (one word); synon.: *sǝ sa!* this is right! The distance between Kadkad and Lanao is "several miles."
59. *finulǝas*: wedding of poor people, with some pork; but *tsǝmmo*: wedding of the rich, prominent, "*gadsǝngyǝn*," with meat of *nǝǝang* (buffalo), many pigs etc.
60. *Pabǝlid*: "two miles from Bontoc." *panlǝnggek*: I drive back "on the riverbank:" "*is nan kawǝnga*;" at other places: *pashakǝnggek*. *Kǝtsuk*: "very near Lanao."
62. *pinsikyǝna* [*bǝnsikiǝna*]: *pin-* [296]; *siki*: leg. *mamǝtpap*: "catchable," synon.: *malǝnoy is mǝtpap*: easy to be caught. (to catch)
63. *mo*: certainly! *kǝ man*: "a wonder indeed!" *tay*: because.
64. *mid nongnǝngmo* [*nonǝngmo*]: "you are of no use, worthless, good for nothing."

65. *tálon*: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/ána*: the pig's companions, the other pigs.

67. *insangfákami*: "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "sangfu," a chicken at the "mangmang." *foknákek*: I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

mangáyuak (*káyw*: wood): "I begin a ceremony in the *ato* (my town section) by going to the woods, where I observe the tokens, particularly the bird 'ítju' (all red, with a black mark under the neck); I observe its flight and count its call."

68. *kayúwentsa nan Ilákod* [*iLágod*]: they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igá kakáib* (from *kápek*, I make, accomplish): not made, not done, turned out not well.

69. *íssak* [308].

74. *issáta* [308].

76. *tsákashna* [315].

81. *alána san kawwítan*: for *aláèna*. *ad tjáya*: to "Heaven."

82. *ma/ísalák*: I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/ísalám ad T.*: "your stopping place shall be at T."

83. *mamálid*: sharpening his ax or knife on a stone. *alawwáshck is nan katjénun*: I fish out from the water; *alinóna*: Pres. conatūs. *alínek*: I roll "like a log;" *patsakálek*: I put on the land from water.

86. *mamákatja*: hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matíking nan líta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nālpaḱ* (for: *nalpǎḱ*): "my birthplace," lit. my-coming-from-place. *ketjěng nakǐfu nan mābæ 'd Fěntok*: "the river coming from (*mabæ* = *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanöu stream, that had been made muddy by a rain-storm. Thus Lumawig's sons went astray.

90. *padǎnentsa*: subject: the people of Kanöu.

91. The resurrection takes place while the Kanöu people had turned; *ilǎéntja*: "the people looked back."

92. *pinmadǎykǎyǎ*: preter. of the Person. Vb. *pumadöyak*.

93. *ǎtang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

bǐlay: species? "The bilay planted in the grove '*patpat/tay ad Sǎkok*' near Bontoc have now grown to big trees."

HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumǎatsa nan mamǎka. tsǎtsa mamalúkay ya tsǎtsa mangǎyeng*
 Home come the headhunters. They singing and they singing "ayeng"
 keep "falukay," keep

ya tsǎtja énǎerwii.
 and they shouting
 keep exultingly.

Falūkay: sinūka 'sh ay nasūysüy? [*sinūka 'sh ay nashōdjüy*] H.2
 who are you that were absent
 (away from fighting; "prevented i. e. hiding yourself")

ɔwansānyu 'sh kamuyōköy!
 give him a breechcloth, old and worn!

Falūkay: sinūka 'sh ay nalāsın? 3
 who are you who were absent

minsimsimūdka 'sh āsın!
 you shall "salt-eat" salt

adɔwāni inumdjāntja id fofūy; isāadtja nan ōlo ay fināktja; 4
 now they have arrived at home they put down the head which they had cut off,

isāadtja is nan kanñitjān is nan āto. isātja'd alāen nan
 they put (it) at the fireplace in the ato. Then they take the
 down (councilhouse).

fātuk ya shitsākantja; ya māngantja nan amām/ma, ketjēng
 pigs and kill (them) and feast the old men then

inkāibtja is sakōlang; et itākētja nan sakōlang is nan bōshā.
 they make a headbasket then they tie the basket to the pole in
 the ato.

ipuūtja nan ōlo is nan kasakōlang. – ketjēng maāmōng nan 5
 they put the head into the basket Then assemble the

fobfāлло. isātja'd manalīfeng. isāed kanān nan fobfāfāyi ay inānna
 young men. then they dance Then say the women, the old,

en "pabanādjēnyu nan ōlo, ta isāadyu is nan tatalībnan
 take down the head that you lay (it) at the dance-place
 down

ta enkakawāentāko ya ta siksikiātjan nan fobfāfāyi ay manāgni."
 that we place it in the center and that they kick (it), the women, who dance

- H.6 *ketjěng mastjĭm; ya alăentsa nan ôlo; sœkasœkântja is nan ăsœk*
 Then it is night and they take the head; they smoke (it) in the smoke

is nan ato. isăcd totok/kôngan nan fobfăllo ya nan ĭb/an nan
 in the ato. Then keep watch the young men and the other

- 7 *inasăœwan t'ăđĭ alăen si ăsœ nan ôlo. – ketjěng fibikăt; isătja'd*
 married men lest take dogs the head. Then morning then they

alăen ya păyěntja 'sh nan săngi. isătja'd yđ/i ad wănga.
 take (it) and put it into the basket. Then they take (it) to the river

isătja'd mangatôling is nan ĭlid nan wănga. isătja'd ŭmish nan
 then they cleanse (it) on the bank of the river. Then they wash the
 while praying themselves,

fobfăllo; isătja'd uăshan nan ôlo. ketjěng patsakălěntja ya
 young men; then they wash the head Then they put it on the and
 river-bank

- 8 *inuăshantja ay kagăwĭs nan ôlo. – isăed ênsăbœ nan amăma ya*
 they have washed well the head. Then says prayers an old man and

kanăna 'n "lalăyam si asăœwam, ta mikĭĭli is nan ĭlimi." sumăatja
 he says call your wife that she lives in our town. They go
 with us

- 9 *is nan fobfăy et mangŭagtja. – alăntja nan fătug; padôyěntja*
 to the town then they sing. They take a pig kill (it)
 (home)

isătja'd lakĭman; isătja'd otôen; 'sătja'd mangăyăyeng ya kanăntsa
 then they sing (it), then they cook (it) then they sing and say

'y mangwăni ôn "anăpěnadnôkăni ta wăshĭjin umĭla is itsăœwĭshna.
 speaking "it is time right now" that everyone looks for his roast meat

- 10 *ketjěng kay mastjĭm ăkis. isătja'd ikă/œp nan ôlo.*
 Then it is night again. Then they bury the head

isátja'd infúkav nan fobfállo "tumengaotáko! tumengaotáko!" II.10
 Then they cry, the young men, we'll have a holiday! we'll have a holiday!

ketjěng fibikát, ya infúkav nan amám/ma "intengaotáko!" ya míd
 Then it is and cry the old men we have a holiday and nobody
 morning

ámüy is nan páyyo, tay lěgləg. ketjěng intěngao 11
 goes to the fields, because it is 'head-burying-day.' Then keeps holiday

nan umiñli; ma/íd fumóknak. isátja'd mamalúkay nan fobfállo
 the whole town; nobody goes out to work. Then they "sing a falukay" the young men

ya nan mamáγκid. kanán nan mamáγκid:
 and the girls. Say the girls:

Falúkay: pitkám ay inyakyáking
 you spend all time loitering

si ñnam nan mamáding.
 (while) your mother is gathering the dry wood

– *kanán ákis nan fobfállo:*
 Say in turn the young men

12

Falúkay: mamáγκidka 'sh binákid
 a girl you are -- ? --

pitkám ay inyakyáking
 you spend all time loitering

amám ay tsatsakkískis
 your garden is sloping

tinnófan nan lādłádkin.
 the growing place of weed.

H.13 – *kanǎn ákis nan mamǎgkid:*
 Say again the girls

Falúkay: *payéntáko 'sh shoshóshlay*
 let us "put down" reply

ta kika'd na 'sh mapáay
 until here is morning.

ta íssak en lumágo
 I will go to buy

tabfágo 'y Finalók nay,
 tobacco, of Finalok

ta itsakam is tjápay.
 that you take (it) to the court of
 the ato.

14 – *kanǎn ákis nan fobfálo:*
 Say again the young men:

Falúkay: *mamǎgkidka 'sh binákid*
 a girl you are -- ? --

kamǎngakóng ya kétan
 greedy of meat;

adím aktan si ínam
 you do not give any to your mother

ídkógmó ya shushúbam.
 you turn your and feast secretly.
 back

15 *ketjéng makitotóyatja nan amám/ma: "ayáka man tji!*
 Then converse (and say) the old men very long (lasts) this!

palayokéntáko'd!" *isátja'd mafóteng amín nan inasáerwan ya isátja'd* II.15
 let us end it. Then they get all the married men and then they
 intoxicated

en mintjǐpap is nan fútug. – tjinpáptja nan ínim. kanán ákis nan 16
 go catching pigs. They caught six say again

tǎ/pén nan inasáerwan en "adína áálan is sibfantáko. kasintáko
 several of the married men it does not suffice for our meal. let us again

umfla, – kanántja nan djǎa 'y laláki – "ta maᵛálo."
 look for, say two men let there be eight (pigs)

– *isátja'd falótjen nan fútug; isátja'd sagfátén ya yóitja 's nan* 17
 Then they bind the pigs then they carry and take into the

kaáfoáǎfong ya lakímantja 's nan ápu. isátja'd kasín yóitja 's nan
 houses. and they singe in the fire. Then they again take to the
 them

áto. kókótjentja ya otóéntja. – ketjéng naóto pay. isaéd 18
 ato. They cut and cook them. Then (is) cooked. Then

kanán nan amám/ma 'n "éngkáyú'd amóngén nan fobfáfáyi ta 'd
 says the old men you shall go to assemble the women that

sumáatja nan fáfáyi is nan áto. – ketjéng mángantja ya nakakántja; 19
 they enter the women, into the ato. Then they eat and finish eating

ketjéng masistángtja; ketjéng washtjǐn inmángmang is nan
 then they go single Then everyone sacrifices (chicken) in
 (to their homes).

afobóngtja. ketjéng ifálatja nan fǎnga ya isugídtja is nan
 "his" house. Then they take out the pots and put on fire at the
 (them)

pǎngwan. isátja'd aláén nan mónok ya fayfákéntja.
 door. Then they take a chicken and beat it

H.20 *ketjěng nadđy nan mōnok. - kanāntja en "nay pay tāklay si*
 then is dead the chicken. They say this the arm
 (represents)

fobfallo na; et kumđshi nan fobfallo. manangilkāmi is kđdsö."
 of the may grow the young man! we pray for strength.
 young man strong

21 - *isātja'd makākan; isātja'd mađmmong nan mamāgkid ya nan*
 Then they end eating Then they assemble, the girls and the

fobfallo is nan āto. isātja'd kanān en "mannaingtāko 'd!"
 young men at the ato. Then they say: let us stand in (two
 opposite) lines!"

isāced kanān nan fobfallo 'n "engkāyŷ umāa is tōđnan ta
 Then says a young man go ye to bring a jar that

22 *engkawđentāko is nan tatalbnan. - isāced kanān nan mamāgkid:*
 we place it in the at the dancingplace. Then say the girls
 center of

Tsāeng: initsāwantāko si Finnōshao ay gadsāngyen ad Fāllig;
 - ? - "we have caught hunting Finnoshao, the rich man at Barlig;

ya ayākam nan pangāfongmo! ta umalkāyŷ is nan ilimi ad
 and call you, your family come ye into our town, to
 (Finnoshao!)

Kensātjan; tay nay si fīlad ay kinēpnan ay minlālaymi ken tjakāyŷ.
 Kensatjan; be- here bacon, thick, to we invite you
 cause is which

ya inmālitja tit/twa is nan ilimi, ya ikökōtsam si Fānged
 and they came really into our town and you cut, Fanged,

tjāitja is nan istjātja ta mangāntja. ya nakakāntja.
 for them their meat that they eat and they finish
 eating.

23 - *isātja'd kanān en "engkāyŷ umāla is fāyash, ta painuminumtāko ya*
 Then they say go ye to get brandy that we make them and
 drink

6. *nan ib/an nan...* and the "other," i. e. and besides the married men.
7. *sangi*: see Voc. baskets. *mangatōlingak*: I wash the head while praying, invoking the soul of the slain. *uāshak*: unceremonial cleaning, washing, bathing.
8. The old man addresses the head: "call your wife:" that we kill her also! *mangtagak*: I hum, drone songs without words.
9. *anāpēnadnōkăni*: probably *anāpēna 'd*: "he shall search" [*kani*, cf. 311]; but any attempt of eliciting the meaning of this phrase was unsuccessful; "it means: now is the right time, just now." *itsāwwish*: roast chicken, dog, pork.
10. They bury the head in the *āto*. *tumengaotăko (tēngao)*: we shall (*um*) celebrate a holiday, but: *intengaotăko*: we are celebrating.
11. *umiŕli*: the whole town celebrates this day; the other ceremonies were performed only by that *ato* ("ward") to which the victor belongs.
Those who are defeated in the "carmen amoebaeum," the *mamalūkay*, must work for the other party, get wood etc. If the girls win but fail to get their prize, they take the boys' hats, pipes etc. Girls who have lost give bags, breechcloth etc., otherwise the boys will tear down the *ōlog* (girl's dormitory).
- pitkak*: I waste my time; or: I do nothing, but.... *pitkăna ay mangan*: he spends all his time eating. *mamăding*: I gather *băding*, dry wood; firewood.
12. *binăkid*: this was asserted to have no meaning. Probably: maiden? *tinmōfan*, for: *tinmofōan*.
13. "Let us not cease from answering their challenging songs (*shoshōshlay*: "contest of words"); let us reply until the sun rises." *ŕssak*: [308]. *Finalok*: "a place where good tobacco is sold; North of Bontoc."
14. *sĭbfan, kĕtan, tjĭpan*: meat eaten to the rice occasionally.
ăktak: I give some of my own; constr.: person in cas. rectus, thing given with prepos. *is*.

15. *ayǎka*.... "This singing lasts too long." Old men are the umpires of the teasing contest. *palayokentǎko*: celebrate the last day of the festival; perform the final rites; finish.

16. An episode from a headhunters' festival; in the following description recollections of real events and explanation of customs are intermingled.

17. *sagfǎtck*: I lift (and carry) upon my shoulder. *kaǎfoǎfong*: Collective form.

18. Women enter the ato only if permitted to do so.

19. *nakakǎntja*: here without suffix *-an*, see: R. 16, R. 17 and [299]. *masisiangtǎko*: we part and go, each by himself, to our homes. *afobǎngtja* (only here!) plural form. *fayǎkek* [*fǎkek*]: I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health;" *tǎklay* [*tǎkay*]: the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. *manangǎlkami*: we pray for and hope, expect.

21. *mannaingtǎko'd*: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsǎeng*" consists of several verses; the melody of the greater part of each verse is chanted monotonously, but passes over into a phrase of astonishing musical beauty and pathos.

Finmǎshao of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Finmǎshao* is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. *ifǎik*: the bare board in the Igórot's sleeping chamber (or: mat), by euphemy (tragic irony); in reality the board on which the dead body is tied to be carried home. *inatjǎshan*: "made wide" for you. *pingsan*: "long time ago." (only here!)

THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 *Insulíktosh si Don Bìlong umáli 'd Fě́ntok ya éngéngak ad Fě́ntok;*
 The insurrecto Don Bilong comes to Bontoc and tells lies at Bontoc.

kanána ay mangwáni en "tjakayú ay Igólot mifuéḡkayú 'n sak/én;
 he says speaking you Igorot, go with me

ta aláenyu nan pinángyu, nan kaníyabyu, nan táfayyu ya nan kángsa,
 take ye your battle-axes, your shields, your spears and the gongs

ta umiýtáko ad Malónosh, ta éngkáyú manalífeng et adángsan nan
 let us go to Malolos, go ye to dance then much (will be)

2 *sípinyu."* – *kctjéng tjéngnèn nan tákw. nan fofafálo ya lumáyaætja*
 your money. Then hear the people the young men run

et umáytja id páḡpag, tay am/in ay fofálo ya éndjúa nan
 and go to the forest because all young men are unsteady
 (as to)

ninnímtja. kanántja 'y mangwáni en "aædy nget éngak sa."
 their thoughts They say speaking perhaps a lie this!

3 *sak/én, (si Fánged ay iSamóki) adík léytjèn ay úmüy, tay nan*
 I Fanged from Samoki, do not like to go because

kafibfak ya ifaludtja is nan adik kagalian. ketjeng makalik, B.3
 my sister they imprison for my not "coming along" Then I go with them

tay ibfaludtja 'sh kafibfak. - ketjeng umüy nan takæ; ifæg Ngawid 4
 be- they bind my sister. Then go the men; takes Ngawid
 cause with him

nan takæ; et siya nan apon nan Igólot. ketjeng malikoãdkami
 the men; then he is the chieftain of the Igorot. Then we start

et umalikami 'd Fångnen ya ketjeng umalatja akis is nan
 and come to Fangnin and then they take also some

iFångnen. (Fångnen id sakõn ad Fæntok.) ketjeng alãenmi nan
 men of Fangnin (is) near Bontoc. Then we take

isa 'y fãtug et padõyenni is istjan nan takæ ay umüy ad Malõnosh.
 one pig and kill it for food of the men who go to Malolos.

ketjeng malikoãdkami is nan fibikat et umalikami ad Gãy/ang. 5
 Then we start in the morning and come to Gayang,

ketjeng nisasakãna nan kãnenmi et binadõytsa nan nãang ay istjami.
 Then had been our food and they had killed a buffalo as our meat.
 prepared

ketjeng mangãngkãmi is nan magãchu et umalikami 'd Serwantës.
 Then we eat at noon and we come to Cervantes.

- ketjeng tomoktjõkãmi et inotõkãmi is kãnenmi. limãkãmi ay iFæntok, 6
 Then we sit down and cook our meal we are five Bontocmen,

walõkami ay iSamõki; isãed nan iMañnit, iTukãkan, imMalig/kong,
 eight men from then those from Tucucan, Malikong,
 Samoki; Mayinit,

iKinãang, iSakãdsa, iTitipan, iTufeng, iKãnõu, iAgkãoa. amñ ay
 Genugan, Sagada, Titipan, Tulubin, Kãnõu, Agawa. all the

B.6 *kaflifli inmāytja ad Malōnosh. ketjěng nakakāngkāmī 'd Serwantēs*
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalīkāmī ad Ankākļ. – nisasakāna amīn nan kānēnmi. pinadōytja*
 and we come to Ankaki. prepared was all our food. they had killed

nan fāka ay istjāmi. naamoamōngtsa ad Serwantēs nan amīn ay
 a cow for our meat. Assembled were at Cervantes all

8 *kākāķkāfli. – ketjěng mawīid ya malikoādkāmī ya umalīkāmī 'd*
 townsmen. Then it is morning and we start and come to

Konseptsyēn. ketjěng malikoādkāmī 'd Konseptsyēn et umalīkāmī 'd
 Concepcion. Then we start from Concepcion and come to

Kāndson ya umafēdtsa nan mūsiko ken tjākāmī. ketjěng umalīkāmī
 Candon and (there) meets the music band us. Then we come

'd Kāndson ya umilēwilēwis nan mūsiko ken tjākāmī id Kāndson.
 to Candon and marches around the band with us at Candon.

9 *ketjěng intedeēkāmī is nan tjaktjākū ay āfong is nan līma 'y ākyu, ya*
 Then we stay in a large house five days and

istjaistjāmi nan līma 'y fūtug, tay sinmongētkāmī ay Ikōlot.
 we eat five pigs, because we were angry, we Igorot,

ketjěng tsāmi padōyēn nan fūtug si iKāndson. ketjěng malikoādkāmī
 Then we kill the pigs of Candon-people. Then we start

10 *et umalīkāmī 'd Tākūtjing. – ketjěng tsāmi sīkpēn nan āfong si*
 and come to Takutjing. Then we enter the houses

iTakūtjing et tsāmi pināla nan fādsotja; umōgiādtja nan iTākūtjing.
 of Takutjing- and take their coats; afraid are the Tak.-people
 people (quickly, plunder)

(*djuwǎnkāmi lasūt ya liman pōo ay Ikōlot.*)—*ketjěng malikoǎdkami is* B.11
 we are two hundred and fifty Igorot, Then we start

nan wǎiwǎid et umǎykami ad Namagpǎkan. ketjěng ǎfus naōto nan
 very early and go to Namagpakan. Then had been the
 cooked

mǎkan, siǎdnay ma/ǎid ǎstja. ketjěng umǎykami et okǎdēnmi nan
 rice, but no meat. Then we go and take (by force)

isǎ ay kafǎyo et yǎimi 's lubfōnmi. ketjěng kōkōtjēnmi et otōēnmi
 one horse and bring it to our quarter. Then we cut it and cook

nan kafǎyo. ketjěng igǎmi ǎstja, tay kǎg fǎkas si tǎkǎ nan
 the horse. Then we do not eat, because like flesh of men is the

ǎlan nan ǎstjan si kafǎyo. — ketjěng malikoǎdkami et umǎykami 12
 sight of the meat of horse. Then we start and go

ad Faknōtan. umtsǎnkami id mastjǎm. ma/ǎid ninōto is kǎnēnmi.
 to Faknotan we arrive in night none had cooked our food.

isǎed amǎnkāmi ay Ikōlot ya umǎykami ay umǎla is nan kafūtufūtug
 Then we all, we Igorot, go to take some pigs

ya kaǎshuǎshu. ketjěng oto/otōēnmi et mangǎnkami is nan mastjǎm.
 and dogs. Then we keep cooking and we eat during the night.

— *ketjěng umǎli nan soldǎdso ay insulǎktosh ya inkōtsǎotja is* 13
 Then come the soldiers, who insurrectos, and ask for
 are

kanēntja et tsǎtja umalǎli is tsogōkmi et tsǎtja kankǎnan en
 food then they keep coming to our rear and they keep saying

“*inǎkǎyǎ 'sh kǎnēnmi.*” *ketjěng tsǎmi ǎtsǎotsao nan kōbkob si fūtug*
 give (us) our food. Then we often give (them) the skins of pigs

B.14 *ya nan akít ay mákan. – ketjěng malikoádkămi et umăykămi is*
 and a little rice. Then we start then we go to

nan ísa 'y íli; adík kěkkèn nan ngátsan nan íli ay inumtsănanmi
 a certain town I do not know the name of the town where we arrived.
 (one)

ketjěng áfus naóto nan mákan ya ístja ay nếang. ketjěng
 Then had been cooked rice and meat of buffalo. Then

15 *masuyěpkami; malikoádkami as nan wíid. – umalíkami 'd Santo Tomas.*
 we sleep we start in the morning. we come to Santo Tomas.

ketjěng ma/íd naóto is kănénmi. ketjěng ếngkămi 'nănap is fútug
 Then (is) not cooked our food. Then we go to seek pigs

ya is kănfing; et ma/íd intjănanmi is fútug, kănfing nan intjănanmi.
 and goats then not any we find pigs; goats (is) our finding.

16 *ketjěng yăitja nan fínăyă. – ketjěng kănanmi is nan ápomí 'n*
 Then they bring rice. Then we say to our master,

“năngkôm kanăn ến ‘mô umălităko is nan íli, et misashsakăna
 why! you say if we come into the town, then would be ready

17 *nan lănsəən nan takə; kôt nay adwăni ya ma/íd!” – ketjěng*
 the food of the men; and here now there is Then
 nothing!

sibfătén Don Bítong nan kalími ya kanăna 'n “íkădkăyú ya
 answers Don Bítong our words and he says care for and
 yourselves,

18 *tsăkăyu tjămpap is fútug ya's nan fínăyă.” – ketjěng ikíkiădek*
 you keep catching pigs and rice! Then I frighten
 (take)

nan sinpăngăfong ay Filipíno. ketjěng kanăntja en “adíka
 a family of Filipinos. Then they say do not

pumadōy ken tjakāmi; ta umotōkāmi is kānim. ketjěng maōto nan B.18
kill us let us cook your meal. Then is cooked the

mākan ya nan āgkāmā. ketjěng ilābok ay māngan ya ketjěng
rice and crabs. Then I begin eating and then

umāli nan kāduak. ketjěng inōfōngkami, tay naxwaxwāt kami.
comes my companion. Then we eat together, as we are very hungry.

– *ketjěng malikoādkami et umāykami ad Dsakūpan. tjaktjāki ay tli.* 19
Then we start then we go to Dagupan. (it is a) large town

ya ketjěng umilalayōshtja ken tjakāmī. ibfakāmi nan kānēnmi, ya akīt
and then they "do not provide for" us we ask for our food and little

nan itsaotsāotsa. ketjěng tsātja 'd kānan en "umalīkāmi ad Malōnosh."
is their giving. Then they keep saying we shall come to Malolos.

– *ketjěng umtjāngkāmi ad Malōnosh is nan sidsidjīmna. ketjěng* 20
Then we arrive at Malolos in the evening. Then

igāktjeng Agināldo nan pispisītash. – ketjěng kānanmi en "nangkō!" 21
distributes Aguinaldo the "20 cents." Then we say why!

pispisītash āngkay? nan kānēnmi adī wmanāi!" ketjěng kānanmi
one peseta only our food does not suffice then we say

en "lumayāokāmi!" ketjěng kānantsa 'n "baldēikanmi tjakāyū!"
we shall run away Then they say we shoot you

– *ketjěng malikōad nan tlin. ketjěng umāykami et balokānkami* 22
Then starts the train Then we go and ride
(railroad).

is nan tlin. – ketjěng umalīkāmi 'd Kālā/ōkan. pāgpag yāngkay. 23
in the train. Then we come to Caloocan forestland only.

- B.23 *mangǎngkǎmi is nan mastjǐm; et adǐ inmǎnǎi nan kǎnǎnmi.*
 we eat in the night then not sufficed our food.

tsǎkǎmi mangmǎngan ay tǎkǎ, ketjǐng ilǎǎnmi nan apǎy ay intatǎyao
 (while) we are eating, we men then we see the fire flying

- 24 *ay mǎpo 'sh pǒshong. Tǎmǎnkǒu nan apǎy ken tjǎkǎmǐ. – ketjǐng*
 that comes from sea. Dazzles the fire us. Then

talǎnǒ ay lablǎbon si kokǒok si mǒnok. ketjǐng kanǎn Gǒlash ay
 it is time of beginning of crowing of cocks. Then says Golash,

intelepletǐmi en "ǎntǎko inlǐkid ad Fǎnged tsǒgok nan Manǎla."
 our interpreter let us go around to Fanged behind Manila.

ketjǐng malikoǎdkǎmi ay ǔmǔy ad Fǎnged ya ǎngsan nan soldǎdso.
 Then we start to go to Fanged and many (are) the soldiers.

- 25 – *ketjǐng madǎngkǎmi id Fǎnged. – kǎg tǒnǎ nan kaadsaǎwǎna*
 Then we go "a little" to Fanged. like this was the distance,

is nantjǎi. – – namangpangǒkǎmi; wodǎ nan tǎfaymi, pinǎngmi,
 as far yonder. we had gone to the front; we had spears, battleaxes,
 as

- 26 *ya nan kǎlǎsaymi; ma/ǐd bǎldǎgmi. – ketjǐng mabaldǎkan nan ǐsa 'y*
 and shields no rifles. Then was shot one
 (with us),

soldǎdso is nan finiftli; pinaldǎkan nan Melikǎno. ketjǐng
 soldier in the scrotum had shot (him) the Americans. Then

inangangǎkǎmi; kanǎnmi en "nǎngkǒ bǒd falǒgnit nan inyǎyak tǒnǎ;
 we fret we say why! a battle the calling of that
 (is) (man)

- 27 *nǎngkǒ tǎkken ay talǐfeng sa!." – ketjǐng kanǎnmi ǒn "aykǒtǎko kasǐn*
 why! a different dance is this. Then we say "are we some-
 times

inōgiaōgiad ya kasin tsāan?' – *ketjěng itāolin san sinkumpānya* B.28
 afraid and again not Then transports the company
 (afraid)?' back

nan nabaldēkan ay is sa. yōitja 'sh katlin. ketjěng umāykami
 the men shot who (were) They take to the train. Then we go
 there. (them)

is katilinsfla. ketjěng insānib nan soldādso; yaket āngsan nan
 to railroad. Then hide the soldiers, and many (are) the
 the (embankment?) themselves

fōbōla ay umāli ay mālpo 's kapōshong ay pālēn nan soldādson si
 projec- coming from the sea which send the soldiers,
 tiles

Melikāno. djūa nan nabaldēkan is nan soldādson si Filipīno.
 Americans. Two were shot of the soldiers, Filipinos.

– *ketjěng umāli ākis nan sinkumpānya ya mabaldēkan ākis nan isa'y* 29
 Then comes again one company and is shot again one

soldādso. tjakāmi ninka/ūpkāmi is nan lūta, tjakāmi ay Igōlot,
 soldier we had dug into the ground, we Igorot,

ta itāfonmi nan āwakmi, tay ma/id baldwugmi; ketjěng āngkay nan
 that we hide our bodies, be no guns-ours "except only"
 (ourselves) cause

sōkodmi ya nan pināngmi. – ketjěng umāli ākis nan sinkumpānya is 30
 our spears and battleaxes. Then comes again one company at

nan magāchu ya mabaldēkan ākis nan tōlo ay soldādson si Filipīno.
 noon and are shot again three soldiers, Filipinos.

ketjěng kumāantsa nan sinkumpānya ya mīsubli ākis nan djūwan
 Then retreats the one company and "exchanged" again two

kumpānya. – ketjěng alāēntsa nan fayonitātja; ka/ūfantja nan lūta; 31
 companies. Then they take their bayonets they dig up the ground

B.31 *iká/æptja amín nan fobolátja. isátja'd tomóli is nan apótja;*
 they bury all their cartridges Then they return to their
 (bullets) commander

32 *kanántja en "nángkay nan fobolámi!" – ketjéng umáli nan djúan*
 they say: used up our bullets. Then come two
 (-no more-)

kumpánya. wódá nian madóy ay ínim, wódá nan líma; wódá nan
 companies. there are dead six, there are five some are

nabaldéikan is nan inaádpá; wódá nan ísa ay kólud ay nabaldéikan is
 shot into the hand there is one "negrito" shot into

nan kitóngna. ketjéng kumáan nan sinkumpánya ya mísубли nan tólo
 his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpánya. – ángsan nan nadóy ken tjájtja. ángsan nan tjála is*
 companies. many (are) the dead among them much (is) the blood upon

nan láta. ketjéng kumáan nan tólo 'y kumpánya. igáantsa nan
 the ground. Then retreat the three companies. They remove the

ángsan ay nadóy; yóftja 's katílin. ketjéng mísубли ákis nan djúá 'y
 many dead they carry to the train. Then "exchanged" again two
 (them)

34 *kumpánya. ketjéng mabaldéikan nan ipát ay soldádsó. – kasítja ákis*
 companies Then are shot four soldiers. they again

tomóli san djúwan kumpánya. ketjéng misáyao nan ákyu ya ketjéng
 return the two companies. Then turns dark the day and then

35 *kígsaníntja nan kányōn; kígsánín nan soldádsón si Melikáno. – ketjéng*
 they fire the cannon; fire (them) the soldiers, Americans. Then

inwéwis nan fóbolan si kányōn et tsána pōnsipak nan págpag. ketjéng
 whistles the shell of cannon then often it hits the forest. Then

umōgiad nan Ikōlot, et tsākashtja ay lumāyæ. -- ketjěng B.36
 get afraid the Igorot and immediately they run away. Then

lumayāekāmi et umalīkami is katīlin. -- āngsan nan nadōy ay tākæ 37
 we run away and come to the train many are the dead men

is nan katīlin ay tsa inyōi nan soldādso. nabaldēkan nan īsa ay
 in the train whom kept carrying the soldiers. was shot one
 (station?) man

iAmtādæ; ma/īd nabaldēkan is nan i'vēntok - intedēkani is 38
 from Amtadao nobody was shot of the Bontocmen. we remain at

katīlin; tsātja ket yāi nan nadōy ay nabaldēkan. kinigsāntja nan
 the train they then bring the dead who had been shot they fire the
 often

kānyōn; ketjěng kashōn mad/ōb nan tjāya. kǎg nannāy - - - nan
 guns, then as if tumbled the sky. like this (were): - the
 (it was) down

fobōlan nan kānyōn; wōdā nan kǎg nannāy - - -
 shells of the cannon some like this:

- ketjěng tjunāka nan soldādson si Melikāno is nan kalūta; ketjěng 39
 Then landed the soldiers, Americans, on the land then

lumāyæ amīn nan 'silīktosh; umāytja 'sh nan katīlin. Tsākamī
 flee all the insurrectos they go to the train. We keep

lumāyæ ya ilāēnmi nan fōbōlan si kānyōn ay patatsōkēna nan lūta.
 running and we see the shell of cannon that throws up the earth.
 away

- wōdā nan fōbōlan si kānyōn ay pinadōna amīn nan sinkumpānya ay 40
 some shells of cannon kill a whole crowd that

mamāb/on. tsatsāma nan madōy is nan 'silīktosh. adadādsa nan
 stood close many the dead among the insurrectos; more the
 together.

B.41 *madǒy mo is nan falǒgnit si Ikǒlot is nan flin nan Ikǒlot. – ketjǽng*
 dead than in the fights of Igorot in the country of the Igorot. Then

lumayǎǎkǎmi et umǎykami 'd Malǒnosh; ketjǽng kanǎn Gǒlash ay
 we flee and go to Malolos then says Golash, our

intcliplitǐmi en "umǎykami ad Manĭla ta ǽngkǎmi 'nkǎib is tilinsĭla."
 interpreter let us go to Manila, let us go to make "railroad"
 (moat?)

42 *ketjǽng adĭ nan tǎkǎ. – ketjǽng kanǎn Gǒlash en "nǎngkǒ ma/ĭd*
 Then "refuse" the men. Then says Golash why! nobody

madǒy ken tjatǎko ay Igǒlot; nǎngkǒ ketjǽng nan insulĭktosh is ǎngsan
 is dead among us Igorot; why! only the insurrectos many

nan madǒy." ketjǽng tomǒlitja si Sǎyan ay iSamǒki ya isǎed si Mǒding
 (are) dead. then they return: Sayan from and further Moding
 the Samoki,

ay iFǎntok isǎed si Pǎtte/king ay iFǎntok ad Manĭla. ketjǽng
 from Bontoc, then Patte/king from Bontoc, to Manila. Then

43 *umǎytja is nan katĭlin ya aptǔntja nan fobǒlan si kǎnyǒn. – ketjǽng*
 they go to the train and encounter the shells of cannon. Then

mimĭdneng is nan kakaǎwǎǎntja. ketjǽng kasĭtja sumǎkong ad
 they hit into their midst. Then they again go back to

Malǒnosh et umtsǎntja ken tjakamĭ. ketjǽng kanǎntsa ken tjakamĭ 'n
 Malolos then they arrive with us. Then they say to us
 (among)

"inmǎli nan Melikǎno ad Kalǎ/ǒkan et finǎkashtja nan kaǎfoǎfong;
 they came, the Americans, to Caloocan and destroyed the buildings

44 *pinǎantsa amĭn nan sinfǎan ya nafǎkash amĭn ay kampǎna." – ketjǽng*
 they burned all the churches and broken are all churchbells. Then

ibfākāmi is nan plesidēnte ad Malōnosh; kanānmi en “umāykami ‘d ad B.44
 we ask the “presidente” at Malolos; we say we ought to go to

Fēntok! ketjēng maṛwākas ya kasīmi ibfaka ya adīna. — kanāna ’n 45
 Bontoc then it is to-morrow and again we ask and he He says
 refuses.

“nāngkō ma/īd nadōy ken tjākāyū, ya kanānyu en umāykāyū?”
 why! none is dead of you and you say you will go?

ketjēng kanānmi ken Kōsmi ay iFēntok en “tjākami ed—kanām— en
 Then we say to Kosmi from Bontoc we should— tell (him)!— go

talifeng, nan kinwānim; ketjēng ilodlōdmi ay tākæ ay umiuy.”
 to dance; so you had said; then we must, we men, go;
 (as to your saying)

— *ketjēng inōnong tja Mākwish ay iFēntok ken Ngāwid ay iSamōki.* 46
 Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

kanān Mākwish ay iFēntok ken Ngāwid en “sīk/ā kēkkēm ay falōgnit
 says Makwish from Bontoc to Ngawid you know that “battle”

nan kinwānitja ken sīk/ā. āpay adīm kinwāni is nan tākæ? sīk/ā
 was their to you why did you tell (so) to the men? You
 saying not

ma/īd nimnīmmo! moshāya sak/ēn si nāngtek ay falōgnit nan
 have no reason! suppose I had known that “battle”

kanāntja, et kānak onōna is nan tākæ mo lēytjēntja ay mākifalōgnit.”
 was their I would first to the men if they wished to go to war.
 saying, have told

— *et akīt yāngkay ay enasipadōykami ay Igōlot is nan mangwānian* 47
 then little only (failed), that we would have killed we Igorot for the saying of
 each other

nan plesidēnte ad Malōnosh en mabaldukānkami amīn ay Ikōlot.
 the presidente at Malolos that we would be shot, all Igorot.

B.47 *ketjěng maɔwǎkash ya ilǒdlod Kǒsmi ay iFǎntok mangǐbfaka.*
 Then (it is) to-morrow, and must Kosmi of Bontoc ask.

48 – *ketjěng kanǎna en “umǎykǎmǐ ’d man!” ketjěng adǎna. ketjěng*
 Then he says let us go then! then he does not Then
 (permit).

lumayǎwǎkǎmi ay Igǒlot; ketjěng manadǎlǎnkamǐ is nan ǐlid nan kǎlsa.
 we run off we Igorot then we walk on the side of the street.

49 – *ketjěng umtjǎngkami ad Santo Tomas; ketjěng tjangkǎsmi ay*
 Then we arrive at Santo Tomas then we immediately

sǎmkěp is nan pǎgpag. ketjěng lushfǔdmi ya ad Falǎoang. ketjěng
 enter the forest. Then our coming out is at Falaoang. Then

inanǎpkǎmi is kǎnenmi tay naɔwaɔwǎdkǎmǐ. ketjěng lumagǒkami
 we seek our food because we are very hungry; then we buy

is nan kankǎnén; nan kankǎnén nan inkatǎkǎmi. (nakǎib nan
 food (cakes) “cakes” we lived on. made are the

50 *kankanǐn is finǎyɔ ya nan dǐn/fa.) – ketjěng umalǐkami ad Fǎngal.*
 “cakes” from rice and sugar. Then we come to Fangal.

ketjěng kanǎn nan Ilǒko ad Fǎngal en “ěngkayu man lumǎyɔ ay?
 Then says an Ilocano at Fangal why do you run away?

51 *ǒgiadǎngkǎyɔ ay Igǒlot?” – ketjěng kanǎnmi ay mǎnfat en “ěngka*
 are you cowards, you as Igorot? Then we say answering you go,

man, ta ilǎenmi sǐk/ǎ, mo ket adǐ pinpaabǒkén nan kǎnyǒn nan ǒlom.’
 let's see you if then not quickly smash the cannon your head.

52 – *ketjěng umalǐkǎmi ’d Takǔtjing. kanǎntsa ǎkis en “ěngkǎyu man*
 Then we come to Takutjing. They say also why do you

lumáyayæ ay?" ketjěng kanǎntsa en "ngǎg nan angnǎntja 'sh sa?" B.52
 run away? Then they say what did they do there

– *ketjěng ifaǎgmi ken tjǎftja en "nan pay fobólan nan kǎnyōn ya* 53
 Then we tell them the shells of the cannon are

tsaktsagóag." *ketjěng kanǎnmi en "mosháya umǎlitja 'sna nan*
 very big. Then we say suppose they would here the
 come

Melikǎno, et pinfǎkash nan kǎnyōn nan áfongyu." – *ketjěng áлами* 54
 Americans, then would quickly the cannon your houses. Then our
 ruin direction

ya nan págpag, et loshfǎdmi ya ad Serwantés. ketjěng nǎnengmi ya
 is the forest then our coming is at Cervantes. Then our going is
 out (aim)

ad Fúladong. ketjěng álanmi nan mōnok ya kawwítan. – ketjěng 55
 to Fuladong. Then we take chickens and cocks. Then

umalǎkami ad Alab. ketjěng álanmi nan tsaktsǎki ay fátug;
 we come to Alab. Then we take a big pig

padóyenni ya istjámi. finayǎdsanmi is líma 'y pēsosh is nan
 we kill and eat it. we had paid five pesos to the

ninfátug. ketjěng inpasalǎbkǎmi is nan iAlab is mákan. isǎtja'd
 pig-owner. Then we told to collect, to the Alabmen, rice. Then they

manǎlubub. igǎmi fayǎdsan nan mákan; nan ipéikæ ad Alab
 collected. we did not pay the rice the people at Alab

itsaotsǎotja ángkay ken tjǎkǎmǎ. – ketjěng malikoǎdkǎmi ay umǎli 56
 gave it "gratis." to us. Then we start to come

ad Fǎntok. ketjěng tsǎoshenni ad Aföu ay ílin nan Ilóko ad
 to Bontoc. Then we go directly to Aföu, the of Ilocanos at
 settlement

B.57 *Fěntok. năkship nan inumtsănanmi ad Fěntok.* – *ketjěng kanăn nan*
 Bontoc. in the after- our arrival time at Bontoc. Then say the
 noon (was)

tăkœ ay iFěntok ya iSamōki, kanăntja en “*umăted ta inmalĭkăyu;*
 people of Bontoc and Samoki, they say “we are that you came
 glad”

aykōkăyu natăkœ amĭn?” kanăn nan tăkœ en “*ngăg nan inangnėnyu*
 are you alive all say the people how did you manage

58 *ay inmăy?” – inămoămongmi amĭn nan tăkœ. tjěngnėntja nan*
 to go (there) we had assembled all the people they listen

kanănmi. ketjěng kănanmĭ ken tjăjtja en “*tsatsăma nan fobōlan nan*
 to our speaking Then we say to them too many the shells of the
 (were)

Melikăno, tsatsăma ay tsaksagōak nan kănyōn.” ketjěng kanăntja
 Americans; too enormous the cannon. Then they say

en “ya nan pay fobōlan nan băldœg?” kanănmi en “*tsatsămăă ay*
 and the bullets of the rifles we say fearful,

59 *kăg ăjtjan nan fobōlan si băldœg.” – ketjěng kanăntja ’n* “*aykōtja adĭ*
 like rain the bullets of rifles. Then they say do they not
 (were)

umăli ’sna?” ketjěng sibfătėnmi ya kanănmi en “*adumălitja ’sna tay*
 come here Then we answer and say they will come here as

60 *pădsongtja ad Malōnosh.* – *ketjěng kasĭtja kanăn en* “*kad nan*
 they stop at Malolos. Then they again say when
 (at the limit)

aliăntja?” ketjěng adĭmi ĭbfaka, tay kanănmi en “*ta adĭ kœmăđan*
 will they come Then we do not tell because we say let not escape

61 *nan ’lĭktosh.” – ketjěng ay sumăăkami is ĭli. ketjěng kanăn nan*
 the insurrectos Then we enter town. Then say

pangǎfongmi en "umǎted ta tinmolĭkǎyu is nan ilitǎko." B.61
 our relatives "we are glad" that you returned to our town.

– *ketjĕng ũm̄tsan nan ĩsa ay fŭan: kŏytsa'd inpaŋangǎli nan* 62
 Then "passed" one month then they come suddenly the

soldǎdson si Melikǎno. ketjĕng inum̄tsǎntsa is nan wĭrwĭid.
 soldiers, Americans. Then they arrived early in the morning.

ketjĕng isǎad nan Melikǎno nan ǎngsan ay kafǎyotja ad Kamǎnuang.
 Then "put the Americans many their horses at Kamuanuang.
 down"

ketjĕng fumǎlatja amĭn nan iFĕntok et paŋǎnĕntja nan kafǎyotja.
 Then go out all Bontoc- and feed their horses.
 people

– *adikǎĕn nan soldǎdson si Melikǎno nan 'lĭktosh; inǎatja nan ĩsa* 63
 (Then) the soldiers, Americans, the insurrectos. They one
 pursue capture

ay tenĕnte ya nan tŏlo 'y soldǎdso, isǎed nan ĩsa ay nabaldĕkan.
 lieutenant and three soldiers, then one who was shot.

amĭn ay tĕkkĕn ay soldǎdson si Filipĭno et linmǎyǎtja is nan fflig.
 all other soldiers, Filipinos, then had fled to the mountains.

et layǎwĕntja ad Tǎfeng. -- ketjĕng ibfǎkan nan iFĕntok ya 64
 then they reached Tulubin. Then tell the Bontocmen and
 running

nan iSamŏki nan djǎlan is nan soldǎdson si Melikǎno ad Tǎfeng.
 the Samokimen the trail to the soldiers, Americans, to Tulubin.

umǎytja ad Fǎy/ŷu et alǎĕntja nan asǎwĕwan Aginǎldo ya nan
 they go to Fayu and capture the wife of Aguinaldo and

anŏtjĕna 'y fafǎyi. – ĩsa 'y soldǎdson si Filipĭno binaldĕkan nan 65
 his younger sister. one soldier, Filipino, they shot, the

B.65 *Melikáno; nan soldáðson si Melikáno pinotéantja nan ðlon nan*
 Americans; the soldiers, Americans, cut off the head of the

'líktosh; inká/uptja is nan lúta is Kámpo Santo, ay kaka/éfan.
 insurrecto; they buried him in the ground at Campo Santo, the burial place.

66 - *ketjéng isákongtja nan asáæwan Gináldo ad Féntok ya nan*
 Then they conducted the wife of Aguinaldo to Bontoc and

anótjina 'y fafáyi, isáed nan ísa 'y Melikáno ay findlæd Gináldo.
 his younger sister then also one American whom had fettered (imprisoned) Aguinaldo.

Fánged.

EXPLANATORY NOTES

The "Battle of Calöcan," described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word "combatant") Fanged from Samoki, Bontoc's sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fanged's pronunciation.)

I. *'n sak/én: ken sak/én.—kángsa: gángsa.—Malölos in Bulacan.—síbing [síping]:* copper coin; 80 *síping* are considered equivalent to 1 peso (50 cents American).

5. *magáchu; ch:* guttural; interchanged here with *ky*.

10. *tsámi:* "we "often," repeatedly, as many houses were plundered.

11. *kăg...nan ílan:* "it looked like..." *ílan* for: *ílaén*.

14. *as nan wíid: is nan wíid.*

15. *fináyæ:* shelled and pounded rice, uncooked. *mákan:* cooked rice, "eatable." [461]

16. *köy nay adwāni*: cf. the Greek "eita indignantis."
17. *fkadak*: I care, provide; I help myself. *fkadam ay māngan*: help yourself to eat!
18. *ikikiādek*: *ögögiādek*. *pumadōyak*: personal vb. *āgkāmā*: see Voc. food.
19. "we shall come to Malōlos," where we shall find plenty provisions.
21. Or: *mabaldəkānkami*: we will be shot.
22. *balokānkami*: Ilocano verb: ride on horseback; *tilin*: Span. tren; [18].
25. *kāg tōnā*: Fanged showed the distance to be about 200 paces.
26. *finifītli*: [68]. *nāngkö böd*: [427].
27. *kasñ—ya kasñ*: Explan. "we can not help it if we are afraid;" or: "why shall we, being no cowards at other times, become cowards now."
28. *katilinsila*:? "place where soldiers hide, kneeling down and shooting." Probably a railroad embankment. *soldādson si Filipino*: a "compound noun:" Filipino-soldiers; so: *soldādson si Melikāno*: American-soldiers, but not: soldiers of the Americans. [76].
30. *īsublik*: I exchange; passive *maisubliak*: I am exchanged, or, as middle: I change myself with another; I take the place of an other; I replace in turn. (Said also of the movement of the stars).
31. *fayonitātsa*: Sp. bayoneta. *ka/ūfantja*: make holes in the ground; *ikāuptja*: they bury in these holes. *fobolātsa*: their bullets; or: cartridges with bullets.
- 33; 34. *djūa`y*, or *djūa ay*, or *djūwan*: two. *tsakāshko* [315].
38. *kāg nannāy*: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadǝna: pinadǝyna.*
41. and in other passages: *Ikǝlot* for *Igǝlot.*
41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "saltol." *adǝ: not.*
42. *ketjǝng nan: "exclusively."*
45. *en: to go [307].*
46. *tja.....ken.....: [39]. ā pay: Igórot and Ilocano particles.*
48. *umǝykami'd: words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malólos. is nan ǝlid nan kalsa: may also mean: along the road.*
50. *engkayǝ: ngǝgǝngkǝyu? why? [352]*
51. *pinpaabǝkek: I break all to pieces, smash completely. (Pref. pin-, "quickly;" or: kin-) [296].*
52. *ngǝg nan angnǝntja: lit. what do they do there? "how did you fare there?"*
54. *nǝnengmi: our going-aim; (probably: nan en-mi). ǝlami: our direction, direct way [318], but ǝlanmi: our taking, "we take," for: alǝǝnmi.*
55. *pasǝlubak: I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: sǝlub.*
56. *Afǝu, a district of Bontoc where mostly intruders, Ilocanos, have settled. nǝkship nan.... Time emphasized by Nom. actionis with suffix -an. Cf. [263; 264].*
57. *umǝted: adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you:" sak/ǝn umǝted ta.... (that...) ngǝg nan inǝngnǝnyu... [358]*
58. *tjǝngnǝntja for: tjǝng/ngǝntja.*

60. *ibfakak*: 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka*; *ibfakan*, in 62, see: [229].

61. *ketjǽng ay..* finally.. then at last.... (Sometimes: therefore).

62. *isaǎdiko*: I put down, unsaddle, stable.

63. *inǎatja* for: *inǎlatja*. *layǎǎwentja*, transitive: "reach by running." Person.: *lumǎyǎak*.

64. The guides were: *Kamǎdon* of Bontoc and *Fǐteng* of Samoki.

THE RAT AND THE TWO BROTHERS

Wǒdǎ nan sinǎki. ǎntsa 'nkǒtsǎw is pǐki ya adǐ ǎktan R.1
There are two brothers. They go begging for corn and not give any
maize

nan tǎkǎ tjaǎtja. isǎtja'd intotǒya ay sinǎki ya kanǎntsa ay
the people them. Then they converse the brothers and say

mangwǎni en "ǎnta 'd ǎnlǎpis is ǎmǎta, tay adǐtja umǎktan is pǐki.
saying let us to "make" a garden- as they not give corn.
two go our,

– *isǎtja'd en minlǎpis ay sinǎki. ketjǽng umǎytja'd, lapǐsantja* 2
Then they go to weed, the brothers. Then they go, they weed

nan ǎmas nan sinpamǐlikan. isǎtja'd sumǎa, tay mastjǐm.
a part of a mountain-section. Then they go home, as it is night.

R.3 — *maɔwǎkas akís ya kǎsǐntja umǎy ay sinǎki. léyjtjéntja*
 it became again and they again go, the brothers. They want
 to-morrow

ay ananaɔwǎén nan éimatja. sinéngpǎdséngpǎdtja nan tjǎpong ya
 to make wider their garden. They cut down the "wood" and

4 *nan lólo, amín nan fulúlong ya nan fǎtang. — ketjéng nastjím*
 the sticks, all the "high grass" and the "high trees." Then it was night

ǎkis ya sumǎatsa ay sinǎki akís. ketjéng maɔwǎkas akís nan tǎlon
 again and they go home, the again. Then "next day" was the time
 brothers, again (region)

5 *ya kasǐtja ǎkis umǎy nan sinǎki. — umǎytja 'd ya ilǎntja nan*
 and they again go the brothers. They go and see

6 *éimatja ya tinmófo nan fulúlong ya nan wǎka. — ketjéng kasǐtja*
 their and had grown the grass and the vines. Then they again
 garden

lapǐsan ǎkis et íbǎbǎbǎbátja nan fulúlong. ketjéng nastjím ya
 weed again and mow down the grass. Then it was night and

7 *sumǎatja ay sinǎki. — ketjéng mǐsǔbli nan ó/tot ya*
 they go home, the brothers. Then "exchanged" the rat and
 (came in its turn)

kankanǎna en "kìbkibàong — — — mǎlmakwǎdka ày tjapòng!
 says grow again, you wood!

kìbkib/biid — — — mǎlmakwǎdka ày sifid!"
 grow again, ye thorns!

8 — *ketjéng maɔwǎkash nan fatǎɔwa, ya umǎytja san ninlǎpis ay*
 Then became to-morrow the world, and they go, the "having
 weeded"

9 *sinǎki, ya ilǎntja 'd ya tinmófo akís nan fulúlong. — isǎed kanǎn*
 brothers, and they see and grown had again the grass. Then say

nan sinǎki en "umǎyanta 'd ta ilǎenta nan mangipatǒfǽ is nan R.9
 the brothers let's two go that we two see the "maker-grow" of

ǎmǎenta 'y nay!" - ketjǎng mastjǐm ya padǎnǎntja san ǒ/tot 10
 our garden here Then it is night and they perceive the rat

ya inkibkibǎong. tjetjǎng/ngǎn nan inǒtji nan ǒ/tot ay inkibkibǎong.
 and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"
 brother

- isǎed pintjǐpap nan inǒtji ya kanǎna is nan yun/ǎna 'n "yǎim, 11
 Then catches quickly the younger and says to his older bring
 brother

yǎim nan pǐnang, ta pinpadǒyta na! sǐtǒnǎ nan finǎmley ken
 bring the ax that we kill quickly this! this is the "one having
 tired"

tjaǐta ay sinǎki." - ketjǎng kanǎn san ǒ/tot en "adǐkayǽ pumadǒy 12
 us brothers. Then says the rat do ye not kill

ken sak/ǎn; ta umǐytǎko is ǎfongko!" isǎed lumǎyǽ ya pinǒnot
 me let us go into my house then it runs and quickly
 runs after

ǎkis nan inǒtji. - ketjǎng kanǎna ǎkis en "adǐkǎyǽ! adǐkǎyǽ 13
 also the younger Then it says again do not! do not
 brother

pumadǒy, ta umǐytǎko is ǎfongko!" ǒǒ/ǒǒgnan nan inǒtji.
 kill let us go into my house holds fast the younger
 brother

- isǎed kanǎn nan ǒ/tot en "ǔnǐpǒgǎnǎngkǎyǎ, ta umǐytǎko is 14
 Then says the rat set me free let us go into

ǎfongko!" ketjǎng inumtsǎntsa is ǎfongna.
 my house. Then they arrived in its house.

- isǎna'd kanǎn en "ǎnkolǎbkǎyǎ ay sinǎki, ta kǐkǎdak is 15
 then says (the rat) cover your eyes, ye brothers, that I prepare

R.15 *kanéntáko!* *isátja'd énkólub ay sináki. ketjéng ikísuan nan ó/tot*
 our food Then they cover their the Then stirs the rat
 eyes, brothers.

16 *nan fáḡkong: ya mákan. ikisuána nan ítjush: ya istjá. – ketjéng*
 the pestle: and rice it stirs the spoon: and (it turns Then
 (it becomes); to) meat.

inkikíngao nan inótji; öóltén nan yún/a nan límána. isáed kanán nan
 peeps through the younger; holds tight the older his hand. Then says the
 (his fingers)

ó/tot en "álikáyú 'd ta mangantáko, tay nay naóto nan kanéntáko."
 rat come let us eat, because here is cooked our food.

ketjéng kanán san yún/a ön "sanguyán pan si na/otóan nan
 Then says the older "How quickly the being
 cooked

17 *kanéntáko!* *ketjéng mangántja. ketjéng nakakanántja – isátja'd*
 our food Then they eat Then they finished eating. Then they

kanán ay sináki en "manubláta 'd ay sináki!" ketjéng nakatsublántja.
 say the let us two smoke, us brothers. Then they finished smoking.
 brothers,

ketjéng kanán nan ó/tot en "álikáyú 'd sína!" isátja 'd úmüy ay sináki.
 Then says the rat come here then they go the
 brothers.

18 *– ketjéng inḡafálan nan ó/tot nan gáḡsa ya nan ítjush, isáed nan*
 Then took out the rat a gong and a spoon, then a

tóánan ay padéngdeng, isáed nan fáḡ/kong. isáed kanán nan yún/a 'n
 jar then a pestle. then says the older

19 *"énkinaslángenta! ngăg nan kotók tóshă?" – ketjéng kanán nan inótji*
 let us exchange what is the use of this then says the younger

en "kóak man nannáy ay ítjush ya nan fáḡ/kong." isáed inkóan nan
 mine indeed this spoon and the pestle. then is the of the
 are property

yǎn/a nan gǎngsa ya nan tǒǎnan ay padǎngdeng. isǎtja'd ibfatǎwǎil R.19
 older the gong and the jar. Then they carry on a
 brother pole,

ay sinǎki nan gǎngsa ya nan tǒǎnan ay padǎngdeng. isǎed sǎya nan
 the the gong and the jar then it is the
 brothers

inkǎan nan yǎn/a. - isǎed kanǎn nan ó/tot en "ǎngkǎyǎ 'd!" isǎtja'd 20
 property the older Then says the rat You ought Then they
 of to go

sumǎa is nan ǎlitja nan sinǎki. ketjǎng intotoyǎtja ay sinǎki. isǎed
 go to their the brothers. Then they converse, the Then
 town, brothers.

kanǎn nan yǎn/a 'n "tsǎǎshim is ǎfongmo; tsǎǎshek is ǎfongko."
 says the older go directly to your house, I go directly to my house.

- isǎed kanǎn san inǎtji is nan asǎwǎna en "isugǎdmo 'd nan fǎnga!" 21
 Then says the younger to his wife put on fire the pots

ketjǎng lǎnumak nan tjǎnum. isǎnad ikǎsua nan ǎtjush is nan fǎnga
 Then boils the water. Then he stirs the spoon in one pot

ya ket ǎstja. isǎna'd ǎkis ikǎsua nan fǎg/kong is nan ǎsa 'y fǎnga ya
 and see! it's Then he again stirs the pestle in the other pot and
 meat.

ket mǎkan. - kǎnan nan asǎwǎna en "nǎngkǎ, ǎstja nan 22
 see! it's rice. Says his wife why! meat (is) the

nginmadsǎnan nan ǎtjush!" isǎtja'd mǎngan. - isǎed fǎǎlǎn nan 23
 changing of the spoon Then they eat. Then sends out the

yǎn/a nan anǎkna: ǎngka intǎkǎu is ken alitǎ/om!" ketjǎng
 older his son go to borrow at your uncle's. Then
 something

ǎmüy ya tsa kǎkǎtjǎn alitǎ/ǎna nan ǎstjǎ. isǎed tomǎli san ongǎnga
 he goes and he was cutting his uncle the meat. Then returns the boy

R.24 – *ketjěng kanăn amăna 'n "intŏ kay; ngăgim igă payăn nan*
 Then says his father where (was it); why did you not fill

sokŏngmo?" isăed kanăn nan ongŏnga en "indidiimko ya tsa
 your bowl Then says the boy I was watching and he

kŏkětjĕn alită/ok nan istjă. ketjĕng kumăanak, tay umăshiak."
 just was my uncle, the meat. Then I go away because I am bashful.
 cutting,

25 – *isăed kanăn amăna en "intŏ man la nan nangalăna 'sh istja?"*
 Then says his father where then, pray, did he get meat

ketjĕng ilŏdlod nan ongŏnga ay mangwăni en "istjă! tit/irwa ay istjă
 Then must the boy say meat! real meat
 (is)

26 *nan tsătja sibfăn."* – *ketjĕng istjaistjătja nan sibfăntja. ibfălafălaen*
 their eating Then they eat their meat. Often takes out
 (usual) (to rice)

nan anak nan inŏtji nan istjă; yŏiyŏina is ken alită/ŏna ya
 the son of the younger some meat; he carries it to his uncle's and

kanăn alită/ŏna en "intŏ man la nan nangălan amam is nan istja?"
 says his uncle where there, pray, did get your the meat?
 father

27 *"tsa otŏen amak nan istja."* – *isătja'd manăerwish.*
 Often cooks my father meat. Then they performed a ceremony
 (roasted meat).

isătja'd ũmiy nan pangătŏna; ma/amŏngtsa is nan afong nan inŏtji.
 Then they go the ato-companions. they assemble in the house of the younger.

isăna'd isăgĕd nan fănga. isăna'd tjănĕman nan fănga. isăed
 Then he puts on fire the pot then he fills with water the pot. Then

nĭlumak nan tjĕnum. isăna'd ităpek nan făg/kong ya kŏt nginmătjan
 was boiling the water then he stirs the pestle and lo! it changed
 then,

is mákan. – *isána'd isá'göd nan isa ay fán'ga.* *isána'd tjéné'man.* R.28
 into rice. then he puts on fire an other pot. then he puts water in.

isáed línnumak nan fán'ga. *isána'd itápek nan ítjush; kót istjá.*
 Then boils the pot. Then he dips the spoon, then lo! it is
 meat.

– *ketjéng ílan nan tákæ ya kanántja en* “*nangkø!* *sítõnä nan* 29
 Then observe the people and say why! this man

onöönöy, tay itapé'kna nan ítjush ya ket ístja, – itapé'kna nan 30
 is lucky because he dips the spoon and it is meat he stirs the

fág/kong ya ket mákan.” *isátja'd mángan ya kanántja en*
 pestle and it is “rice.” Then they eat and they say

“*kökø'tjényu 'd nan ístja, ta mangantáko'd ay tákæ, tay*
 you ought to cut the meat that we eat, we people, because

naææwadtáko.” – *isáed mangayá'yeng san laláki ya kankanána en:* 31
 we are very hungry. Then sings the man and says

asá'wak si Ketyákøu
 my wife, Ketyakyu

intaktáksik na'y minfánøu.
 stands there, distributing with
 the rice-shovel.

Ketjéng tji.
 This is all.

Si Málkod nan ninokø'kad.
 “Malkod” is the narrator.

Matyæ ya Antero.
 Matyu and Antero.

EXPLANATORY NOTES

1. *Pfki*: maize. *enlăpřsak*: I clear the ground, cut grass and shrubs away. *mangəmăđak*: I am making a "garden."

2. *sinpamřlikan*: one section of the entire mountain range. (*fřlig*: a mountain.)

3. *siangpăđek* [*sengpăđek*]: I cut down a tree, "by chopping the stem obliquely." *tjăpong*: a tree (but not pine); "it makes much smoke." *lôlo*: stick, shrub. *fătang*: "high and big tree, pine."

5. *wăka* [*uăka*]: a strong vine, "like a rope," a liane.

6. *řbabak*: I throw over; cut down and throw over.

7. *mřsubli*: see B. 30. The metre is trochaic, with strong ictus.

10. *padănek*: I perceive; and: I receive; I receive hospitably; obtain; h. l. = *tjeng/ngěntja*, they hear.

12. *pumadřy*: L. 92. B. 18. *onôřjek*: I run after one to catch him; *pin-*: quickly [296].

13. *řř/řřgnan*: Frequent. of *řgnak*. (Intensivum: *řřřgnak*).

15. *enkôřlubak*: I cover my eyes, hold my hands before my eyes. *křkadak*, see Voc. "care." The spoon and pestle changed to food, or rather: meat and rice dropped from them into the pot. pestle: a small "potato-masher."

16. *inkikřngaoak*: I peep through my fingers, held before my eyes. *sanguyăň pan*: how quickly! *minsangřyanak*: I hasten, I do something busily; synon.: *kamřek*, I hasten. "*sanguyăň pan is mangăđebam is nan tăřfay!*" "how quickly you are making the spear!"

17. *ăřlikayř'd*: accent! *sina* = *isna*.

18. *pa(b)falǎek*: I make go out, I take out of a box, a cover.

ay padǎngdeng: see Voc. "jars, kinds of."

The rat divides: gong and spoon—jar and pestle; this seems to the older brother too partial, the spoon being much more valuable than the pestle. He intends to give the spoon to the younger for the pestle; but he is persuaded by his shrewd brother (who had observed the rat's tricks) to take the jar instead. It seems that the younger hides carefully his magic gifts, while the older carries his presents openly on a "*fatǎwǎwil*," a pole balanced on the shoulder.

kotǎk: advantage; meaning; use.

22. *kǎnan*: accent!

23. *is ken*: = into the home of... *tsa kǎkǎtjǎn*: and just then continued to cut, was cutting. [310, *tsa*].

24. *intǎ kay*: for *intǎ pay*.

25. *intǎ mǎn lǎ*: [428]. *nan nangalǎna* [*nangalǎana*]: his getting-place, his taking. *nan tsǎtja sǎbfan*: their "usual," "frequent," "customary" meat eaten with rice. Voc. food.

27. *manǎwǎsak* [*manǎowǎshak*]: I perform a lesser ceremony; *tsawǎwǎshak*: I broil meat. *nilumak*: *linumak* in 28.

28. *tjanǎman*, and later: *tjenǎman*.

31. "She stands there to take out rice from the pot and to distribute it to the guests, using a shovel, a flat spoon."

THE STARS

S.1 *Wöddä nan ónash id Falídfid. ãmüy san ninkóã ay mangíla. tsa ed*
 There is sugar-cane at Falidfid, goes the owner to inspect, often then

maǎngkay nan ónash. isána'd kanǎn en "ta od aknálak na nan tsa
 is eaten up the cane. Then he says let me watch here the

2 *mangǎngkay is nan ónashko ay nay."* – *isáed malǎfi ya aknáläna;*
 eater up of my here. Then it was and he watches.
 sugar-cane night

ma/íd intjasána. kasín maæwáákash; isáed kasín malǎfi ya itjanána
 nothing he found again to-morrow; then again night and he finds
 (it is) (it is)

3 *tsádlö san mangǎngkayǎngkay is san ónashna. – ketjéng kanána en*
 really the eaters of his sugar-cane. Then he says

"nangkö böt tsátönǎ nan mangǎngkayǎngkay is nan ónashko!"
 why! – these are the eaters of my sugar-cane!

ketjéng adikóëna tjaítja. isána'd ipákkot nan ísang ay tukfífi.
 then he pursues them. then he catches a single star.

4 – *isána'd kanǎn en "innákäyü 'sh ápuy is sa, ta ilantáko tja na,*
 Then he says bring light here that we see them

tay tjãtõnä bõt nan mangãngkayãngkay is nan õnashko. – *isãna'd* S.5
 be- these (are) the eaters of my sugar-cane. Then he
 cause

kanãn en "padõyentãko ed na!" – *isãna'd kanãn en "adĩkãyu*
 says we ought to kill this Then she says do ye not
 (the Star)

pumadõy!" isãtja'd ninfãeg is san ninkõa is nan õnash. et umãytja
 kill (me) then they went with the owner of the sugar-cane; then they go

's ãfongna. isãna'd asãwãen nan ninkõa is nan õnash. isãtja'd
 to his house. Then marries (her) the owner of the sugar-cane. Then they

makãnaktja `sh lĩmãtja. – ketjẽng en nangãyu si asãwãna ya 6
 have children, five. Then had to get wood her husband and
 gone

intsimitsĩmid nan tukfĩfi is bayãkna. kawakawãkash intsfĩmid is
 she sews, the star, her wings every day she sews

bayãkna. isãed nakatsimĩdan is bayãkna. isãed malafĩ nan tãlon.
 her wings. Then she finished sewing her wings then is night the time.

– *isãna'd itsãotsao nan bãyak is nan ãnak ay yãn/a; et patayãwãna* 7
 Then she gives the wings to the son, the oldest; then she makes him fly

ad tjãya. isãed kanãn san inõtji ken amãna 'n "tjãy pay tinnãyaæ
 to the Then says the youngest to his father yonder has flown
 sky

nan yãn/ãmi." – *kasĩn ãkis malafĩ nan tãlon. masãyesãyep* 8
 our oldest Again becomes the time. Fast asleep is
 brother. night

ãkis si asãwãna. ketjẽng alãena ãkis nan isa ay anãkna ya
 again her husband. Then she takes again one her son and

patayãwãna; patayãwãen pay san fafãyi. – ketjẽng mawãkas ya 9
 makes him fly, makes him fly, she the woman. Then (it becomes) and
 morning

S.9 *insũdsud san inõtji ken amána ya kanána en "tjáy pay ákis*
 informs the younger his father and says yonder again

10 *inpatáyæ ðna kaæwaánnmi!" – isáed kanán amátja en "issáka*
 made fly mother our middle brother. Then says their father you will

fumángoŋ ken sak/én, mo aláena nan ðsa ákis ay kaæwaányu; et
 awake me if she takes the one also who is "middle then
 (now) brother"

11 *fumangõŋka ken sak/én." – ketjéŋ kanán nan inõtji en "dáæ!*
 awake me! Then says the younger well!

fangofangõnek síka ya adíka páäd fumángoŋ. nay kay léytjém ngin
 I try to awake you but you do at all wake up here, indeed, you want perhaps
 not

12 *ay maísa is nannay fakíluláta?" – isáed kanán nan amána en*
 to be alone on this earth Then says his father

"adtsáadlo fumángoŋak, mo fumangõŋka ken sak/én!" ketjéŋ
 I (certainly) shall wake up if you awake me Then

malafí ákis ya patayáæwéna nan ðsang ay ongõŋga; ya adí makatáyææ.
 it is again and she makes fly the one child but not he can fly.
 night

13 *– isáed kanán san inátja en "ketjéŋ makáyadkayú 'd sina ay tõlö,*
 Then says their Then you are left here three
 mother

tjakáyú ay sinák/í ay nay, tay adíkayu makatáyææ, et adtsakáyú
 you brothers here, as you not can fly then you will
 "remain"

ay sinák/í, et ad/ikapántja tjákayú is báldækyu et adtsakáyú
 brothers, then they'll make for you guns then you will be

nan ifuwísan nan tákæ. ketjéŋ tumáyææ nan inátja ad tjáyá.
 tax-collectors of men. Then flies their to the sky.
 mother

- *ketjěng tjaŋtja nan nginmǎdjan is Ilóko; ketjěng tjaŋtja nan* S.14
 Then they were changed to Ilocanos, then they were the

ifuwǎsantja nan tǎkæ.
 tax-collectors of the people.

ketjěng pay tji 's okókkæd. Si "Mǎlkod" nan ninókæd. Mátyæ.
 Finished here the tale. "Malkod" was the narrator.

EXPLANATORY NOTES

1. *angkáyek*: I use up all, I eat all. *ta od*: *od* for: *ed*. *aknálak*: I watch day and night. *itjasǎna* = *itjanǎna*, he finds.

2. *tsǎdlo*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsǎtona*: *tjaŋtona*, these. (plur. of *sǎtona*.)

6. *mangǎyuak* [*mangǎyæak*]: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masúyesúyep*: intensive and durative.

9. *yǎn/a*: the oldest; *inótji*: the youngest; *kaæwǎan*: those between. See Voc. brother.

11. *fangofangónek*: conative and durative: I keep trying to awake you; *adǎka páad*: you never.. you not at all.. *nay kay*: *kay*, for *pay*, emphasizes *nay*.

12. *fumǎngonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayǎtjek*: I abandon, leave. *makǎyadak*: I am abandoned, I

remain alone. *adtjakǎyu ay sinǎk/í*: you shall remain brothers and shall not become stars (or: *adtsakǎyu*, from *tša*: "you will continue").

ad-i-kaëb-an-tša: they, the people, will make for you [261].

ifurwǎsan, or: *ifubowǎsan*, from: *fǎys*, taxes. (Ilocano)

TILIN

T.1 *Wödǎ nan ísa 'y ongǒnga 'y fafǎyi. mo infǎyu si inǎna, kanǎna 'n*
 There is a certain girl when pounded her she says
 (rice) mother,

"inǎka 's mǒting, ína! ta kǎnek." *ketjǐng aktǎna is mǒting san*
 give (me) ricemeal mother that I eat. Then she gives ricemeal

2 *anǎkna. - ketjǐng kasína kanǎn en "inǎka ákis is mǒting, tay*
 to her Then she again says give again ricemeal for
 daughter.

inangkǎyko." *ketjǐng kanǎn nan inǎna en "nǎngkö; mǎd nongnǒngmo,*
 I ate up all. Then says her why! nothing your "value"
 mother

tay adpay angkǎyim nan fǐnǎyæ." *isǎed inǎka nan ongǒnga. ishǎed*
 as you will eat up the rice. Then cries the child. Then

kanǎn inǎna en "aykǒka tǐlin ta mangǎngka 'sh mǒting?" 'sǎed
 says her mother are you a that you eat ricemeal Then
 ricebird

nakabfayúan si inána. – isáed aláen inána nan saktjúan ya én T.3
 had finished her mother. Then takes her mother the waterjar and goes
 pounding

manáktjæ. isháed makáyad nan anákna is áfongtja. isáed én
 to get water. Then is left her daughter in their house. Then has
 gone

nanáktjæ si inána. – isáed aláen nan ongõnga nan tayáan ya insínot 4
 to get water her mother. Then takes the child the basket and goes

is nan katayáan. isána'd aláen nan lig/õ ya itangébná is nan
 into the basket. Then she takes the cover and puts it on upon the
 (winnowing-tray)

katayáan. ketjéng úmtsan si inána ya pasikpõna nan saktjúan.
 basket. Then arrives her mother and carries in the water jar.

ketjéng isáadna nan saktjúan, anápéna nan anákna. – ketjéng 5
 Then she sets down the jar she seeks her daughter. Then

ibfakábfakána is nan tákæ; ya kanántsa 'n "ma/íd inílami is nan
 she asks everywhere the people and they say nothing did we see of

anákmó." – isáed kasín sümkép is áfongtja. ketjéng tjeng/ngõna 6
 your daughter. Then again she enters their house. Then she hears

nan éngkálotókod is nan katayáan. isána'd lekuáfén nan lig/õ ya
 the noise in the basket. Then she takes off the cover and

ketjéng kasíntja ki-kíng-king. – kanántja en "kìng – kìng – issám 7
 then they again chirped. They say – – you will

inánàk nán mòtíng!" ketjéng iláen inána nan tayáan ya nakáyad
 have as the ricemeal! Then sees her mother the basket and left were
 your
 daughter:

nan tóngan nan anákna. – ketjéng ináká sh' inána ya kanána en 8
 the bones of her daughter. Then cries her mother and says

T.8 “*aykǝ way mamangwǎni en ngǝmǎdsan san anǎkko is tǝlin? aykǝ*
 would say that changed was my into a did
 anyone daughter ricebird?”

way adǝk itǎnoy; mo nan mǝting ay kanakanǎna, et tsak idjǎadjǎa.”
 ever I not grant when rice (was) her asking then I gave (her)
 (her wish) always

9 – *isǎtja'd inmǎngmang tja inǎna. isǎed sumǎkong san nginmǎdsan*
 Then they sacrificed, “her Then returns the one changed
 parents.”

si tǝlin. ketjǝng kasǎtja kikǝngking; kanǎntsa ay inkǝngking en:
 into ricebirds. Then again they chirped they say, chirping

“*kǝng – kǝng – inanǎkmo nǎn mǝting!*”
 – – have as your child the pounded rice!

Ketjǝng tji is okǝkǝd. Si Mǎlkod nan ninokǝkǝd.
 Ended here the tale. “Malkod” is the narrator.

Falǝnglong (Antero).

EXPLANATORY NOTES

1. *nan ǝsa 'y:* a certain (not: a girl). *finǎyǝ:* hulled rice, which is pounded to *mǝting*, rice-meal.

2. *mid nongnǝngmo:* “you are good for nothing” (“Taugenichts; vautrien”); *adpay:* *ad* taken from the verb *angkǎyim*. *nakabfayǎan:* [299].

3. *manǎktjǝ:* with the water-jar; *mang + saktjǎan*. *nanǎktjǝ:* preterite. *ǝn nanǎktjǝ*, pronounced: *innanǎktjǝ*; the verb *ǝn:* goes, must not be mistaken for the Augment in such combinations!

4. *ǝm̄tsan:* she arrived at home, “she returns.”

4. *pasikpǝna* for: *pa/sikpǝna*, lit.: she causes to enter; she carries into the house.

5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasíntja*: they again; the child is transformed into several birds!

7. *Issam*, which takes here the possessive ending from *inanak(mo)*, as auxil. of future. See [308].

"If you like better to keep your rice, than your child, you shall have the rice as your child henceforth." (This phrase occurs frequently after metamorphoses: K. 10, M. 6, 12.)

8. *aykǝ́wəy* or: *aykǝ́ wəy*; *wəy*, syncop. form of *woday*. "is there any one saying that" Or: "who would say that.... who would believe that.... would any one imagine that...." *itǎnoy*: agree, grant a wish, "say yes!" *mo kanakanǎna*: whenever; as many times as: Redupl. *tsak*: often, "each time," I used to...

9. *tja*: collective article [39 ff.] they, whom her mother represents; the family. *mǎngmang*: ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjǝng tji*: as synon. was given: *nafǝ́ash*, from *fǝ́ashək*, I finish, end.

KOLLING

Wodǎ nan djǝ́wə 'y fobfǎ́llo, nan ísa 'y yǎ́n/a ya nan anǝ́tji. K.1
 There are two boys the one the older and the younger.

ǝ́ntja nangǎ́yǝ́ ay sinǎ́ki. isǎ́tja'd isǎ́a nan kinayǝ́tja.
 they go to get wood, the brothers. Then they take home their "wood gotten."

K.1 *isǎed isǎnon inǎtja ya adi fumǎtjang. isǎed kanǎn inǎtja en*
 Then put into their but not it burns. Then says their
 fire mother, mother

2 "ngāg nan kinayóyu!" – nan yǎn/a kanána en "tǎngkǎmǐ mangáyæ
 bad (is) your "wood the older says let us go to get wood,
 brought"

si lípat!" isǎtja'd umǎy et isǎǎdtja nan kinayótja ya adi fumǎtjang.
 dry Then they go then they take their "wood but not it burns.
 branches home gotten"

isǎed kanǎn inǎtja en "nangkǒ; mǐd nongnǒng nan nangayéanyu
 Then says their why! nothing the value of your wood-
 mother gathering

3 *tay adi fumǎtjang; nan yǎngkay áshokna nan ángsan."* – *isǎed*
 because it does burn only its smoke (is) very much. Then
 not

payyǎen nan yǎn/a nan kalǎn inǎtja. isǎna'd kanǎn is nan
 hurts the older the word of their Then he says to
 mother.

anótjǎna 'n "énta mamǎlid is nan kamǎnta ta énta alǎen san
 his younger let us two to sharpen our axes that we two to get
 brother go go

inǎlak ay nalǎngolǎngo ay lípat, et adtsǎdlo fumǎtjang."
 which I saw very dry wood and this surely will burn.

4 – *isǎtja'd mamǒknak ay sinǎki. isǎtja'd inǎmtjan is nan kakáyæan.*
 Then they go out to work the Then they arrived at the woodland.
 brothers.

isǎed kanǎn nan anótji en "mangayótta 'd ísna!" isǎed kanǎn
 Then says the younger let us two get wood here Then says
 brother

nan yun/ána 'n "énta 'sh nan tjǎi 'y kǎæwad nan ántjoántjo ay
 his older brother let us go to yonder place of the very high

5 *fǎdang. sǎa tji 's énta umǎla is æwǎidta."* – *isǎed kanǎn nan*
 trees. right there we must go to get our load. Then says the

inótji en "taddō adfta ūmtjan, mo intō nan kanām en umālanta K.5
 younger how long, we not arrive, where you say (is) our "getting"
 place

is aæwōdta." *isāed kanān nan yūn/a en "ēnta 'sh nan kōkkōkōdnā!"*
 for our load. Then says the older let us go to the nearer place
 (a shorter distance).

isātja'd ūmtjan is nan kāæwad nan āntjoāntjo ay fādang.
 Then they arrive at the place of the very high trees.

– *isāed fōlādjin nan yūn/āna nan wānisna, isāed nan dikāmna* 6
 Then unties the older his breechcloth, then his shell

ya nan sangkitāna ya nan soklōngna ya nan fobangāna ya nan
 and his girdle and his hat and his pipe and

kātjingna ya nan tjokāæna. isāna'd kanān is nan anōtjina en
 his brass-chain and his pouch. Then he says to his younger
 brother

"īīgnam nan tjokāæko, nan wanīsko, nan katjīngko, nan soklōngko,
 hold my pouch, my breechcloth, my chain, my hat,

nan dikāmko ya nan fobāngak." *isāed kumālab nan yūn/a ad tōngtjæ.*
 my shell and my pipe. Then climbs the older high up.

– *'shānad sibōæn nan pānga ya kanāna 'n "ngāk! ngāk!" ya isāna'd* 7
 Then he cuts off a branch and says – – and then he

kanān ken anōtjina en "sānā kāy!" isāed padānen nan anōtjina 'sh
 says to his younger "right Then receives his younger
 brother now!" (catches) brother

koāpna. – isāed kanān nan anōtjina en "nāngkō; æpom nā mo!" 'sāed
 below. Then says the younger why! your leg this, truly! Then
 brother

kanān nan yūn/a en "fakōn! līpat pay ay nalāngolāngo!" kasīna
 says the older "not so!;" wood, indeed, very dry again he
 brother

K.8 *kanán en "ngǎk! ngǎk! sǎnǎ kāy si lǐpat ay nalǎngolǎngo!"* —
 he says — — "right wood very dry (I throw down)
 now!"

"*nǎngkō; kadúan nan ǎpóm ná mo!*" "*fakǎn! kadúan nan*
 why! the other your leg (is) this "not so!" another

pǎnga sha 'y nalǎnglǎngo!" — "*oh!*" *isǎed kanán nan inótji,*
 branch, this, very dry. oh, then says the younger,

"*aykǐ siya na 'sh pǎnga? nǎngkō; ǎpóm tja ná mo!*" —
 is this here (to be) a branch? why! your legs, these verily!

"*ngǎk! ngǎk! sǎna kay; si nalǎngolǎngo 'y fǎnǎnig ay pǎnga!*"
 — — "right very dry small twigs
 now!"

'sǎed kanán nan inótji en "nǎngkō; lǐmam ná mo!" "fakǎn!" isǎed
 Then says the younger why! your arm this verily! no; then

10 *kanán nan yǐn/a; "pǎnga sha 'y ningkalǎngo!"* — *ishǎed inkuǐkok*
 says the older twigs these, very dry Then shrieked

nan yǐn/a; kanána 'y inkuǐkok en "kǔkǔǐko! kǔkǔǐko!" isǎna'd
 the older he says, shrieking — — — — — Then he

kanán is nan inótjina en "isǎam nan wǎnis, nan kǎtjing, nan sǒklong,
 says to his younger take home the breech- the brass-chain, the hat,
 brother cloth,

nan sangkítan ya nan fobǎngak ken ináta; kanám ken ináta 'n "ǎlaem
 the belt and my pipe to our tell to our take
 mother mother

11 *nannáy ta inanǎkmo!*" — *'shǎed ináka nan anótjina; kanána en*
 these that they be your Then cries the younger he says
 son

"*aykǎak pay shumáa? ya ngǎg kotǒkko ay makáyad ken ináta?*
 shall I really go home and what "is my use" being left alone with our
 mother

nāngkō; manākas si ngēmātsanta'd ay sināki is kōlling." K.12
 why, it is better we transform ourselves we brothers into serpent-eagles(?).

– *isāced kanān nan yūn/a en "ek umāyak is fanfanāwī, ta ifuēgna*
 Then says the older I go to call a hawk that he takes
 along

sīka id fobfāy." *isāced sumāa nan anōtji ya kanāna ken inātja*
 you home Then goes home the younger and he says to their mother

– *en "ālaēm nannāy wānis ya sōklong ya sangkītan ya nan fobāngan* 13
 take this breech- and hat and girdle and the pipe of
 cloth

yūn/ak, ta inanākmō, tay tsatsāmaka ken tjakamī ay sināki;
 my older that you have (them) as too-severe-you-are to us brothers.
 brother as your son,

tay mīd siādēm. ēngkami mangāyo et kanām en "adī fumītjang
 for nothing you like. we go to get wood, then you say it does not burn

nan kayēnmi." – *isā'd ināka nan si inātja; kanāna 'y mangwāni en* 14
 our wood. Then cries their she says saying
 mother

"ngāg kotōk tōshā!" isāced kanān nan inōtji en "sīa sha nan
 "bad use (thing) this" Then says the younger right this (is)

kinānapmō; aykōka kasīn ināka ya kasīn tsāan is tomolīan yūn/ak
 "your desert" do you again weep and again not for the return of my
 brother

istji? nginmātjan is kōlling!" – ketjēng inmangmāngtja. 15
 yonder he is transformed to an eagle. Then they sacrifice a chicken.

isāced shumāa san nginmātjan si kōlling is āfongtja. isāced bumātong
 Then comes home the "transformed into an eagle" to their house. Then he sits

is nan tabfōngan nan āfongtja. isātja'd māngan ya itsaotsāotja
 upon the top of their house Then they eat and they give (him)

K.15 *nan wadwādna ya adīna tsaowādēn; apīd yāngkay ēnkuīkok is*
 his meat (share) and he does take; he only shrieks on
 not

16 *tafōngan nan āfongtja. – isāed ināka si inātja; kanāna ay mangwāni*
 top of their house. Then weeps their mother; she says speaking

en “banādkā ta mangantāko!” isāed adi; isāed tjākasna ay
 come down that we eat Then he does then he immediatly
 not;

tumāyayæ ya ēnkuīkok.
 flies off and shrieks.

Ketjēng tji is okōkæd. Si “Malkod” nan ninokōkæd. Mātyæ
 Ended here the tale. “Malkod” has told it.

EXPLANATORY NOTES

1. *fobfālo*: sing. for plur., as often! *anōtji*, or: *inōtji*.
kinayōtja: kāyæ, wood, with preterite infix: their wood which they had gathered.
isūnon: Nom. actionis: *isūno* and “genitive-indicator” -*n*.
ngāāg: *āā*, drawn and spoken with disgust!
2. *līpad* [*līpat*]: dry branches on trees. (*bāding*: dry wood fallen from trees.) *nan kayēnyu* or: *kaōwinyu*.
3. *payyūen* or: *pa/ayūen; pa/ayūek*: I hurt, insult by words.
kāman, Tucucan word for: *pīnang*, an ax. *adtsādlo*: “this very wood,” or: “surely;” *tsādlo* means: self, the same, the very same. Cf. S. 2 and 12.
4. *anōtji* was constantly interchanged with *inōtji*.
sā tji 's, or *sīyadsis*: therefore.
5. *taddo*.... how long will it take to get there.... [357]
umālanta: our getting-place, of us two: *um-ala-an-ta*.

6. *dīkam*: a large, flat, irridescent shell worn as ornament on the "wanis," i. e. breech-cloth.

7. *sibōen*: i. e. he cut or broke off his limbs, imitating the sound of cracking wood. "*sāna kāy!*" calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *nā mo*: pron.: *nāmo*; *mo*: affirmative particle, emphasizing *na*: here; so: *sāmo*. *fakōn!* no! not any limb but... [323]. *kadūa* [*kādwa*]: second companion.

9. *fanānig*: the only plural form of an adjective obtained.

10. *ta inanākmo*: Cf. T. 7 and Note.

13. *tsatsāmaak*: lit. I am too much; too exacting. *ma/īd siādek*: I like nothing, I am discontented with everything.

14. *nan kinānaḥmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *anāpek*: I seek, search. *kasīn.... kasīn...* the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjākasna* [315].

Si Malkod: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: "*mo nan ninokōkæd si Malkod, et adīm iitāwæn*: if "Malkod" is the narrator, you do not dream (of the story). [In Otto Scheerer's "The Nabaloi Dialect" (Idiom of the Ibaloi in Benguet), Ethnol. Survey Publications, Vol. II, Part 2, Manila, 1905, p. 167, the word *malkut* is said to mean: the specters of dead people.]

THE MONKEY

M.1 *Wōdā nan sināki ay infōlu is tlin; nan lalāki*
 There are a brother and a sister who watch ricebirds, the boy

infōlu is ūma, nan fafāyi infōlu is kapāyoan. nan āman nan
 guards a garden, the girl guards a ricefield. the father of the

lalāki kinmabidūa; kabidūāna nan ūnan nan fafāyi.
 boy had married a second time; he married the mother of the girl.

2 — *maɔwākas ya i/ūnɔd inātsa nan shengēdtsa. nan āman*
 It was to-morrow and carried out their mother their meal. The father

nan lalāki mangānɔb si ōgsa ya nan lāman. nan bādang nan
 of the boy hunts deer and wild pigs. The meat of the

yūn/a is nan shengēdna ay lāman ya amōngēna is san anākna
 older (boy) in his meal, which is pork, is "her gathering" for her

3 'y *fafāyi. mākan yāngkay nan yōina is nan lalāki. — kāsīn*
 daughter. Rice only (is) her bringing to the boy. Again

ākis maɔwākas; isāed i/ūnɔd inātsa nan shengēdtsa ay sināki.
 it is to-morrow then carries out their mother their meal, of the children.

nan nafǎngösh ay mákan yǒña is nan laláki ya nan karwís ay mákan M.3
 the rotten rice she to the boy and the good rice
 brings

is nan anǎkna 'y fafǎyi. — ketjǎng nan laláki ay ának nan kinabiduána 4
 to her daughter. Then the boy, as son of the man with second
 wife,

tsána tsaowǎdén nan shengǎdna, tsána ikǎ/up; shǔmya yangkay
 as often receives his meal, so often buries it; only (it is)
 as he he

nan ának nan fafǎyi ay tsáma 'y mangamángan.
 the daughter of the woman who much eats.

— mafíkod san laláki, tay nafǎngösh nan tsa yǒöy nan kasna 5
 emaciated the boy, because rotten is "the usual bringing" of his
 (is)

innína. isǎed kanǎn amána en "tek ed ílaèn nan midláğna!"
 stepmother. Then says his father I must to see "sonny"
 go

ketjǎng úmüy si amána; umǎy et ya ibfakán san laláki ken
 Then goes his father, he goes then, and tells the boy to

amána nan shengǎdna ay nafǎngösh. — ketjǎng kanána en "íssam 6
 his father of his meal that is rotten. Then (the boy) says you will

inának nan tsam inpayái ay shengǎdko." ketjǎng kanán amána en
 have your sending which my meal Then says his father
 as son usual is

"ngǎg nan ínmad is nan shengǎdmo?" — ketjǎng kanán nan anǎkna 7
 what happened to your meal Then says his son

en "nan máadjí tsam inpayái ken ínak ay shengǎdko'd ya
 forsooth, you often made bring my mother, that my meal was
 (should be)

nafǎngösh." — ketjǎng kanán amána en "ya nan pay tsak inpayái 8
 rotten. Then says his father well, that I used to send

- M.8 *ay shəngědmo'd mākan et mabādadabāngan is nan tsak anēban ay*
 as your meal, rice and meat added to it from (that) I often hunted
 (should be)
- 9 *lāman ya nan ōgsa."* – *ketjěng kanān san anākna 'n "pāsīg pay*
 wild pig and deer. Then says his son thoroughly
- 10 *nafāngōsh nan shengědko ay tsam payāi."* – *ketjěng kanān amāna*
 rotten was my meal which you often have sent. Then says his father
- 'n "kanāipan! amfuyākash si nafīkodka! nāngkō pōt olōlāy nan*
 "Why! is that so?" therefore you are thin why! evil (is) the
- 11 *ikākan nan kasīm innīna!"* – *isāed kanān nan amāna en "sāāta 'd*
 acting of your step-mother. Then says his father let us two
 go
- id fobfāy!" ketjěng adī; kanāna ay mangwāni en "sāāka 'd*
 home Then (the son) does not he says, speaking you may go
 (consent) home,
- man."* *ketjěng kanān amāna 'n "sāāta'd maadjī ay sināma."*
 indeed. Then says his father let us go home, forsooth, as father and
 son.
- 12 – *ketjěng ālan san anākna ya kumālab is nan fādang. ketjěng*
 Then "the direct of his son is climbing on high trees. Then
 way"
- inīkak; kanāna ay onīkak: "hāg! hāg!" "īssam inānak nan*
 he screams, he says screaming – – you will have as child the
- ānak nan kinabīduam ya nan tsam inpayāi ay shengědko 'y*
 child of your second wife and your usual sending, my meal that
- 13 *nafāngōsh."* – *ketjěng ināka si amāna ya ketjěng ōnoōnōtjīna san*
 was rotten. Then weeps his father and then he follows
- 14 *anākna. ināktsaāksang is nan fādang. – ketjěng tsā kanān nan*
 his son he jumps "always" on the trees. Then keeps saying

amána 'n "bumanádká man, ta intotoyáta, ta sumádata ad fobfáy et M.14
his father come down let us two talk, let us two return home then

admagdénta is nan fánfaníng ay áfong." – *adí san anákna; kanána* 15
we two shall live in a little house. (he does) his son he says
alone not,

ay mangwáni en "éngka 'd, áma, tay sak/én ngəməádsanak is
speaking you should go! father, because I am transformed into

ká/ak." *ketjəng sumáa s' amána is nan lafí ad fobfáy.*
a monkey. Then returns his father in the night home.

– *ketjəng kánan asáwəwána 'n "éngka man malafílafí ay?"* 16
Then says his wife why do you, pray, come in the night

– *ketjəng kanán san asáwəwə ay laláki en "lafín tóná 'sh! kanákapán* 17
Then says the husband night this "miserable" you
(you say?)

si fafáyí! nangkəka mangísu is fafáyí. nangkötáko őšshden
woman why! you are a wicked woman. why! we do provide enough

nan shengédtja 's amín nan anákta!" – *ketjəng tsána pintjaytjáyan* 18
meal for all our children Then he many kicks
times

san asáwəwána ay fafáyí. ketjəng inítsangtsa. san anákna ay
his wife. Then they are divorced. His son who

nginmádsan is ká/ak et őna amóngén nan ká/ak ay
was transformed into a monkey then goes to assemble the monkeys,

angánsan is nan émətja.
great many into their garden.

Ketjəng tji 's okəkəd.
This is all of the tale.

Si Malkod nan ninókəd.
"Malkod" is the narrator.

Mátyə ya Falónglong.
and

EXPLANATORY NOTES

1. *infōlu* or: *infōylu*.
 2. "shēnged," carried to the field in the basket "tōpil," consists of rice with "bādang," a piece of meat placed on the rice. *lāman* and *ōgsa* [*ōgsha*]: see Voc. food.
amōngēna: lit. "she assembles," i. e. she takes all the meat out of her stepson's share, "she picks it all together out," for her own child.
 3. *ay sināki*: in apposition with *-tja*. their, namely of the...
 The boy has no meat at all and gets besides only rotten rice.
 4. *sūmya* [*shūmya yāngkay*]: Ex. *sumyāka yāngkay ay manūbla*: you alone are smoking; *sumyāka yāngkay ay kāwls nan kōam*: you alone take the good things for yourself. *sumyātja yāngkay ay inkāēb is fānga*: only they are making pottery. *tsāma*: much (unreduplicated only here).
 5. *ībfakak*: I ask, and: I answer a question, I tell. (Person. in cas. obliq.)
 6. Formula: *īssam inanak....* see: T.7; K.10; infra. 12. *yāik*: I bring; *pa/yāik*: authoritatively: I order to bring, I send out. *ngāg nan īnmad?* "what is the matter with.." from *īmad*, it happens.
 8. *mabādabadāngan*: "richly" provided with meat; much meat placed on rice.
 9. *pāsīg*: pure, without any admixture; *pāsīg falīdog*: it is all gold, pure gold.
 10. *kanāipan*: an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.
- amfuyākash.. is*: for this reason; therefore. *amfuyākash is ma/īdka 'sna*: "for this reason you were not here!" (used mostly in exclamations).
olōläy: still stronger than *ngāg*, bad, mean.
11. *sāta'd*: hortatory mood, with infix *-um-* omitted; dual.
mā ādji: "donc," "gehen wir also;" *sināma*: [60].

12. *ála*: the direct way; the immediately following action [318].
 “hǎg!” interjection of the monkey language. *issam...* see Note to 6.
13. *inaktsaǎktsang*: he jumped from tree to tree; frequent. form.
14. *tsā kanan*: he says often, several times, keeps saying. (*tsa*, not *tsána*, because the “subject” follows the verb.)
mǎdgěnak: I live without wife, in celibacy.
16. *kǎnan*: accent! but in 17: *kanǎn*. *malafilaflak*: [413].
17. *lafintónǎsh*: this (you call) night? *tjenǎmtonǎsh?* this you claim to be water? *asǎntonǎsh?* you call this a dog? (ironically)
ö/ǒshdek: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.
kanaǎkapǎn: “how miserable, wicked you are!” Ex.: *kanaǎtjapan*: how bad they are! *kanaǎkayupan*: how bad you are! [*kanaǎkǎyu pan*].
18. *pintjaytjǎyan*, or: *böntjaytjǎyan*: “kick quickly.” *ǎna*: from *ek*, I go; *ěna* or: *ǎna*.

PALPALAMA AND PALPALAKING

P.1 *Tja Palpaláma ken Palpalǎking ěntja insǎib. si Palpaláma*
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

saǒpěna nan palupǒ. si Palpalǎking kanǎna ken Palpaláma en
 dams off the fast running water. Palpalaking says to Palpalama

- P.1 *“saǒpenta sa ay djǎa!” isǎed kanǎn Palpaláma en “saǒpek na ay*
 let us two that “together” Then says Palpalama I dam off this
 dam off
- ǎsang.” isǎed kanǎn Palpalǎking en “tek saǒpén nan pǒshong.”*
 alone. Then says Palpalaking let me dam off the stagnant
 go to water.
- 2 – *isǎed sinǎib Palpaláma nan palǎpo. ǎngsan nan inǎána ay kǎtjǒu.*
 Then dams off Palpalama the current. many he catches small fish.
- 3 *si pay Palpalǎking ma/ǎd inǎána is kǎtjǒu. – isǎed kanǎn Palpalǎking*
 Palpalaking nothing catches, fish. Then says Palpalaking
- en “inǎka ’s ǎsa ’sh kǎtjǒu!” isǎed kanǎn Palpaláma en “ngǎg*
 give (me) one fish Then says Palpalama what is
- kotǒkko ay mangitsǎotsao ken síka? aykǒ ngǎg ta alǎém nan ǎsa ay*
 my to give (one) to you why ought you to one
 “advantage” get
- 4 *kǎtjǒu?” – isǎed kanǎn Palpalǎking ken Palpaláma en “yǎka;*
 fish Then says Palpalaking to Palpalama well then;
- yǎim nan kǒweng nan katjǒó mo!” isǎed kanǎn Palpaláma en*
 give (me) the ear of a fish Then says Palpalama
- 5 *“ngǎg kotǒkko ta alǎém nan kǒweng nan kǎtjǒu?” – isǎed kanǎn*
 what is my use that you get the ear of a fish Then says
- Palpalǎking en “yǎka; yǎim man nan kǒweng nan tjǎlǎd.” isǎ’d*
 Palpalaking well then; so give (me) the ear of a “tjalid.” Then
 (of a fish:)
- kanǎn Palpaláma ’n “aykǒ ngǎg ta alǎém nan kǒweng nan tjǎlǎd?*
 says Palpalama why ought you to get the ear of a tjalid
- 6 *sak/én ngin ya fakénak?” – “yǎka; yǎim man nan apǎngoy si*
 I (am) perhaps “not myself?” well then; give (me) the leg

ǎgkǎmǎ! *isǎed kanǎn Palpalǎma en "aykǒ ngǎg ta alǎem nan* P.6
 of a crab Then says Palpalama why ought you to get the

apǎngoy si ǎgkǎmǎ?" – isǎed ǔmüy si Palpalǎking is nan atǎto. 7
 leg of a crab Then goes Palpalaking to the ato-resting-place.

isǎna'd ilǎen nan akfǒb; isǎna'd kǎnen nan akfǒb. isǎna'd kanǎn en
 Then he sees a fruit then he eats the fruit. Then he says

"fǒb! – fǒb! – mid kankǎnenǎ 's akfǒb!" isǎed kanǎn Palpalǎma
 fob! fob! nothing he eats (of) fruit! Then says Palpalama

en "tak/ǎn mo mǐd kǎnek is akfǒb; ayǎka nan inǎlak ay kǎtjǒu,
 nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

nan tjalǐd, nan ǎgkǎmǎ isǎed nan lǎleng." – isǎtja'd sumǎa id fǒbfǎy. 8
 "tjalid" crab then also "lileng." Then they go home.

isǎed madǒy si Palpalǎking; nan sangadjǐlna falǐda; nan
 Then dies Palpalaking his death-chair (is of) iron rods

tǎktjǎana gǎngsa; nan takǐdna kǎtjing. – isǎed kanǎn nan 9
 his seat (were) gongs; his rope: brass chains. Then say the

tǎkǎ is nan inǎna en "susumǎdka 'sna, ta ǎngkǎmi umǎa is kǎwǎtan
 people to the old woman wait here let us go to get a cock

is otǒngna ad Kalaowǎtan." isǎtja'd kǎmǎan. – isǎed kanǎn 10
 for death-ceremony at Kalaowitan. Than they went away. Then says

nan nadǒy is san inǎna en "ofǎtjim sak/ǎn!" isǎed kanǎn nan
 the dead man to the woman untie me Then says the

inǎna en "aykǒ ngǎg ta ofǎtjek sǐka?" isǎna'd kanǎn en "ofǎtjim
 woman why should I untie you Then he says untie

P.10 *sak/én pay; mo adíka umóbfat ken sak/én, pinpadéak síka!*
 me if you do not untie me, I quickly strike you

11 – *isána'd ofátsén san nadóy. isáed lumáyay san inína. isáed úmtsan*
 Then she unties the dead. Then runs away the woman. Then arrive

nan ipékkáay ay en inmála is kaxwítan is nan otóngna ad
 the people who went getting a cock for his death-ceremony at

12 *Kalaxwítan. isátja'd tjiápén san nadóy. – isátja'd kanán en*
 Kalaowitan. Then they catch the dead. Then they say

“tjerkóna! tolnokantáko 'd nan kowéngna, mo adí engká/ítjén.”
 – – – – let us drive a wedge his ear if he does flinch.
 into not

ketjéng tolnókantja nan kowéngna ya ká/ítjén ay engká/ítjén.
 Then they “pierced” his ear and he flinched “very much.”

13 *Ketjéng fumángon. – isáed kanán Palpaláma en “yáim nan ísa 'y*
 Then he revives. Then says Palpalama give (me) one

gángsa!” isáed kanán Palpaláking en “aykǒ ngäg ta aláem nan
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kinatjǒámo 'd igáaka inmáktan ken sak/én.” – “yáka;*
 a gong your “fishing” you did not share with me well then

yáim man nan ísa 'y faláda!” “no! aykǒ ngäg ta aláem? – –
 so give me one iron rod no! why ought you to get it?

san kóweng si tjalíd et adím itsáotsao ken sak/én ya.”
 the ear of “tjalid” you would not give to me

Ketjéng tji is okókæd.
 Ended here the tale.

Si Malkod nan ninokókæd.
 Malkod is the narrator.

Mátyæ and Falónglong.

EXPLANATORY NOTES

1. *tja* [*tsa*], coll. art. [39]. *saḥpek* [*saḥpek*], Person. vb. *insāibak*: I dam off a part of a river to catch fish. *paluḥḥ*: the waves, rippling, caused by a stony bed, the current. *pōshong*: a stagnant part of a river (and: the sea).

2. *ināana* for: *inālāna*. *āngsan...* lit.: much was his catching, namely *kātjōu*.

3. *is ḥsa'sh*: [396]. *aykḥ ngāg ta...* Idiom: what is it that.. "why should I, you, he etc.?" *ngāg kotōkko*: of what advantage, use, is it for me?

5. *kātjōu*, *tjalīd*, *līleng*: see Voc. fish.
sak/ēn ngin fakēnak? "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atāto*: flat stones, as resting place for people coming to an ato.
akfōb? *fob*: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ēn*: "I do not care; it matters not; synonym.: *ēlāi*."

8. *sangādjil*: J. XLI, Somkad's death-chair.

9. *ināna*: an old woman guarding the dead.

11. *tjipāpēn*: the dead is supposed to have regained life and to have run away.

12. "tjerkōna!" an exclamation, "not in Igórot language," as was claimed. *tolnōkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *kāftjen ay..* [293].

13. *kinatjōēmo*: *kātjōu*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: *naw*. *kōweng*: "ears" i. e. gills.

VARIA

V.1 — — *Mo infalognídtja, én/ngáétja nan tákæ ya nan féisæl. nan*
 When they go to battle, shout the men and the enemies. The

lalaláki fakákéntja nan lúta, (ya infúkaétja) ta umalán
 men strike (with battle-axes) the ground and call that shall come on

nan féisæl. nan fafafaýi umögiádtja is nan alán nan féisæl ya
 the enemy the women are afraid of the coming of the enemies and

is nan mamēwántsa is nan flí. siádsi nan intafónantja is nan
 of their burning the town. Therefore their hiding in the

págpag; ifuéggtja nan ánanáktja. nan lalaláki fukáæwantja ay
 woods they take (along) their children. the men exclaim

mangwáni en "fkäyu man! míd lumäyáæ! fulálaw! sinúka'sh ay
 saying come on, then! nobody shall flee! forward! who are you,

umögiad? — mangösímadöytáko! adikóéntáko tja na!" —
 coward? let us all die together! let us pursue these here

intatá/otja ya fekáshéntja nan fálfeg is nan féisæl.
 they spring and throw the spears at the enemies.

Notes: *ta umalġan*: a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakġkġntja*: they hit the earth and stroke it with the blades of their axes, their blades being held flat on the ground; the warriors pretend to sharpen them. *mamwġwġntsa*: Nomen agentis of *pġġak*, I burn, destroy by fire.

fulġlau! battle cry of attack; "hurrah!" *mangġsimadġyġtġko*: "let us all kill each other [112]." *adikġġek*: pursue, or: catch running after. *intatġ/oak*: I leap continually, on the same spot, a little forward or to the sides to dodge spears, stones, and to keep my body ever ready for attack and defense.

-- *Mo inġd/ġd nan ōlom, et ġngka pashġbok nan awġkmo* V.2
 If aches your head, then go to have "blown" your body,
 (throbs)

tay insakġt. umġli nan insġbok ya subġkġna nan ōlom, et makġan
 as it is ill. comes the "conjurer" and blows at your head then removed is

nan inġd/ġd is nan ōlom. nan insġbok kanġna 'y mangwġni en
 the aching in your head. The "conjurer" says saying

"sġnu nan nġngyu ken sġkġ?" [paymġ: si Wġnnak nan nġngyu
 who is the one making ill you or Wannak has made ill

ken sikġ. - paymġ: si Kidkġtjġy nan nġngyu ken sikġ!] ġwġni 'd
 you or Kikitjġy has made ill you soon

makġan. - "subġkak sġka is nan sġyag nan ġkyu!" ġwġni 'd makġan.
 it is removed. I blow you into the rays of the Sun! soon then it is removed
 (i. e. healed.)

Notes: The "healing blower," the conjuror, removes an evil spirit that has caused illness, an "*anġto*," as those of "*Wġnnak*" and "*Kidkġtjġy*." I cause sickness: *ġy/yġwġk*, or: *iyġwġk*; with the Nom. agentis: *mġngyu* [*mġngġy*; *mġngġy*]. Observe: *sġkġ* and *sġka*. *sġyag* and *sġyag*: the "morning-rays." *sġka*: I blow you, *anġto*, into...

V.3 -- *Nan lřmam řmřy is nan mřstřřm. nan lřmam ya tsaktsřki*
 The "night-mare" goes in the night. The "řmam" is a big

ay třkř. ilekwřbko ya adřak makailřkwab. anřto tři.
 person. I "try to" move and I not can move an anito (is) that.

Notes: *řmam*, a ghost in human form, sitting on the sleeper, night-mare. *ilekwřbko*: I move, try to breathe; *ileklekwřbna nan řřd*: the pulse beats; *anřto*: soul of dead; ghost.

4 -- *Ayřwan ad Okřki! sumakřngkřyu tsřdlo řsna, tay nay tsřmi*
 Wild buffalo at Okřki, come together hither, as here we often

řsmek ay mřngřpřy ken třkřyř, řsna 'd Wakřlan; tay řyam
 think of making sacrifice to you here at Wakřlan; because at wedding

si řnanřk nan třřmi mangisřngan ken třkřyř, et
 of children we always take one of you then

madsa/omřngkayř řdřř!
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *řřto ad Wakřlan*, "far distant from Bontoc," the rich men (*gadsřngyen*) perform a fire-sacrifice (*mřngřpřy*) and call their choicest game to come "to this very (*tsřdlo*) spot from their home at *Okřki*." *řsmřkko*: I remember, "do never neglect, always think of."

5 -- *Nan ongřnga adřna istřř nan adřy si mřnok, tay mo istřřna*
 The young people do not eat the liver of chicken, because if one eats

nan adřy si mřnok, mo intřktak, et insakřř nan adřyna ya
 the liver of chicken, when he runs then sick his own liver and

umōgiad. nan āngkay amām/ma ya nan inān/na nan mangīstja V.5
 he is cowardly. Only old men and old women are the eaters

is nan ādōy si monok, tay lāēwa is nan ongōnga.
 of the liver of chicken, because it is wrong for the young.

Notes: *adōy* and *ādōy* [*ādūy*]: liver; it is forbidden also to eat the heart of chicken. old men: married men who are not affected by the spell.

-- *Mo iitāxim nan āsu ay tsa umōn/ōnod ken sika, tit/īwa* 6
 If you dream of a dog always following you, it is a true sign

ay adumanākka.
 that you will have children.

-- *Infagfagtōtja nan ānānak si iFēntok ya nan ānānak si* 7
 They have sham-battles, the boys of Bontoc and the boys of inhabitants

iSamōki is nan līshlish. alāēntja nan fatō ya fakāshēntja. wodā
 Samoki during the "lishlish." They take rocks and throw them. Some inhabitants

nan matoklāngan is nan ōlo paymō is nan āwak.
 are hit on the heads or on the bodies.

Notes: *ānānak si*. "Bontocboys" [76]. *līshlish*: festival after the rice-harvest. *fatō* and: *fāto*, *bāto*: stone. *toklāngak*: I hit the head; by zeugma, here also with: *āwak*, the body.

-- *Daæ! sika tumgōyka! lēytjék ay makitotōya ken sika! adīk* 8
 He! you stop! I want to speak to you I do not

kēkkèn nan djālan; masāngutak is nan pāgpag. ipītjum nan
 know the trail I have lost my way in the forest. show the

ma/yōi ad Fěntok paymō mifuǒgka ken sak/ěn! kad nan umtsánanmi
 direction to Bontoc or accompany me when shall we arrive

istjǐ? intō nan mabfālǐn ay umālāk is kának?
 there where is it possible that I get something to eat?

mo umālīka ad Fěntok, et umáykami amǐn ay umáfed ken síka is
 if you come to Bontoc, we go all to meet you

nan sakōn nan wǎnga.
 near by the river.

aykǐ way tákœ 'sna? intō pay si ámam adwǎni? aœáy nget
 Is anybody here? where your father now? probably
 (at home) (is)

wodǎ's áfong. kæmáanak aswǎkas; adadǐk fláen síka aswǎkas.
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

adǐka éngkǎkalǐ is ǔlǎi ngǎg si sa kěn tōdǐ. sínu nan nangwǎni si
 do not tell anything of this to him(her), who said

sa? nan nimnǐmko aœáy ngět síya 'y fafáyi.
 so? as to my thinking perhaps she.

léytjénmi nan ílǐmi ya padóyénmi nan fěshœlmǐ!
 we love our country and we kill our enemy!

SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-ǎ*, attached to the last word, even if it ends in *a*. In reciting (not singing or chanting) the natural accent of words is completely superseded by the rhythmical ictus.

nan tōnod nān lolō -ǎ
 the shafts of the working-
 poles,

(ta wāshtjin mīnlagfō -ǎ
 that everyone could earn

nan sōnog sī 'ngongǎ -ǎ)
 the food for his children

ta wāshtjin tēmèktjē -ǎ
 that everyone might sit down
 (rest)

's san ìlitjà 'sh Tjulyǎ -ǎ
 in their town at Tjulya
 (Bontoc-region)

tay sigang pày sinǎ -ǎ
 as it is pitiable, indeed, here

ay mīntjuàtjuǎ -ǎ
 to travel seeking work

fatǎwa 'y ànawǎ -ǎ
 (through) the world, wide;

sumyà ken sōlōuwǎ -ǎ
 it is lucky (?) for my beloved

ay mīngitòtèktjē -ǎ
 (that she) sits idle with others

's san ìlitjà 'sh Tjulyǎ -ǎ
 in their town in Tjulya

nay pày sigàng sinǎ -ǎ
 here, indeed, it's pitiable, here

nabõnga 'sh òngongá -ǎ
to have become a child

kāsì tay lòngyaiyá -ǎ
it is pitiable because -----

longyáiya 'y tàkũavá -ǎ
----- people.

kanò ay sùmangá -ǎ
it is said that (we are) lazy,

sumàng ay mìntsuné -ǎ
(too) lazy to earn by work

tētsàn si òngangá -ǎ
the afternoon-meal for children,

Notes: *tjuwá -ä* and *tjishá -a*: words preceding the songs, like invitations to join a singer. *intēngan*: to be in the middle (*tenga*); "it is noon." *sika*: Sun, song-dialect. *manitsáak*: I eat, lunch.

mo kõna: i. e. *Lumáwig*, the God of the Igorot; *mo kõna* was asserted most emphatically to be understood to refer to divinity. If He had made equal the working-poles, i. e. the "*kaykay*," the primitive agricultural implement of the Igorot; the pole is said metaphorically of mankind; "if all men had been created equal."

The lines in () are a variante. *Tjũlyá*: the region of Bontoc.

mintjuatjua: "wander about to seek work." *sumya*: "it is lucky" (?); but cf.: M.4 and Notes: *sumyáak yangkay*. "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotaktjéa*: prefix *mingi-*; see [300; *miki-*]. *nabõnga 'sh*: "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfõlyu si ongá -a*: "to be carried as a baby." *longyaiyaa*: a word (or phrase) said to be "without meaning."

A LOVE-SONG

Tsadlònka shàshangá -ǎ;
 You are very weary

shuy ngìn shangàn sikǎ -ǎ?
 for whom are you longing, you?

si ngèt ck sùl^òuwà -ǎ,
 for (perhaps) my beloved,

si sùl^òuwà 'sh Tjulyà -ǎ.
 beloved in Tjulya
 (i. e. Bontoc)

shuy ngàyag pǎn tosh sà -ǎ?
 whose name is that

si Pǎli wà'sh Tjulyà -ǎ!
 Pali, who is in Tjulya

siya nàn niṅshàngan. sika
 she is the longing you

engká ay èk ts^òuwà -ǎ
 go! my mind

ta èngka 'nkàkaxwá -ǎ
 go thou to the midst
 (of the maidens in the olog)

ibkàntja 'y dìnablà -ǎ
 of their resting-place the sleeping-board,

tay òlkoshkò wadsǎ -ǎ
 for a sad desire I have,

ay nàtatakæ 'shnà -ǎ

(I) living here,

's san fàtæwà 'sh Tjulyà -ǎ.

for the region at Tjulya.

Notes: *tsadlonka*: "you are very" (*tsǎdlo*: intensive and elative).
shashangǎa: weary, lazy, love-sick, longing; cf. *sumǎngaak*: I am lazy.
shuy: song-dialect for *sinu*. *ek.?* "Pali:" suggested by *Falǒnglong*.

"The beloved lies down on a sleeping-board in the *ǒlog*, the girl's dormitory; there go to find her, my heart, in midst the other girls!"

natatakæ 'shna: "I must live far away, while she is in an "*ǒlog*" at Bontoc.

fatáæwa: world, or: region, country.

WEDDING-SONG

While performing the ceremony of pounding rice (*inpǎǎgpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytàko wày* — — *ǒě* — — *ǒě*
 let us go to call some

làlakì's wagsǎllayàn — — *ǒě* — — *ǒě*
 man of strength

tà way màngikàæwìlì — — *ǒě* — — *ǒě*
 that some-body carry

pàküytjà 'sh tongtsàn ilì — *ǒě* — — *ǒě*
 their rice from above the town

The men: *tà lumàlaytako wày* - - *ōě* — — *ōě*
 let us go to call some

fàbfayì 's dinìpayày - - *ōě* — — *ōě*
 woman with strong thigh

tà way m̀ngakàyukyù - - *ōě* — — *ōě*
 that some- shall weed
 body

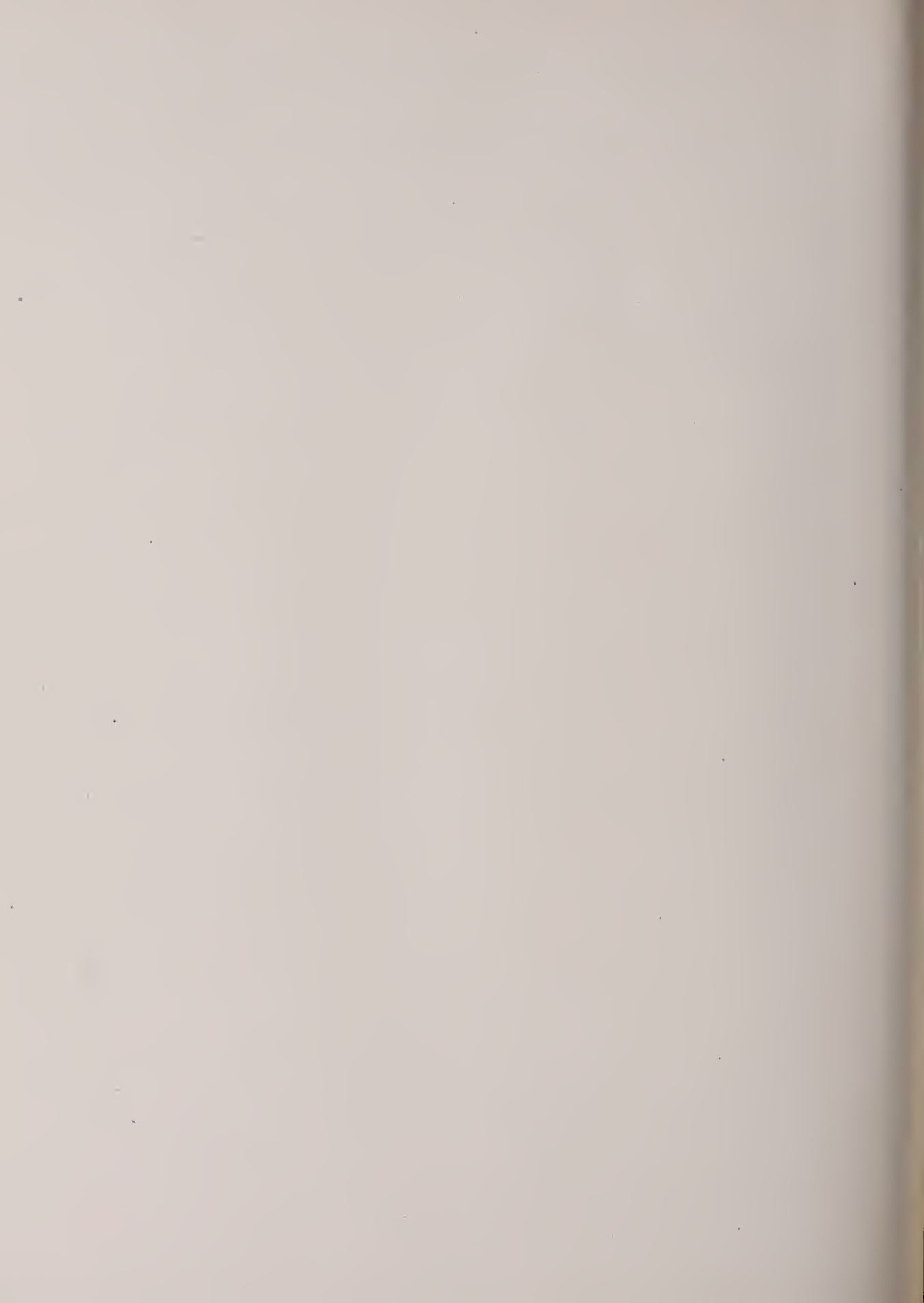
pàyyotjà 'sh tongtsən ilì - *ōě* — — *ōě*
 their above the town
 rice-fields

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *ǎyug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and so connected with the syllables of subsequent words that the words become almost indistinguishable. Each line stops sharply, with a strong accent on the last syllable; the pauses are strictly observed by all singers, who stop and rebegin without fail, unisono.

wagsillayan: song-dialect. *ikaǎwǎlik*: I carry a double-basket, a "kimáta." *is tongtsən*: the town is in the valley, most rice-patches are on the mountain sides above the town.

tǐpay: thigh; upper leg. *kayukyúek*: I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.

KET JENG TJI





ADDENDA CORRIGENDA

PART I

The numbers denote sections, unless preceded by p. (page). Ex. means: example.

- | | |
|--|---|
| 7. <i>Melikano</i> , for <i>Melicano</i> | 192. I must speak, add: I desire greatly to speak |
| 10. <i>kōlosh</i> , for <i>kōlosn</i> | 193. <i>min-</i> seems to be Lepanto-Dialect |
| 18. <i>Likaldso</i> , for <i>Licaldso</i> | 197. S. 1: <i>umalġak</i> , S. 2: <i>umalġam</i> add S. 1 negative: <i>adġk umalġan</i> [320] |
| 32. <i>āsevġ</i> , for <i>āsevġ</i> | 199. Ex. 5. Or with possess. Vb.: <i>sisġdek si Agp.</i> |
| 43. copula, for <i>coupla</i> | 231. <i>tsublġġek</i> or: <i>tjublġġek</i> ; <i>ts</i> , as <i>t mouillġ</i> , counts for one consonant |
| 56. <i>saktjġġan</i> , for <i>saktġġan</i> | 257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i> |
| 67. <i>minsusġġlad</i> , for <i>miususġġlad</i> | 258. last line: three, for four |
| 67. <i>mintotġġlfeg</i> , for <i>mintolġġlfeg</i> | 262. Ex. 4. better: <i>otġġenyġġ nan finġġyġġ is nan apuy</i> |
| 71, II. appellative, for appulative | |
| 73. put (before "here the article" | |
| 84. a. persons addressed | |
| 89. place colon after "before" | |
| 139. last Ex. <i>kġngnġġn</i> means: thing in the house, household utensil | |
| 151. <i>anab</i> "seek," <i>anġpek</i> "I seek" (not: find) | |
| 180. <i>ninsġkitak</i> , for <i>nġnsġkitak</i> | |

262. Ex. 14. place *is* before *nan*
ǎgǎb
279. Ex. 4. let *nan* precede
angsan
283. Before "In this" put)
289. p. 103. Place *emphas.*, add:
Or: *nan mamadǎyanmi*
292. the last verb: *ǎngkǎliak*, for
ǎngǎkliak
296. prefix *in*, for *in*
297. p. 114. Pretended action: The
root is geminated; the gem-
ination is sometimes incom-
plete, as the final consonant
is omitted in the gemination
299. Observe inconsistent forms in
H.21; H.22; H.19
300. I go with others: the forms in
[] must be placed after
mikiköyak
301. In this Construction *in-* is the
Prefix for Pers. Verbs; also
mang- may be prefixed to
-asi-
307. p. 122, Ex. 7. the two broth-
ers, for brother
310. p. 124, Ex. 3. from below:
mangǎkǎu, thief
317. p. 136. I continue, add: See
[310]
321. Ex. 11. the meat was not cut
331. The Nom. Agentis with pref.
i-, cf. [348]
336. p. 157, Ex. 6. belongs to [360]
338. First Ex. into *nan nangǎlǎn*;
nangǎlǎn is contracted from
nangala and *an*
353. p. 171, Ex. 11. *nangtjasǎnyæ*,
for *nantj.*
353. p. 172, line 7 from below:
present
360. p. 178, Ex. 10. Put ? after
the sentence
p. 181, line 11. Read: Es war einmal,
for was
p. 182, Ex. 8, from below: Read *is*,
for *it*
p. 184, Ex. 2. Separate: *katǎkǎn*
tjǎtǎna
- p. 190, the 9th, 10th. *mayga-*, for
maiga
367. last Ex. put *who* between *man*
and *was*
391. Ex. 3. Put *I* before *hold*
p. 227, Ex. 4. sunrise: *faldǎn*
p. 230. In the Ex. 2 to 8, that were
obtained and verified in this
form, the Nom. actionis
(with suffix *-an*) [194 ff.]
seems logically preferable,
as used in Ex. 9
p. 233, Ex. 2, from below: *ǎntja*, for
engtja
p. 252, Ex. 6. *mangǎnan*, for
mangǎyan
449. insert long between *as*—*as*
p. 263, Ex. 6. *sǎsǎnmǎkko*: I re-
membered (thought).

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